

The Signs of the Times, Vol. 14 (1888)

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"The Sure Word (Continued.)" *The Signs of the Times* 14, 1.

E. J. Waggoner

Now read from the word of the Lord which came unto Zephaniah:-

"I will utterly consume all things from off the land, saith the Lord. I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumblingblocks with the wicked; and I will cut off man from off the land, saith the Lord. I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, and the name of the Chemarims with the priests; and them that worship the host of heaven upon the housetops; and them that worship and that swear by the Lord, and that swear by Malcham; and them that are turned back from the Lord; and those that have not sought the Lord, nor inquired for him." Zeph. 1:2-6.

Here we learn again that this destruction is not going to be a local affair. Although the prophecy came to the Jews, it was directed not only against those of them that turned back from the Lord and worshiped Baal and the host of heaven, but against "those that have not sought the Lord, nor inquired for him." In confirmation of this, we read again:-

"Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy." Zeph. 3:8.

We close this list of quotations from the prophecies of the Old Testament, by a portion of "the burden of the word of the Lord to Israel by Malachi." Says the Lord through this prophet:-

"Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap; and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts." Mal. 3:1-5.

And after this solemn question and warning, the following view is presented, not only of the destruction that shall attend the coming of the Lord, but also of what shall follow that:-

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4:1-3.

Thus we have seen, although we have selected only a few instances, that the sure word of prophecy is fairly burdened with references to "the power and coming of our Lord Jesus Christ." More extended investigation would reveal the fact that the great body of prophecy was given for the sole purpose of giving instruction concerning either the first or the second advent of Christ. Thus the apostle Peter says to those who are in heaviness through manifold temptations, that it is,-

"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ. . . . Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1:7-11.

What the sufferings of Christ brought to mankind is known to all in so-called Christian lands, and to nearly all in the world. He suffered for sin, "The just for the unjust, that he might bring us to God." Through his spilled blood, all who believe on him may be justified freely by the grace of God, receiving the remission of sins; and being thus justified by faith, they may have peace with God. At Christ's first advent, he was made an offering for sin, and he "bare our sins in his own body on the tree" (1 Peter 2:24); but when he comes the second time, he comes "without sin unto salvation." Heb. 9:28. Concerning this coming there is less knowledge among men than of the first; yet it brings the consummation of the gospel and of this world's history. Without "the glory that should follow," the sufferings of Christ, would be to no purpose. But as we have seen, that glory which the justified and sanctified ones are to share with him (Rom. 8:17), when he comes, will also destroy the wicked. Therefore, since that event is of such overwhelming importance, how true the words that we "do well" to "take heed" to the sure word of prophecy "as unto a light that shineth in a dark place, until the day dawn, and the day-star arise."

This present age is called night. Says Paul, "The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light." Rom. 13:12. And this he says in view of the fact previously stated, that it is high time to wake out of sleep, because our salvation is near. The dawning of the day, and the arising of the day-star, refer to the coming of

Christ, who is "the bright and morning star." Rev. 22:16. So Isaiah, like Paul, tells of the night of darkness, and the coming of the dawn. Looking with prophetic sight down the ages, he says:-

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Isa. 60:1-3.

This is commonly applied simply to the spread of the gospel; but what follows, taken in connection with parallel passages in the New Testament, shows that the prophet saw the triumph of the gospel in the final destruction of the wicked, and the salvation of the righteous in the New Jerusalem. Read the following, and compare with the 21st of Revelation:-

"Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel." "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified." Isa. 60:11-14, 18-21.

The dawning of the day, and the rising of the day-star, will be when the glory of the Lord shall fill the earth, and the people shall be righteous. This present time is night because the darkness of sin covers the people. In the midst of this night, our only light is that which shines from God's word. David said: "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105. The lamp of prophecy, lighted from the glory that surrounds the throne of God, sheds its beams amidst the darkness that overspreads the earth, and is the wayfaring man's only guide till the glory of the Lord shall arise in full splendor upon him. Whosoever takes heed to it, his path shall be "as the shining light, that shineth more and more unto the perfect day." Prov. 4:18. W.

"Extent of the Sabbath Commandment" *The Signs of the Times* 14, 1.

E. J. Waggoner

Although there is no limitation either in the Sabbath commandment as spoken from Mt. Sinai, or as recorded in Gen. 2:1-3, the fact that many claim that it was

limited in its application, makes it necessary for us to consider the question, For whom was the Sabbath sanctified? or, in other words, who were commanded to keep the Sabbath holy? When we consider that the day was sanctified, *i.e.*, appointed or commanded, in Eden, there can be but one answer: The commandment was given to those then living. It is not possible that it could have been otherwise; that the account here is anticipative, and that the Sabbath was then sanctified for the use of some future generation. For to every command there must be two parties: the one commanding and the one commanded. A command cannot be made unless someone is present to receive it. In this case God issued the command, and Adam and Eve were the ones to whom it was directed. But they represented all who should afterward live upon the earth. See Gen. 3:20. It follows, then, that the Sabbath commandment embraces the whole world; all who have descended from Adam and Eve.

In harmony with this conclusion we have the words of our Saviour, in Mark 2:27, "The Sabbath was made for man." This can mean nothing less than the whole human race, for the word "man," when used without any limiting word, means "mankind; the totality of men." When the word is limited, it means man to the exclusion of women, and no one will claim that the women of whatever race or class of people to whom the commandment is given are not under obligation to keep the Sabbath. No one will be found bold enough to claim that the word "man" in Mark 2:27 has a different meaning from what it has in Gen. 1:27; 2:7.

It is also most evident from the Scriptures that God designed to have the Sabbath kept by all men in all parts of the world. Christ said that "the Sabbath was made for man," and the inspired apostle declared that God "hath made of one blood all nations of men for to dwell on all the face of the earth." Acts 17:26. The God who made the round earth, and made all men to dwell in all the face of it, also made the Sabbath for man-all men-to keep as his holy day. What further evidence is needed to show that God designs that "all men everywhere" should keep the Sabbath?

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This being the case, it is manifestly improper to speak of the Sabbath as the "Jewish Sabbath," for it belongs to no special class of men. It belongs to no man at all, but is the property of God; he claims it as his own. See the commandment, also Isa. 58:13. If men, regardless of the commandment, choose to rest on some other day, they may call it *their* Sabbath, or give it any name they please; but "the seventh day is the Sabbath of the Lord." There is just as much difference between keeping man's Sabbath and the Sabbath of the Lord as there is between worshipping man and worshipping God.

We see that the commandment, as given at creation and renewed on Sinai, furnishes no warrant whatever to the idea that the Sabbath was to be local, or was given simply to the Jews. Not only this, but even in the Old Testament it is expressly stated that the Sabbath was not designed for the Jews alone. Thus we read: "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 hand from doing any evil. . . . 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." Isa. 56:2, 6, 7.

The position of the commandment in the law of God is also enough of itself to convince anyone that it is binding upon all men. Even profane persons will admit that it is wrong to take God's name in vain; and none claim that there is any privileged class who may swear with impunity. The fifth commandment is almost universally disregarded, yet no one thinks of asserting that its obligation does not extend to all mankind. The sixth, seventh, eighth, ninth, and tenth are admitted to be of universal obligation, yet they are not more emphatic than the fourth, and the penalty for disregarding them is no more severe than that for violating the Sabbath commandment.

It is true that the Sabbath rests solely on the commandment. This is urged by some as an objection. They say that it was always wrong to kill or to steal, but was not always wrong to break the Sabbath, since the Sabbath did not always exist. Hence they claim that the Sabbath is not moral. To this we reply (1) that the Sabbath has existed ever since day and night existed; (2) that God has always been the Supreme Being, and it always has been wrong to disobey him. Therefore, whenever he issues a command it is man's moral duty to obey. (3) The Lord claims the Sabbath as his own; he calls it "my holy day;" he has set bounds about it, and forbidden man to trespass upon it; he warns us not to venture to take it for our own use. Now if we violate this commandment, we take that which is not our own, and are guilty of theft, a thing which is admitted by all to be immoral. Many other proofs might be adduced to show the morality of the fourth commandment.

But although "the Sabbath was made for man," it does not thereby become his property, to do with as he pleases. It was made for his use, not for his abuse. Paul, in 1 Cor. 11:9, says that the woman was made for the man. He does not mean that she was made to be the slave of man, who could be taken or put away at his pleasure, as in heathen lands, but that she was made as a help, a blessing to man. So the Sabbath was made *for* man, *i.e.*, not against him; it was designed to aid him both spiritually and physically. A farmer who has hired servants may, in order to lighten their labor, buy certain tools for them. But no one would suppose that the servants would have any right to sell those tools which their employer had thus purchased. All would understand that he bought them for the servants to *use*, and to use in his service only. On this subject the "Speaker's Commentary" uses the following forcible language:-

"On what principle of legislation can it be maintained that, because laws are imposed by the ruler for the benefit of the subject, therefore they may be dispensed with by the subject at his own convenience? This is utterly untenable as regards the laws of man; still more as regards the laws of God." W.

"Back Page" *The Signs of the Times* 14, 1.

E. J. Waggoner

According to the Government Signal Officer's report, the highest temperature in the United States on the 30th of December was about San Francisco Bay.

An opponent of the Sabbath of the Bible says: "When the word 'Sabbath' was used of the seventh day, it was used simply as the long-established *name* of that day." Very true. No better reason could be given for calling the seventh day the Sabbath than that that is its name. "The seventh day *is* the Sabbath." God himself gave it its name, and it is daring presumption on the part of any man to deprive it of its rightful title, or to transfer it to another day.

If there was ever an exhibition of cool assurance it is for a Spiritualist to manifest righteous indignation over the "infidelity" of Adventists. How long will it be before Spiritualists will pose as the only defenders of the Bible, and all who differ with them will be called heretics? Only till the National Reformers succeed in their schemes. When the National Reform kingdom is set up, then it will be considered the unpardonable sin to speak against the manifestations of the devil.

We are in receipt of a letter from a man who signs himself "Christian," who thinks that Ecclesiastes wasn't inspired when he said that "all go to one place." Well, we can't help it, we can't stop quoting the Bible just because it doesn't suit some people. And we must say, in all candor, that we think that one who has not read the Bible enough to know that Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Ecclesiastes, etc., are not the names of men who wrote those books, is hardly competent to sit in judgment on any part of it.

A true Protestant is not one who believes in everything just as did Luther, or Melancthon, or Zwingle; but a true Protestant is one who is animated by the same spirit that they were. They were Protestants indeed, and were imbued with the true spirit of Protestantism,-in other words they were true followers of Christ,-yet they did not have all the truth, and held to some errors. The man who believes what Luther did, no more and no less, cannot be a true Protestant. What made them Protestants, followers of Christ, was the fact that they walked in the light, and protested against the error that advancing light revealed to them. As a matter of fact, there are very few Protestants in the world to-day.

A correspondent of the *Golden Gate* has an article "Addressed to the Seventh-day Adventist," which is entitled, "Christian or infidel-Which?" The object of the article is to show that Seventh-day Adventists are infidels, because they do not accept the heathen doctrine that men are by nature immortal, and therefore gods. He starts out thus: "I first propose to let 'Buck's Theological Dictionary'-a standard author among Christians-settle the definitions of soul and spirit." All we have to say is that "Buck's Theological Dictionary" may settle the definition of soul and spirit to his satisfaction, but not to ours. We do not recognize any man in this world as authority on any doctrinal point. We once listened to a sermon designed to show that Adventists are infidels, and the way the speaker "proved" his point was by reading certain portions of his creed, and then showing that Adventists held different views. Our Spiritualist friend does the same thing. He quotes some Spiritualist definitions from "Buck's Theological Dictionary," and has no difficulty in showing that we do not accept them; hence he says we are infidels. That is, we are infidels because we do not believe as *he* does. Well, nobody could do us any better favor than to emphasize the fact, and keep it

before the people continually, that we are diametrically opposed on every point to the theories advocated by Spiritualists.

Every little while we see inquiries about the "Star of Bethlehem." Sometimes it is claimed that certain astronomers have predicted its early re-appearance, and country newspapers will gravely tell how often it has been seen. Just now Venus is the morning star, and is unusually bright, and wiseacres who get up early in the morning, delude themselves, and try to delude others, that the Star of Bethlehem is now shedding its light upon the earth. The facts are that no astronomer has ever predicted the return of the Star of Bethlehem, and none pretend to know of any such star in the heavens. The star that appeared to the wise men, and guided them to the place of the Saviour's birth, has never been seen since that memorable night when "it came and stood over where the young child was." A little thought would suffice to show anybody that it was not an ordinary star that kept just ahead of the wise men, and finally stood over a little hut so as to distinguish that place from all the other houses in the town. That star was a special light sent by God to guide the devout wise men to the place where Jesus lay.

The following notice of a book entitled "Romanism and the Reformation," by H. Grattan Guinness of England, which appeared in the *Christian Union*, gives a good idea of the tender regard which the so-called Protestantism of to-day has for the Roman Catholic Church:-

"Dr. Guinness, who is alarmed and distressed at the growth which the Roman Catholic Church has made during the last half-century, especially in his own country, finds in the prophetic writings of Daniel and the Apocalypse the most trenchant of anti-Papal arguments. He has accordingly elaborated these arguments in a series of popular lectures, delivered last spring in Exeter Hall, and now sent out for a larger audience. Without discussing his principles of prophetic interpretation, which have probably few adherents, we doubt that he will lead many not otherwise notified to avoid the 'horned beast.' When he urges a return to the Reformation methods of dealing with the Papacy, he ignores too much the changes which three centuries have wrought."

There was a time when no doubted that 'the most trenchant anti-Papal arguments' could be found in the prophetic writings of Daniel and the Apocalypse. But that was in the days of Sir Isaac Newton, and other men who studied the Bible, and were *Bible* expositors. Now the Protestant churches have adopted the Papal custom of studying the Fathers, and it has become exceedingly unfashionable to say anything against "Babylon the great, the mother of harlots and abominations of the earth." Yet three centuries have wrought wonderful changes, but not in the Roman Catholic Church. Who will awake to the danger, and be true Protestants.

The Indianapolis *Journal* tells the following story illustrative of how far some professed Christians come from realizing what the gospel is for:-

"A former minister of Indianapolis mixed with the common people, and from the highways and byways drew all classes-gamblers, toppers, Magdalenes, among the rest-to hear his pulpit teachings. A worthy official, scandalized by this irruption of sinners into the sanctuary, could only gasp in horrified response to

congratulations on the 'drawing' power of his pastor. 'But think of the kind of people who come!'"

When Jesus was on earth he gave as one evidence that he was the Messiah, the fact that "the poor have the gospel preached unto them." And yet sometimes churches in which the prevailing spirit is that of the official referred to above, are called churches of Christ.

The *Christian Advocate* makes the following very just observation:-

"It is amazing how readily some godly people are to employ evangelists without inquiry as to their antecedents. A good voice, a commanding presence, and large audacity seem to be sufficient endorsement for a revivalist in many sections of our country. Last summer a horse-thief posed as an evangelist in certain towns of Indian Territory, and is reported to have 'made many converts.' In Missouri, a few weeks later, he was arrested for theft and convicted. He sawed and filed his way out of the prison, and hastening to Arkansas, assumed a new name, and began a new series of 'revival meetings.' Detectives traced him, and after what is described as 'an earnest sermon' he was again arrested. Nothing tends more directly to belittle the cause of Christ than the culpable thoughtlessness of Christians in engaging irresponsible parties as leaders in spiritual endeavor."

And if the churches had more spirituality, they would have a good deal less of this "culpable thoughtlessness." If they cared more for righteousness than for "revivals," they could not be so easily taken in by rascally revivalists. If they cared more for the law of God and less for the sentimentalism, that now passes for the gospel, they would not be so ready to take up with horse-thief evangelists.

It would seem as though no man professing to believe the Bible could deny the pre-existence of Christ. It is not a question that needs argument, because we read the explicit declarations of Scripture concerning the matter. Says John, "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. All things were made by him; and without him was not anything made that was made." John 1:1-3. Read also Col. 1:14-17 and Heb. 1:1-3 for further evidence that Christ was the active agent in creation. If he created all things, he certainly existed before he was born in Bethlehem. But the words of Jesus himself are even more explicit. In his prayer for his disciples he said: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." John 17:5. There can be no argument on the subject; it is simply a question of whether we believe Christ or not. To say that Christ had no pre-existence is to deny the declaration of Christ, and to say that the mystery of godliness is not great, and that God was not manifest in the flesh.

The pertinacity with which the friends of the Sunday-sabbath insist that their movement is part and parcel of the temperance question, is worthy of a better cause. Every man who insists that the saloons must be closed on Sunday, tacitly admits that they may remain open on other days; and thus he acknowledges that the business of selling liquors is as legitimate six days in the week as other branches of trade.

If the man who owns two horses, a gray and a bay, says to his son, "John, you must not ride the *gray* horse," he implies that he may ride the *bay*; for it is equally within his power to say, "John, you shall not ride either horse;" and his neglect to exercise his parental authority in the case of the bay horse, is a tacit permission to his son to ride that horse. And just so it is with the liquor question. Those who have the power to close saloons on Sunday, can also close them on Monday, and on every other day; and their failure to do so shows that they are zealous, not in the cause of temperance, but for the Sunday. They only are worthy the name of temperance men who favor prohibition seven days in the week.

January 13, 1888

"Peter Confessing Christ" *The Signs of the Times* 14, 2.

E. J. Waggoner

The Commentary.

NOTES ON THE INTERNATIONAL LESSON.

(January 20.-Matt. 16:13-28.)

This is a lesson so full of strong points that but little space can be devoted to each. Jesus had just returned from healing the daughter of the Syro-Phoenician woman, and had reached the region of Cæsarea Philippi. Seemingly without any previous introduction, he asked his disciples: "Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets." These ideas that were held by different persons were no doubt derived from Deut. 18:18; Mal. 4:5. Besides this, it seems they had a tradition that before the end some of the prophets would rise from the dead; they were looking for the Messiah at about the time of Christ's advent, but they had confounded the prophets concerning his first and his second advent, and were looking for him to come in glory. Accordingly, some thought that Jesus might be one of the prophets risen from the dead as a pledge of the general resurrection. Notice, however, that nobody is reported as saying that Christ was the Son of God. It seems that a belief of this was confined almost exclusively to his disciples.

"He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God." Here was a recognition of Christ's real nature and mission. "Thou art the Christ, the Son of the living God,"-the Son of the Author of life,-conveying the same idea as in the confession recorded in John 6:68, 69: "Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." The confession of faith which Peter made on behalf of the disciples, must have been as a refreshing draught to Jesus, in view of the way in which he was regarded by the world at large.

And Jesus answered and said unto him, "Blessed art thou, Simon Bar-jona [Simon son of Jonas]; for flesh and blood hath not revealed

it unto thee, but my Father which is in Heaven." No human being had revealed this wonderful truth to Peter; no human being *could* reveal it. For "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. 2:14. Says Paul: "Yea, though we have known Christ after the flesh, yet now henceforth know we him no more. 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. 5:16-18. From these texts we learn that no matter how much one may have heard of Christ, he doesn't know him if he has not received the revelation which God alone can give by his Spirit. He who has this knowledge indeed, is a new creature. Many can testify that when Christ was revealed to them as the Saviour of sinners, and not merely of sinners in general, but of them in particular, it was in the place of secret prayer; or perhaps it was after hearing words, the like of which they had often before heard unmoved. And nothing could be more positive than the knowledge which is thus revealed. No argument could make it so plain, and no argument could make the individual doubt the knowledge thus revealed. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." John 3:8.

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Upon this we quote the following from Edersheim's "Life of Jesus the Messiah:"-

"Not less Jewish in form are the succeeding words of Christ: 'Thou art Peter (*Petros*), and upon this Rock (*Petra*) will I build my church.' We notice in the original the change from the masculine gender, "Peter" (*Petros*), to the feminine, "Petra" ('Rock'), which seems the more significant, that *Petros* is used in Greek for 'stone,' and also sometimes for 'rock,' while *Petra* always means a 'rock.' The change of gender must therefore have a definite object, which will presently be more fully explained. Meantime we recall that, when Peter first came to Christ, the Lord had said unto him: 'Thou shalt be called Cephas, which is, by interpretation, Peter [*Petros*, a Stone, or else a Rock]-the Aramaic word *Kepla* meaning, like Peter, both 'stone' and 'rock.' But both the Greek *Petros* and *Petra* have (as already stated) passed into Rabbinic language. Thus, the name *Peter*, or rather *Petros*, is Jewish, and occurs, for example, as that of the father of a certain Rabbi Jose bar *Petros*). When the Lord, therefore, prophetically gave the name Cephas, it may have been that by that term he gave only a prophetic interpretation to what had been his previous name, Peter. This seems the more likely, since, as we have previously seen, it was the practice in Galilee to have two names, especially when the strictly Jewish name, such as Simon, had no equivalent among the Gentiles. Again, the Greek word *Petra*-Rock-(*'on this Petra [Rock] will I build my church'*) was used in the same sense in Rabbinic language."

"Believing that Jesus spoke to Peter in the Aramaic, we can now understand how the words *Petros* and *Petra* would be purposely used by Christ to mark the difference, which their choice would suggest. Perhaps it might be expressed in

this somewhat clumsy paraphrase: 'Thou art Peter (Petros)-a Stone or Rock-and upon this Petra-the Rock, the Petrine-will I found my church.' If, therefore, we would not entirely limit the reference to the words of Peter's confession, we would certainly apply them to that which was the Petrine in Peter: the Heaven-given faith which manifested itself in his confession. And we can further understand how, just as Christ's contemporaries may have regarded the world as reared on the rock of faithful Abraham, so Christ promised that he would build his church on the Petrine in Peter-on his faith and confession."

Some have thought from the reading of Eph. 2:19, 20 that Christ referred, not to Peter alone, but to all the apostles, as the rock upon which his church should be built. That text reads: "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." But 1 Cor. 3:10, 11 shows just how this should be taken. There the apostle Paul says: "According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ."

This text teaches that Jesus Christ is the only foundation; he is not only the chief corner-stone, but the entire foundation. Then how could Paul say to the Ephesian brethren that they were built on the foundation of the apostles and prophets? He means the foundation which the apostles and prophets laid, as he says in 1 Cor. 3:10, that is, Jesus Christ as the Life-giver and the Saviour of sinners. That this is the foundation to which he refers, is proved by the second verse of the preceding chapter: "For I determined not to know any thing among you, save Jesus Christ, and him crucified." This was the foundation which all the apostles laid, as Peter himself said after he had healed the lame man: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4:10, 12. And this was likewise the foundation of the prophets, as Peter further says: "To him [*i.e.*, to Jesus] give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Acts 10:43. Thus we see that the rock upon which Christ's church is founded, is belief from the heart in him as the one whose blood can cleanse from sin.

"And the gates of hell [*hades*, the grave] shall not prevail against it." This does not mean that the gates of the grave are carrying on an aggressive warfare against the church, hurling themselves against it in a vain endeavor to overthrow it. Gates don't "prevail" in that way, neither do men use gates in that way in warfare. Gates "prevail" against anyone when they effectually bar his passage. Now Christ is the Son of the living God; and "as the Father hath life in himself; so hath he given to the Son to have life in himself" (John 5:26), "that he should give eternal life" to as many as the Father should give him. See John 17:2. He says of

himself, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Rev. 1:18.

Satan has the power of death (Heb. 2:14); the grave is his prison-house, and all the dead he counts as his lawful prey, since death came because of sin. So he, as "a strong man armed keepeth his palace" (Luke 11:21), and "opened not the house of his prisoners." Isa. 14:17. But Christ is the stronger than he, who has come upon him, and overcome him, and passing through his prison-house, has carried away the keys, and will divide the spoils. Luke 11:22; Isa. 53:12. The saints of God may go into the grave; Satan may stir up persecution against them, and may slay them by the thousands; but the gates of the grave cannot prevail to hold a single soul that has been fastened to the eternal Rock. "He that believeth in Me, though he were dead, yet shall he live."

"And I will give unto thee the keys of the kingdom of Heaven; and whatsoever thou shalt bind on earth shall be bound in Heaven; and whatsoever thou shalt loose on earth shall be loosed in Heaven." No power was here conferred upon Peter that was not conferred in equal measure upon the other apostles, and in more limited measure, perhaps, to the entire church. In his instructions as to the method of dealing with an obstinate church member, Jesus said: "But if he neglect to hear the church, let him be unto thee as a heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." Matt. 18:17, 18. Whatever the church does acting unitedly and in the fear of God, is ratified in Heaven, because it is the body of Christ. Eph. 1:22, 23. As such, it is Christ's representative on earth, and he has no other. To no individual, in the church or out, has Christ given power to bind or loose. And even "the church" cannot do this, except when it is walking in the light, and its members are abiding in Christ; for when this state of things ceases, it ceases to be the church of Christ, no matter what its name or pretensions. W.

"The Fall of Man" *The Signs of the Times* 14, 2.

E. J. Waggoner

LESSON 3.6 SABBATH, JANUARY 21

1. In what condition was the whole creation when it came from the hand of God?

"And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day." Gen. 1:31.

2. Did this include man also?

"Lo, this only have I found, that God hath made man upright." Eccl. 7:29, first part.

3. Did man retain his uprightness?

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12.

4. What prohibition had God laid upon the pair in the garden of Eden?

"But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Gen. 2:17.

5. Who first partook of this forbidden fruit?

"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." Gen. 3:6.

6. Was Adam deceived as to the consequences of the act?

"And Adam was not deceived, but the woman being deceived was in the transgression." 1 Tim. 2:14.

7. How was Eve deceived?

"But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." 2 Cor. 11:3.

8. Who was the serpent?

"And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years." Rev. 20:2.

9. How did he begin his work?

"Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?" Gen. 3:1.

10. When Eve repeated the prohibition, what did the serpent reply?

"And the serpent said unto the woman, Ye shall not surely die." Verse 4.

11. What did he say that eating from the tree would do for them?

"For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Verse 5.

12. In so saying, what imputation did he cast upon God?

13. In telling them that by eating the forbidden fruit they should be like God, what was Satan instilling into their minds? - *Pride*.

14. What was the cause of Satan's fall?

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the most High." Isa. 14:12-14.

15. What always follows pride?

"When pride cometh, then cometh shame; but with the lowly is wisdom." "Pride goeth before destruction, and a haughty spirit before a fall." Prov. 11:2; 16:18.

16. What was it that brought the heathen nations into their deplorable condition?

"Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things." Rom. 1:22, 23.

17. What was the result of Adam's transgression?

"And unto Adam he said, 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.

18. Was he allowed to remain in the garden?

"Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." Verses 23, 24.

19. How extensive were the consequences of his fall?

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12.

20. Did death pass upon all men regardless of their character, just because Adam sinned? See last clause of Rom. 5:12.

21. What kind of nature do all men inherit?

"For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, 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.

22. By what means may we get rid of this evil nature, and have a better one?

"Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." 2 Peter 1:4; 1 John 5:4.

NOTES

The mean cunning of the serpent may be seen in the way that Satan approached Eve. From the fact that while they were talking Eve took of the forbidden fruit, and ate, indicates that when the conversation began they were near the tree. Said the serpent, "Is it so, that God hath said, Ye shall not eat of every tree of the garden?" "Is it possible that God would make so arbitrary and unjust a command?" The object of this speech can be seen at once. It was threefold, namely, to cause her to doubt the goodness of God; to raise himself in her estimation to the same extent that he lowered God; and to make her feel that she was being deprived of her "rights." Pride and discontent were aroused, which prepared the way for open rebellion.

"And the serpent said unto the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Here was a square issue between Satan and God, and Eve had been worked into such a condition of doubt and discontent that she readily sided with Satan. This was the first sermon on the

natural immortality of the soul of man. Notice that it was this teaching that caused the fall; consequently the teaching that man is by nature immortal, is responsible for all the evil that has ever come to mankind.

"For God doth know," etc. Here again Satan charged God with deliberately withholding a good thing from Adam and Eve, so that he might keep them in a position inferior to that which their natural talents entitled them to. What was that position? "For God doth know that in the day ye eat thereof ye shall be like God." This is just what Satan said, and a literal translation of the Hebrews. Said Satan, "You might as well be like God; he knows this, and has placed this prohibition upon you, so that he may keep you down. Now will you consent to be thus imposed upon? Don't do it; assert your rights and be free." Who is there that doesn't recognize this kind of talk?

We see that Satan caused Eve to fall, by instilling into her mind the same ideas that caused his fall. See Isa. 14:12-14. We see, also, whence Spiritualism comes, which claims that what the Bible calls evil is a necessity, that men cannot die, no matter what they do, and that each individual is the judge of his own acts, and is therefore equal to God. But read in Isa. 5:20-24 the fate of those who call evil good.

Beware of the flatterer. When a man begins to sympathize with you, to tell you how you are being "kept down" and abused, and what high positions you might occupy if it were not for the grasping selfishness of some in authority, then make up your mind at once that Satan is talking to you through him. Don't listen to him. Says Paul: "But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." 2 Cor. 11:3.

There is a vast difference between honest praise and flattery. It is right and just to encourage people by letting them know that their good work is appreciated. But flattery is always lying. It is Satanic in its origin. Look up and read carefully what the Bible has to say of the flatterer. "A man that flattereth his neighbor spreadeth a net for his feet." Prov. 29:5. See also Job 32:21, 22; Ps. 12:3; Prov. 20:19; 26:28.

Solomon's words in Prov. 20:19 indicate that a tale-bearer is likely to be a flatterer. Satan's question to Eve, "Is it so that God hath said," etc., carries with it the air of virtuous indignation. The idea designed to be conveyed was, "I would never do such a thing; just trust me, and you shall have liberty." How aptly the apostle Peter describes the people who work in this Satanic manner: "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. 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 2:18, 19. The man who comes with some false story about somebody else, trying to cast reflections upon him, does so only to conceal his own faults. The gist of all his talk is this: You and I wouldn't do such things, would we? He is seeking to build himself up, and by flattering your vanity, to take advantage of you. Look out for such; and, above all, "be not thou like unto them." W.

"Back Page" *The Signs of the Times* 14, 2.

E. J. Waggoner

The *Methodist Recorder* tells of a preacher who was forced to discontinue his subscription to the paper, on account of lack of means, and says: "He has been preaching three years, has organized three churches in that time, and has received but fifteen dollars for his work, and hence is compelled to seek secular employment." We just venture the opinion that in the section of country where that man lives, there are some very *poor* Christians.

The *Pacific Health Journal and Temperance Advocate* comes to our table with a new dress, which adds greatly to its appearance. And, by the way, it is to make its appearance twice as often as formerly, having been changed to a monthly. We understand that the list of subscribers is increasing, and the publishers design to steadily improve the *Journal* as the list increases, thus making it still more worthy of patronage. Every number contains matter that is worth more to any family than the price of a year's subscription. Send a dollar to the publishers, and see if it is not so. See advertisement on preceding page.

The following question appears in the *Christian Advocate* (New York):-

"In a certain Methodist Church, by the minister's consent and procurement, a play was enacted in the church for the benefit of the Missionary Society. Is this right and helpful to the cause of missions?"

And we are glad to be able to present the following answer by the *Advocate*:-

"It is wrong, disgraceful, and destructive to the missionary spirit. The way to get money for the cause of missions is to present it intelligently to the people; to use practical means; to see that an application is made to every person, and leave the result to their hearts and consciences."

Of the 2,974 persons arrested by the Oakland police during the year just passed, 418 were under eighteen years of age. In the police court a few mornings ago, when the judge pronounced sentence upon two youngsters, he said:-

"It is the hardest duty I have to do-this sentencing of boyish misdemeanants to imprisonment in the public jail. But if I show mercy, and suspend sentence, the lads take advantage of the leniency, to commit other and greater crimes. I know that it will do these lads no good to send them to jail, but society must be protected from their depredations."

This is a sad state of things, and indicates a great lack of family government, without which all other government is not much of a success. As the *Tribune* says: "Unfortunately the spanking power is not vested in the officers, and parents, in whom it is vested, will rarely exercise it." Solomon knew what he was talking about when he said: "He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes."

The term "rod," as used by Solomon in speaking of the training of children, is a comprehensive one, embracing all methods designed to correct and restrain. It is a grave error to suppose that Solomon advocated continual beating of children; but that he did advocate the judicious use of the literal rod is true, and he thereby

showed his wisdom. The child who is chastened "betimes" will not need to be continually corrected. There is such a thing as a child getting in the habit of obeying, and this is the end to be sought in all training of children. When this sort of government is maintained in the home the child never appears in the police court. The parents of such children will experience the truth of the proverb: "Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul." But parents who allow their children to "come up," and to govern themselves, too soon learn that "a child left to himself bringeth his mother to shame."

We have often stated that the matter which most of the daily newspapers furnish their readers, is a good index of the taste of the majority of those who read newspapers. *Harper's Weekly* cannot be accused of being unduly prejudiced, and it says concerning "slugging:"-

"The newspapers must be supposed to know the tastes and wishes of their readers, and that their readers are really profoundly and especially interested in the story of the efforts of two men to beat and bruise each other into swollen and disgusting helplessness, throws instinctive light upon the character of the general newspaper reader."

Not all newspaper readers enjoy such reports, by any means. Respectable people who must have the real news are obliged to tolerate this pandering to the baser element, which, according to indications, seems to be by far the larger.

In noticing "Romanism and the Reformation from the Standpoint of Prophecy," by Rev. H. Grattan Guinness, the *Independent* says: "There is enough in the general spirit and teaching of the Bible to argue against Rome and her teachings, without forcing prophecy into such definite identification of Rome with the man of sin as Mr. Guinness attempts." Ah, yes; talk against Romanism in a sort of general way, but don't say anything definite about it. That is the spirit of the so-called Protestantism of to-day. But it is a fact that an argument from "the general spirit and teaching of the Bible" never convinced anybody of sin and never converted a single soul. If a system of religion is wrong, any conscientious Bible student can find plenty of passages in the Book for the "definite identification" of that error; and if the Bible is not definitely against anything, its "general spirit and teaching" are not against it. The Bible is the one book that gives no uncertain sound. It is the true Protestant book, for it vehemently protests against all iniquity whether it calls itself "Christian" or not.

The *Jewish Messenger* says: "It is useless to deny that the majority of our people, especially the young, are not attracted to our religious shrines, except on rare occasions." And the *Family Treasury* adds: "The young Israelites do not stick to the faith of their fathers. Neither do they become Christians. They cease to be religious. And the chief cause of their apostasy is that the young Jew has no Sabbath. He is for the most part surrounded by such associations as keep him from the synagogues on Saturday; and so he neglects religion, and becomes an infidel." But that isn't the primary reason. The reason which lies back of even the Sabbath-breaking is that the life of the Jewish religion died out more than eighteen hundred years ago, and since then it has been mere dead formalism.

The young Jew becomes an infidel, because the religion of his fathers, totally rejecting Christ, is itself practically infidel.

On a recent Sunday morning all the churches in Ukiah, Cal., were closed, with one exception, and to that house of worship all the Christian people of the place resorted to listen to a sermon by a Jewish rabbi upon "Liberal Religion." Commenting upon this occurrence, which we believe is without precedent, an Oakland paper says: "Such a service is a pleasing indication of the growing harmony among religious sects, and of the feeling of courteous fellowship whence may come at some time more unity of doctrine than at present exists."

This note would not be worthy of comment, were it not for the fact that it is the echo of a sentiment which is becoming very common among the various schools of religionists. We do not pretend to say that it is wrong to hear a rabbi; but we do believe that this note does not express a healthy Christian sentiment. There can be no "more unity of doctrine than at present exists," between Jews and Christians, unless the Jews acknowledge Christ, or the Christians deny him. That the former will ever, as a people, acknowledge the lowly Nazarene, we have no warrant for believing; though alas! too many of the latter do in reality deny their Saviour. The spirit which leads professedly Christian people to abandon principle, and to surrender sacred truths for the sake of "unity of doctrine," is not the spirit of the Master, but of the enemy of all righteousness. The Saviour himself refused all compromises, and plainly said, "He that is not with me is against me." Christian courtesy does not require any follower of Christ to place himself in the attitude of even seeming to admit, either by word or act, that any Christless religion is as good as the religion of Christ. And it does seem that the Christian minister who surrenders his pulpit, even for a single day, to an avowed enemy of Christ, and of the religion which bears his name, can scarcely have proper conceptions of the importance and sacredness of the gospel of the Son of God.

The *Christian at Work* says that "the custom is growing among the Jews of keeping their places of business open on Saturday for half the day;" and adds: "Of course this is a direct violation of the fourth commandment." Yes, of course it is a direct violation of the fourth commandment, for that commandment enjoins the observance of the seventh day of the week, as the *Christian at Work* has often before admitted. But if it is a violation of the fourth commandment for the Jews to work on Saturday, isn't it a violation of that commandment for professed Christians to work on Saturday? Of course it must be. According to the *Christian at Work's* own admission, almost all professed Christians are breaking the fourth commandment. Then the issue comes squarely on whether or not the fourth commandment is binding on anybody. We would like to learn the position of the *Christian at Work* on this point. If it shall decide that the fourth commandment is not binding, then by what argument can it make it appear that any part of the moral law is binding?

January 20, 1888

"The Spirit of Anti-Christ. No. 5" *The Signs of the Times* 14, 3.

E. J. Waggoner

We come now to our own time and to so-called Christian countries. In the third chapter of 2 Timothy the apostle describes the condition of the mass of the professors of religion, in the days immediately preceding the coming of Christ. He says:-

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth." 2 Tim. 3:1-7.

Compare this list of sins with the list given in Rom. 1:20-32, which were characteristic of the ancient heathen, and with the list of "the works of the flesh," in Gal. 5:19-21, and it will be seen that all are the same,-the product of the same spirit. We shall have to recur to this text again, when we come to show the danger that threatens the churches at the present time; but first we must show the cause of this state of things to be Spiritualism, the same in modern as in ancient times. Now read further concerning these wicked ones in the last days, who have a form of godliness, but deny the power thereof:-

"Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith." 2 Tim. 3:8.

The only ones besides Pharaoh, of whom we have any account that they resisted Moses, were the magicians whom Pharaoh called to his aid. Hence Jannes and Jambres are the names of the magicians who used their enchantments to confirm Pharaoh in his rebellion against God. It is sufficient to refer to the account in Ex. 7 and 8. When Moses performed miracles to prove his divine commission, the magicians and sorcerers did the same, up to a certain point. Their rods became serpents (chap. 7:10, 12); they turned water into blood (Chap. 7:19-22); they brought up frogs upon the land of Egypt (chap. 8:5-7); but when the third plague came,-the plague of lice,-they could not do the same with their enchantments, but were forced to say, "This is the finger of God." Chap. 8:17-19. By the aid of the devils whom they worshiped, they performed miracles which served to harden Pharaoh's heart against the truth; but they were not allowed to proceed very far before their folly was made manifest. Notice also, in this connection, that while the magicians could, with their enchantments, bring calamities, they could not cause those calamities to depart. This is in keeping with the character of the master whom the magicians served. Satan is the destroyer; to build up and do good is no part of his work.

The work which the Egyptian magicians did is the very work that modern Spiritualism is doing. That modern Spiritualism is accompanied by wonders, must be admitted by everybody who has given the subject any candid investigation. It

is true that there is a great deal of fraud connected with it. Many persons who are unable to conjure up the evil spirits at will, seek the notoriety of genuine mediums by counterfeiting genuine manifestations. Nevertheless there are Spiritualistic manifestations that are not the work of sleight-of-hand performers. Many things have been accomplished which show the presence of a power not human. Of the many phenomena of Spiritualism, it will be sufficient to refer to slate-writing, as that is probably as good evidence of spirit power as has yet been afforded, and, under certain conditions, affords the least opportunity for collusion.

The phenomenon of slate-writing has been manifested under conditions that absolutely precluded the possibility of any human intervention in the matter. The report of the Seybert Commission to investigate Spiritualism, says that when this writing is done the slates must always be concealed, and must be in contact with the medium, thus affording opportunity for the clean slates to be replaced by slates upon which messages have previously been written. But this is not so. The writing is often produced when the slates are at a considerable distance from any person, and under gaslight or in open daylight. It is a very common thing for people to bring their own slates, which they know are perfectly clean, lay them upon the floor in plain view, and several feet away from the medium, and have the writing produced while they watch. On one occasion, in the city of San Francisco, two slates that were perfectly clean were fastened together, with a pencil point between them, and were hung upon a lighted gasjet, in the presence of a large congregation. Without any person being within reach, the scratch of the pencil was distinctly heard, and in a few minutes the slates were found to be covered with legible writing.

At another time two slates were fastened together as above described, and when they were opened, the surface of one was found to contain messages in twelve different languages, namely, English, Germany, French, Spanish, Italian, Egyptian, and old Asiatic or Assyrian cuneiform writing. We have in our possession a *fac-simile* of the writing upon the slate. The slates were clean when the *sÉance* began, which was held in open daylight, and they were kept in sight all the time. More than this, the medium through whose influence the writing was obtained, had no knowledge of any language, except the English; and no person present had any knowledge of any language besides English, further than a smattering of Spanish and French. Therefore it is absolutely certain that no human being could have produced the writing upon the slate. The question is, Who did the writing?

Spiritualists tell us that this writing was done by the spirits of men who once lived on this earth, and that such phenomena are proof that death does not put an end to conscious existence. But reason and revelation are both opposed to such an explanation. We have learned from the Bible that "the dead know not anything," and that as soon as their breath goes forth their thoughts perish. We know that there is neither work nor device nor knowledge nor power, in the grave, whither all men go. But we know that there are spiritual beings whose nature is entirely different from that of man, who were created before man was, and that some of these beings, having sinned, and been cast down from their high estate in Heaven (2 Peter 2:4; Jude 6), have ever since, together with their leader,

Satan, been warring against the truth. These are the beings to whom we attribute this phenomena of Spiritualism, whether slate-writing, materialization, or anything else.

But then Spiritualists will ask, How do you know that these spirits are evil spirits? And if these are evil spirits, then how do you know but that the beings who appeared to ancient prophets and the apostles, were also evil spirits? The answer to this is simple; we tell what kind of spirits they are by trying them. The apostle John says: "Beloved, believe not every spirit, but try the spirits whether they are of God." 1 John 4:1. And in trying these spirits we follow the directions given in Isa. 8:19, 20: "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Tried by this rule, the spirits that produce the phenomena of modern Spiritualism, like those that produced the wonders of ancient heathenism, are proved to be the spirits of devils. We shall allow the spirits and Spiritualists to speak for themselves.

We have already shown the similarity between modern Spiritualism and ancient heathenism, and we quote the following to show that Spiritualists themselves acknowledge that heathenism and Spiritualism are the same thing:-

"The oracles of Delphi were nothing more nor less than the utterance of spirits through the lips of sensitives."-*Gold Gate, January 22, 1887.*

Again in the same journal, September 17, 1887, we find the following concerning Confucius:-

"In common with the majority of his countrymen, he believed in spirit communion, and we shall find that all orientals are Spiritualists rather than idolaters when we understand them; their images are only symbols like the statutes in Catholic churches."

We have already shown that all heathenism is devil-worship, therefore there need be no question as to the origin of Spiritualism, since it is identical with heathenism. W.

"The Transfiguration" *The Signs of the Times* 14, 3.

E. J. Waggoner

The Commentary.

(February 5.-Matt. 17:1-13.)

The lesson last week closed with these words: "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." Matt. 16:28. That our Saviour did not refer to his coming at the end of the world is evident from the fact that in his discourse on that event, in Matt. 24, he foretold a long period of persecution that was to intervene; and that he did not refer, as some have supposed, to the day of Pentecost or to the destruction of Jerusalem, nor to the spread of the gospel, is evident, because (1) Christ did not come in any sense of the word either at

Pentecost or at the destruction of Jerusalem; (2) the spread of the gospel is not the coming of Christ in any sense of the word; and (3) the gospel work had already been begun by Christ and had indeed been carried on from the days of Abel.

In 2 Pet. 1:16-18 we are set upon the track of that which our Saviour did really refer to in Matt. 16:28. That text reads as follows: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount."

The apostle here refers to the transfiguration scene which took place about a week after Christ's statement found in Matt. 16:28, and the account of which immediately follows those words. That account reads as follows: "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here; if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them; and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him." Matt. 17:1-5.

Remembering that Peter referred to this event as proving the power and coming of our Lord Jesus Christ, and that it follows closely upon Christ's statement that some standing there should see him coming in his kingdom, and that just before he made that statement he was speaking of his second coming (Matt. 16:27), we must conclude that in the statement made in verse 28, Christ referred, not to his actual coming at the end of the world, but to a miniature representation of that coming.

In his "Life of Our Lord" (p. 321), Samuel J. Andrews makes the following clear statement of the case:-

"The promise that some then standing before him should not taste death till they had seen 'the Son of man coming in his kingdom' (Matt. 16:28), or had seen 'the kingdom of God come with power' (Mark 6:1), was fulfilled when, after six days, he took Peter, James, and John into a high mountain apart, and was transfigured before them. These apostles now saw him as he should appear when having risen from the dead, and glorified, he should come again from Heaven, to take his great power and to reign. They saw in the ineffable glory of his person, and the brightness around them, a foreshadow of the kingdom of God as it should come with power; and were for a moment 'eyewitnesses of his majesty.' 2 Pet. 1:16. Many errors still remained to be removed from their minds, especially respecting the time of its establishment (Acts 1:6), but the great fact of its supernatural character they could not mistake."

Now let us briefly notice the details of this wonderful scene, to see how they agree with what we are told of the second coming of Christ in his kingdom.

1. "A cloud overshadowed them." So of Christ it is said, "Behold, he cometh with clouds." Rev. 1:7. He departed in a cloud, and he is to return just as he went away. See Acts 1:9-11.

2. "His face did shine as the sun, and his raiment was white as the light." Mark says that "his raiment became shining, exceeding white as snow; so as no fuller on earth can white them;" and Luke says that "his raiment was white and glistening." So of Christ's coming we are told that it shall be "in the glory of his Father." One, prophetically describing that coming, says: "His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had bright beams out of his side." Hab. 3:3, 4, margin. John, who afterward had a view of his coming, said, "His eyes were as a flame of fire." Rev. 19:12. And Paul speaks of "the brightness of his coming" as being so great as to destroy the wicked. None but those who have been strengthened by the Lord can behold the glory of his coming and live.

3. When he comes the second time he comes to take his people to himself, and this he does by raising the righteous dead, and translating the living. Says Paul: "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. 4:16, 17. Again he says: "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." 1 Cor. 15:51, 52.

When Christ comes on his throne of glory, with a cloud of angels, to give reward to the righteous, there will be two great classes of them: those who shall be translated without seeing death, and those who shall be raised from the dead. These, when Christ, who is our life, shall appear, shall also appear with him in glory. Col. 3:4. Now representatives of these two classes were with him on the mount of transfiguration. If they had not been, it would not have been a true representation of the "power and coming of our Lord Jesus Christ," as Peter says it was. All Bible readers are familiar with the fact that Elijah (the Hebrew form of the name which in Greek is Elias) was translated without seeing death. See 2 Kings 2:1-11. The record says that as he and Elisha went on, and talked, "behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into Heaven." So Elijah was there with Christ in the mount, as a representative of those who, when Christ comes, shall be caught up to meet the Lord without tasting death.

Concerning Moses, we have the record: "So

Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Bethpeor; but no man knoweth of his sepulcher unto this day;" Deut. 34:5, 6. Turn now to Jude 9, where we read: "Yet Michael the archangel, when

contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." What could cause a dispute between Christ (who is Michael) and the devil, concerning the body of Moses? Only this one thing, that the devil has the power of death (Heb. 2:14); he brought sin into the world, and death comes by sin; those who die he considers as his lawful prey, and he refuses to open the house of his prisoners (Isa. 14:16, 17), which is the grave. He is the strong man keeping guard over his house; but Christ is the stronger than he, who has entered into his house, overpowering him (Luke 11:21, 22), and who now has the keys of death and the grave. Rev. 1:18. This power Christ gained by his death (Heb. 2:14); but long before his death and resurrection he had this power by virtue of the promise and the oath of God, which were the surety that he would be offered. Knowing these facts, and reading that Christ contended with the devil over the body of Moses, we are forced to the conclusion that their dispute was concerning the resurrection of Moses, Satan claiming that Christ had no right to take him. But in every contest with Satan, Christ has come off victorious, and so Moses was raised from the dead, and appeared with Christ on the holy mount, as the representative of those who, at the second coming of Christ, shall be brought from their graves to ever be with the Lord.

If there should still be a lingering doubt in the minds of any that Moses was really raised from the dead, and they should think that it was only his disembodied spirit that appeared on the mount, we will state (1) that the transfiguration is expressly declared by Peter to have been a representation of "the power and coming of our Lord Jesus Christ," and that at that time he and James, and John were "eyewitnesses of his majesty," which shows that it was a view of Christ in his kingly glory; (2) it is absolutely certain that when Christ comes there will be no such thing as disembodied spirits, because, says Paul, he "shall change our vile body that it may be fashioned like unto his glorious body" (Phil. 3:21), and this change is performed for both the living and the dead. 1 Cor. 15:51. When the saints are caught up to meet the Lord in the air, it is with their own bodies glorified like the body of Christ. Therefore, (3) since, as shown above, the transfiguration was a representation, on a small scale, of this glorious event, it is certain that Moses must have been there in person, and not in shadow.

The transfiguration stands for us, as it did for the apostles, as a sure pledge of Christ's second coming in power and great glory; and yet "we have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts." 2 Peter 1:19. Let us study this sure word of prophecy, that we may walk in the light, and be prepared for the dawning of the "perfect day." W.

"Abel's Sacrifice" *The Signs of the Times* 14, 3.

E. J. Waggoner

LESSON 4.6 SABBATH, JANUARY 28

1. What was the name of the first son of Adam and Eve?

"And Adam knew Eve his wife; and she conceived and bare Cain, and said, I have gotten a man from the Lord." Gen. 4:1.

2. What was the name of the second son?

"And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground." Verse 2.

3. What, occupation did each follow?

4. What offering did Cain bring to the Lord?

"And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord." Verse 3.

5. What was Abel's offering?

"And Abel, he also brought of the firstlings of his flock and of the fat thereof." Verse 4, first clause.

6. How did the Lord regard Abel's offering?

"And the Lord had respect unto Abel and to his offering." Verse 4, last clause.

7. How did the Lord regard Cain's offering?

"But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell." Verse 5.

8. What made Abel's offering more acceptable than Cain's?

"By faith Abel offered unto God a more excellent sacrifice than Cain by which he, obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh." Heb. 11:4.

9. What did Abel obtain by his offering? *ib.*

10. What was the defect in Cain's offering?

"And almost all things are by the law purged with blood; and without shedding of blood there is no re-mission." Heb. 9:22.

11. Then since Cain did not take the proper steps to secure the remission of sins, what lay at his door?

"If thou doest well, Shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him." Gen. 4: 7.

12. Through whose blood alone may remission of sins he obtained?

"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." Rom. 3:23-25.

13. Then since Abel was accepted, in whom must he have had faith?

"Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under Heaven given among men whereby we must be saved." Acts 4:10-12.

14. What is the highest attainment of faith?

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith? Rom. 5:1; 1 John 5:4.

15. Since Abel was justified, was not his faith in Christ as perfect as ours can be?

16. What did Cain do to Abel?

"And Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him." Gen. 4:8.

17. Why did he do this?

"For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." 1 John 3:11, 12.

18. Of what scripture was Abel the first to demonstrate the truth?

"Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12.

19. Is it any wonder if the world hates the righteous?

"If the world hate you, ye know that it hated me before it hated you. If ye were of 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. Remember the word that I said unto you. The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." John 15:18-20.

20. How should the righteous feel when they are persecuted for their faith?

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you." Matt. 5:11, 12.

21. What consolation has the Christian in all tribulation?

"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 16:33.

NOTES

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts." Heb. 11:4. The difference between the two offerings was in the matter of faith. That is, it was faith in Abel, and a lack of faith in Cain, that made the offerings different. By bringing "of the firstlings of his flock," Abel showed his faith in the fact that "without shedding of blood is no remission," and in the Lamb of God, whose blood alone can cleanse from sin. By this sacrifice he obtained witness that he was righteous, here was a case of justification (making righteous) by faith. As with the woman in the days of Christ, so with Abel, his faith made him whole.

The same witness, and in exactly the same measure, may be obtained in this generation. Says Paul: "Ye have received the Spirit of adoption, whereby we cry,

Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8:15,16. And the beloved disciple says: "If we receive the witness of men, the witness of God is greater; for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son." 1 John 5:9-11. This witness is not primarily a certain *feeling* of pardon, but is the assurance (*Concluded on page 46.*)

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of God's word, than which there can be no better witness. He who believes this witness, and knows that his sins are forgiven because he has complied with the conditions upon which God has promised that he will certainly pardon, will find joy and peace in believing. But the joy and peace will never come until the witness of God is accepted, for the sole reason that it is the word of God.

Although verses 6 and 7 of Genesis 4 are not quoted in the lesson, the thorough student will certainly read them in studying the context, and the thoughtful student will wonder what their force may be. From the Authorized Version the reader gets the idea that Abel's desire would be to Cain, and that Cain would rule over him. But this seems forced and unnatural, because it is sin that the Lord is talking about, and Abel is not once mentioned in God's talk to Cain at this time. Every Bible reader must have noticed that the masculine pronoun is often used to designate a neuter object, and by substituting the neuter for the masculine in this place the meaning will be more apparent. Following are the verses, with the marginal reading, as given in the Revised Version.

"And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over it." This is harmonious throughout. Cain had not yet committed his great sin, but he was envious of Abel. Those envious feelings if not repressed would result, as they finally did, in murder, for in envy murder lies concealed. So the Lord represented sin as a wild beast, just ready to spring upon its prey. It was there beside Cain's door, and its desire was to him; but as yet he had the power to rule over it, and drive it away. In this we are taught to shun the beginnings of sin. "Every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." James 1:14, 15. Therefore the thoughts should be carefully guarded. "Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4:23. W.

"Respected by the Ungodly" *The Signs of the Times* 14, 3.

E. J. Waggoner

"If any man serve, me," says Christ, "him will my Father honor." Who is the man that is really the most respected, even by the ungodly? Is it not that man who affords the strongest evidence of the sincerity of his heart and the fidelity of his life as a humble follower of Jesus Christ? Ungodly men may affect to despise

him while they are in health, but let them be laid upon a bed of sickness and death, and then they will manifest their appreciation of his character by seeking the benefit of his counsels and his prayers. Whatever men may say, or profess to believe, in the depths of their hearts they revere a truly pious and consistent Christian. The declaration of the wise man is still true, that "the righteous is more excellent than his neighbor." God will honor them that serve him in this life, and he will honor them forever in the life that is to come.

"Back Page" *The Signs of the Times* 14, 3.

E. J. Waggoner

The editor of the *Pilgrim Press*, a paper issued in the interest of the Congregational churches of Washington, D.C. says: "Undoubtedly the hypothesis of future probation has as much scriptural authority and reason for itself, as the Roman Catholic doctrine of purgatory. In fact the two are twin brothers, though, like all twins, not exactly alike, but with a strong family resemblance.

It now transpires that the gift of a copy of the Constitution of the United States, which President Cleveland made to Leo XIII., was suggested indirectly by the Pope himself. This explains why among all the gifts there were no duplicates. The Pope is crafty, but we are surprised at the modesty of his request of the President. If he had suggested a more costly present would it have been made?

The *Christian at Work* has admitted to its editorial columns, without comment, a two-column article by one of the secretaries of the National Reform Association, stating the aims of that Association, and giving a brief outline of the arguments which the National Reformers are wont to use. The *Christian at Work* has thus fairly committed itself to the work of the National Reform Association, and other religious journals are falling into line.

A call has been issued for a national congress of Law and Order League, to be held in Philadelphia, on the 21st and 22nd of February. The chief object of the Law and Order Leagues is the enforcement of the laws against gambling and Sunday labor. It is expected that the coming meeting will be a most important one. Special invitations have been addressed to the President of the United States, to the Governors of the several States, to the members of Congress, and to the judges of the Appellate Courts throughout the Union. We shall await the outcome of this meeting with interest.

The New York *Observer* has the following plain words, which no newspaper in the land can gainsay:-

"The newspapers are mainly responsible for the perpetration of prize fighting, which can only be carried on now in most civilized countries in defiance of the law. The journals that send their representatives to the secret meeting places where these unlawful contests are held, in order that they may publish detailed accounts of the fighting, are in reality aiding and abetting crime, as much so as though they sent their representative, sneaking away in the night to keep a tryst with a thief, and write up the cracking of a safe. If the newspapers obtain information of a proposed fight in the ring, it is their duty to communicate the information to the authorities, in order that the crime may be prevented."

But this they will not do, for the reason that the prize ring is under the patronage of the whisky element, which also controls politics, and if the political "losses" should be too greatly offended, the newspapers' popularity would cease.

Of the 10,000,000 gallons of liquor of the vilest kind, that was sent to Congo in 1885, Germany and the Netherlands sent 600,000, New England 737,500, and Great Britain 314,800. Under the heading, "Rum and Ruin in the Congo Free State," a contemporary religious journal gives the following account of the result of this export from "Christian" lands:-

"One missionary complains that he finds great difficulty in assembling a sober congregation. Drink demoralizes faster than the Bible can reform the wretched victims of barbarism on the one hand, and of the white man's conscienceless temptations on the other. 'To procure it they will join,' we are told, 'In slave hunts, and massacre their nearest neighbors. Savage by nature, drink makes devils of them, and renders all prospect of raising them, vain.' The Congo Free State that was founded a few years ago with so much of eager hopefulness and joy, is simply paralyzed by the demon clutch of alcohol. While Christian people are giving freely of their money and prayers and missionary efforts to disenthral swarming millions from the dense ignorance and superstition and fetichism of heathenism, the liquor manufacturers and dealers from Christian lands are doing the devil's work in awakening a pandemonium of drunkenness around the missionary stations."

"Sunday Prosecutions in Nova Scotia" *The Signs of the Times* 14, 3.

E. J. Waggoner

A brother has kindly sent us copies of Halifax (Nova Scotia) papers of December 30 and 31, which contain the account of the arrest and trial in the Police Court, of two men for working on Sunday. The offense with which they were charged was, "doing servile labor on the Lord's day." It appears that a policeman went to the shop of one of the men where he found him at work with the doors closed, tacking some gimp upon a sleigh, and that when the policeman requested him to cease his work he did so. Nevertheless he, and a fellow-workman were arraigned in the Police Court the next day, where they pleaded that they did not recognize Sunday as the Lord's day, and that they had conscientiously rested on Saturday, the Sabbath enjoined by the fourth commandment. It was argued in their behalf that it is the inherent right of the subject to enjoy perfect freedom and liberty of conscience on matters of religion; that "the fourth commandment overrides all human law, and any act of the Legislature, compelling the keeping of the first day of the week by the Seventh-day Adventists, as the Lord's day, is against liberty of conscience, and must therefore be *ultra virce*."

The magistrate, in reviewing the case prior to passing judgment, quoted freely from old decisions in English courts. One was the following: "The law of England is the law of God; it is pure primitive reason, uncorrupted and unpolluted by human humors or human corruptions, writes or wills." From this he concluded that since the law does require to abstain from labor on Sunday, it cannot be

against liberty of conscience. Another notable decision we reserve for more extended comment.

The result of the trial was that the two men were convicted of misdemeanor in performing servile labor on Sunday, December 7, and were fined \$8.00 each or an alternative of four days in jail. We understand that it is the intention of the brethren to appeal the case to the Supreme Court. If this is done, we shall let our readers know the result.

"The Jews and the Sabbath" *The Signs of the Times* 14, 3.

E. J. Waggoner

The *Jewish Times*, of San Francisco, contains an article from a correspondent in Chicago, entitled, "The Transference of Our Sabbath." The writer states that Sunday services in Jewish synagogues were first held in 1846, and were established as an acknowledgment of the fact that "men do work on Saturdays, consequently it is essential that Jewish truths be inculcated on the day they need not work." He supposes the case of an international council called for the purpose of deciding upon a uniform day of rest, and says: "Our representatives would attend that congress; after advocating the claims of Saturday, and finding themselves beaten, they would, in the interests of civilization, accept the day decided upon by the majority."

Further on he speaks of the confusion that exists, and of the Sunday-temperance Movement, and says:

"Why should we not rise to the occasion and as a great moral power take credit to ourselves as the pioneers of a movement for a uniform day of rest? Why not generously make a concession to the interests of civilization? The idea will develop itself. The Parliaments of the world will declare that Sunday is no longer a Christian institution but the Civil day of rest."

And then he throws the fourth commandment overboard completely, by saying:-

"Judaism in its moral bearing will remain intact even if the Sabbath be held on Wednesday, for the Sabbath idea is to rest the seventh part of time in harmony with and in conjunction with our neighbors and all mankind."

Let no one henceforth call Saturday "the Jewish Sabbath." Not merely because the Jews have nearly, if not quite, abandoned it, but because it never was the Jewish Sabbath. It always was, as it is now, the Sabbath of the Lord. For a time the Jews were honored by being made the depositaries of the Sabbath commandment, with the other nine; they had no proprietary interest in it, but were to make it known to others. They failed to do their duty in this respect, and now have lost it altogether. God never intrusts great light to any people for their sole benefit. It is only that they may transmit it to others. If they fail to do this, their light becomes darkness.

In the above extracts we can see how rapidly the way is preparing for a universal Sunday law. The very people who, it would naturally be supposed, would antagonize it are asking for it. When it comes, the only ones who will be

found protesting, will be the ones who are keeping both the commandments of God, and the faith of Jesus.

"Cigarette Pictures" *The Signs of the Times* 14, 3.

E. J. Waggoner

Perhaps the innate meanness of those who, for the sake of filling their pockets, pander to the most depraved appetites and basest passions of their fellow-men, is now here better exemplified outside of the brothel than in the manner in which certain manufacturers and dealers in cigarettes attempt to increase the sales of their crime and disease-breeding wares. Speaking of one of their most reprehensible practices, a prominent San Francisco daily recently said the following very sensible and pertinent things:-

"A vile custom has grown up lately of making the cigarettes attractive to the callow youth who most affect them by putting into each box a picture. And such pictures as they are! . . . They appeal to no sentiment except the purely animal, and are debasing and demoralizing in the extreme. The evil of such vile and lewd pictures circulating with perfect freedom among boys-and sometimes, it may be feared, among girls-cannot be overestimated or overstated. . . . It is time to begin a crusade against this debased form of so-called art, and to ruthlessly and uncompromisingly destroy every one of the vile things which pollute the minds and imaginations of the young.

"For those who devise and put into circulation these obscene pictures no punishment can be too severe. No business enterprise can afford a shadow of excuse for those who have undertaken the task of debauching the youth of our land. Not content with poisoning the bodies of our children with the filthy cigarettes which they distribute far and wide, some of these enterprising manufacturers have undertaken to poison their minds as well, and to destroy them for the present and for the future. Let them be made to understand that they cannot bring indecency and lewdness to their aid in advertising their wares."

January 27, 1888

"The Spirit of Anti-Christ. No. 6" *The Signs of the Times* 14, 4.

E. J. Waggoner

In the next place, we know that the spirits that are responsible for the phenomena of modern Spiritualism, are evil spirits, and not the beings who appeared to the patriarchs, prophets, and apostles of old, because they deny the Bible. This is their great work. N. F. Ravlin was for many years a Baptist minister, but is now an ardent Spiritualist lecturer. In the *Golden Gate* of December 18, 1886, he gave an account of how and why he became a Spiritualist, and also some of his experience since becoming one. Among other things, he said, concerning a message purporting to have come from his father:-

"The message of my father contained an epitome of my history for the last thirty years, and closed by a most emphatic indorsement of my recent preaching according to the spiritual interpretation of the Scriptures. He commended my

published discourses, which the Baptist denomination have repudiated as heresy."

Farther on in the article he said:-

"Nearly half a score of old Baptist preachers, with whom I have been associated in the past, have already come to our home, and explained wherein their former preaching was erroneous. The whole system of biblical interpretation is far away from the truth, as everyone will find when they enter the spiritual world."

The spirits deny God. The following we clipped from an article in the *New Thought* of January 1, 1886:-

"I was told, not long since by a God-worshiping Spiritualist, that they believed that 'deep down in my heart, I believe in a God.' I have not only been told that once, but many times; I consider it an insult, both to my intelligence and my honesty. But perhaps they only judge by themselves, and may be, in part, excusable. They may have one belief deep down in their hearts for Sundays, and another nearer the surface for week-day use.

"As for me, I have lived without hanging on to a God for a good many years and do not see but that I am as well off as before; though from early training, I was obliged to let go, inch by inch. How can we progress when tied fast to a God idea? To me it looks like tying a calf to a stake; he goes the length of his rope then goes around in a circle, and still thinks he is making progress."

The above seems the more horrible because it was written by a woman. We do not wish to multiply testimony on any point, but we could give many more equally blasphemous extracts from Spiritualist writings. There are some Spiritualist papers that do not contain such bold statements as the above, but there is not one that does not deny God as revealed in the Bible.

Light in the Word, a Spiritualist paper published in St. Louis, Mo., contained the following question addressed to a spirit, and the answer of that spirit, in its issue of July 14, 1886:-

"We are taught that God made man after his own image; consequently, when we think of God we are apt to imagine him a being shaped like ourselves. How is this understood over on your side-are we correct?"

"The answer came quickly-

"It is not correct; it is an error. What you call God is the great creating spirit of the universe. Man is a part of God,-a spark thrown off from the Great Spirit. Imagine, if you please, a great circle. Man is placed upon it an infant, and commences his long journey around it. His first great change is what you call death; from thence he progresses, onward and onward, from sphere to sphere, until he reaches the place of beginning, when he again becomes a part of the Great Spirit, but retains his individuality."

They deny Christ and the atonement. The editor of *New Thought* in his issue of September 11, 1886, when writing of Andrew Jackson Davis, a noted Spiritualist, said:-

"Jesus was no more of an instrument in the hands of the superior powers than is Mr. Davis."

And in the same paper of June 14, 1887, I find the following, which is a part of an interview between a man and his wife, who was on her death-bed:-

"It is very true, Maggie, I have done wrong, as we all have; but "the blood of Christ cleanseth from all unrighteousness." If I have repented and been forgiven for Christ's sake, you ought to forgive me.'

"O James,' said his wife, 'lean no longer upon this treacherous fallacy. So far as my forgiveness is concerned, you might have it a thousand times. But no forgiveness can change your crimes into virtue; no blood can wash out the guilty deeds deeply graven on your soul. You must atone for your own sins, and work out your own salvation. There is no alternative."

In the same paper, October 22, 1887, we find the following under the heading, "Our Creed":-

"We believe that God does not pardon sin, as is represented in the Scriptures; and we also believe that *sin* is as much of a necessity as *righteousness*, so-termed; that *sin* in the evolution of Nature's (God's) laws is converted into *righteousness*, and *vice versa*."

This is straight Spiritualist teaching. There is not a Spiritualist in the world who holds any different view of the atonement.

The Bible gives the devil the following character: "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." John 8:44. Of course all his angels have the same character. Now that Spiritualism emanates from that source is virtually acknowledged by a Spiritualist of many years' standing. In the *Golden Gate* of August 7, 1886, the following appeared as part of an editorial entitled "Misleading Spirits":-

"Whoever surrenders his individual judgment and gives his trust implicitly upon the communications of spirits, as given through promiscuous mediumship, is almost certain to be deceived. It matters not how confident his trust or implicit his faith, nor how sincere or honest he may be in his intentions, he will find the . . . spiritual message a veritable broken reed, if he attempts to lean upon it to the exclusion of the staff of his own reason."

Now with the evidence already produced, showing that Spiritualism is of the devil, and with the above admission that the spirits are not to be trusted,-in other words, that they are lying spirits,-read the following from E. A. Brackett's "Materialized Apparitions":-

"When I had finished my investigations on this point, I found that I stood on the shore of a boundless sea of speculation and uncertainty. I could not help asking myself the question, 'What are these forms that, for a few moments only, clothe themselves in objective reality, bearing the semblance of my friends, blended with the likeness of the medium? Are these my father, my mother, my wife, my brother?' . . .

"In the midst of this perplexity, this whirl of unanswered questions, the voice of my old friend came to me: 'Don't stare these sensitive beings out of your countenance, but give them all that you can of your better nature, and you shall have your reward. If there is a possibility of mistake as to identity, if you are in any way deceived, the responsibility is theirs not yours. In all true sEances, if the

forms are not what they are supposed to be, they are at least beings from another life, seeking strength and comfort from association with you, else they would not come. Let not a shadow of doubt or distrust bar their approach. Have no awe, no reserve, no fear as to what they are, and they will blend into your soul, become a part of your life.' . . .

"I decided to follow the course which had been suggested to me. I would lay aside all reserve, and greet these forms as dear departed friends who had come from afar, and had struggled hard to reach me.

"From that moment the forms, which had seemed to lack vitality, became animated with marvelous strength. They sprang forward to greet me; tender arms were clasped around me; forms that had been almost dumb during my investigations now talked freely; faces that had worn more the character of a mask than of real life, now glowed with beauty. What claimed to be my niece, ever present and earnest in aiding me to obtain the knowledge I was seeking, overwhelmed me with demonstrations of regard. Throwing her arms around me, and laying her head upon my shoulder, she looked up and said, 'Now we can all come so near you.'"

All Spiritualist writers give advice to the same effect, that the investigator should yield himself to the influence of the forms that come professing to be his dead friends. What a terrible thought that men will voluntarily put themselves into the hands of the devil, allowing him to obtain complete control of them. If the majority of the people on earth should thus submit themselves to his influence, who can imagine the evil that would follow? The only way in which a person can get any just conception of what would follow, is by reading 2 Tim. 3:1-7.

"But," says one, "when we see the forms of our departed loved ones, and hear their voices, and they recall memories of the past, how can we be deceived? Can we not trust the evidence of our senses?" We reply, No; in this matter the senses are not a safe guide. Our only sure guide is the word of God, which declares that "the dead know not anything," that their thoughts are perished, and that their dearest relatives may come to honor or be ruined, and they will not be affected by it in the least, because they cannot know anything of it. As further evidence that the senses cannot be trusted to determine whether a spirit is the one whom he professes to be, or not, we quote the following. It is from the *New Thought* of July 16, 1887, in a description of a Spiritualist *sÉance*:-

"Among other new demonstrations of spirit power was the transfiguration of Maud. Sitting right in her chair in the full gas-light, she assumed several transformations which were marvelous. At one time she assumed almost the exact image of Mrs. Woodard, then in an instant she represented old Mrs. Graves, then her light brown hair and blue eyes and *petite* form was changed into a stout, full-chested lady with very dark eyes, and almost black hair, unknown to the circle. The, again, she appeared a young man whom Calvin recognized as a college classmate. All this time she was semi-conscious."

The apostle Paul says: "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall

be according to their works." 2 Cor. 11:13-15. In view of the testimony both of the Bible, and of Spiritualists themselves, none need be in doubt as to the source of Spiritualistic manifestations, or as to the identity of materialized forms. "They are the spirits of devils working miracles." Rev. 16:14. W.

"The Earth Corrupted" *The Signs of the Times* 14, 4.

E. J. Waggoner

The Commentary.

LESSON 5.6 SABBATH, FEBRUARY 4

1. When men became very numerous on the earth, what did they do?

"And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." Gen. 6:1, 2.

2. What commandment then was specially disregarded?—*The seventh.*

3. In pursuing this wicked course, what good influence were they resisting?

"And the Lord said, My spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years." Gen. 6:3.

4. What is the special office of the Spirit in connection with sinners?

"And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." John 16:8.

5. By what means does the Spirit reprove the world of sin?

"And take the helmet of salvation, and the sword of the Spirit, which is the word of God." Eph. 6:17.

6. What two things always necessarily work together in producing a perfect character?

"God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." 2 Thess. 2:13, 1 Peter 1:22.

7. Then how must the Lord have striven with the antediluvians by his Spirit?—*By keeping continually before them the right way.*

8. By whom was the right way presented to them?

"And spared not the old, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly." 2 Peter 2:5.

9. How long did God say that he would bear with them? Gen. 6:3.

10. At the end of that time, how great was the wickedness of men?

"And 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." Verse 5.

11. What was the condition of the whole earth?

"And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth." Verse 12.

12. With what was it filled in consequence?

"The earth also was corrupt before God, and the earth was filled with violence." Verse 11.

13. What was the only consistent thing that God could then do?

"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." Verse 13.

14. Upon whom alone did the Lord look with favor?

"But Noah found grace in the eyes of the Lord." Verse 8.

15. Why did the Lord regard Noah with special favor?

"These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God." Verse 9; see also chap. 7:1.

16. Upon what alone does the Lord look in his estimation of men?

"For the Lord seeth not as man seeth; for man looketh upon the outward appearance, but the Lord looketh on the heart." 1 Sam. 16:7.

17. How was it possible for Noah to remain upright in the midst of universal corruption?

"Noah was a just man and perfect in his generations, and Noah walked with God." Gen. 6:9, last clause.

18. What is the extent of God's requirement of man?

"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6:8.

19. What effect did Noah's godly life have upon the world?

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by which he condemned the world, and became heir of the righteousness which is by faith." Heb. 11:7.

NOTES

And the Lord said, "My Spirit shall not always strive with men, for that he also is flesh; yet his days shall be an hundred and twenty years." Gen. 6:3. "The long-suffering of God" (see 1 Peter 3:20) was abundantly manifested here. Men were recklessly plunging into vice, disregarding the marriage relation, and violating the seventh commandment, and with that every other one, yet the Lord said that he would bear with them one hundred and twenty years. "The long-suffering of God *waited* in the days of Noah." Waited because God "is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Peter 3:9.

The Lord does not wait for sinners to desire pardon, before he makes an effort to save them, but he "commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8. So he says through the prophet Isaiah: "I am sought of them that

asked not for me; I am found of them that sought me not; I said, Behold me, behold me, unto a nation that was not called by my name. I have spread out my

hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts." Isa. 65:1, 2. At least two lessons should be learned from this. One is a lesson of hope and courage, because of God's intense longing for the salvation of sinners. We should also learn a lesson of forgiveness, for Paul exhorts us to forgive one another even as God hath for Christ's sake forgiven us. Eph. 4:32. That is, willingly, gladly, and without reserve. More than this we are to be willing to forgive, to long to forgive, before the one who has offended makes any sign of repentance or of wishing to be forgiven,- from the very moment that the offense is committed. That utterly excludes all malice or hard feelings from our hearts. We have no right to entertain such feelings for a moment.

Yet though God is so long-suffering, stretching out his hands to a rebellious people, it will not do to be presumptuous, and to continue in sin, in order that he may have an opportunity to display his mercy. There will come a time when God will leave the rebellious to themselves. He will cut them off because nothing else can be done with them. But if they are cut off, it is solely their own fault. Because they deliberately reject God's gracious invitation, and choose the evil, "Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them." Prov. 1:31, 32.

It is by his Spirit that God strives with men. This striving is not the producing of a vague, uncertain impression, but is a conviction of sin. In this work the Spirit uses a sword "Which is the word of God" (Eph. 6:17), a sword which is "quick living and powerful," "piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4:12. From this we learn that conviction of sin is produced by the Spirit bringing to our remembrance, and keeping before the mind, the truth of God, which condemns our evil course.

But some will imagine that the Spirit sometimes, at least, works independently of the truth of God as revealed in his word, because many persons who have not had the Bible, have been convicted of sin. Paul explains this, when he says: "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another." Rom. 2:14, 15. That is, everybody by nature knows something of right and wrong, from the traces of the law that remain in their hearts. The natural tendency is to forget, but the Spirit keeps it before the mind as much as possible, so that conviction of sin may be produced. The antediluvians had the truth brought to them by Noah, "a preacher of righteousness." 2 Peter 2:5.

We said above that the natural tendency of men is to forget the truth. So the Spirit of God has to *strive* with them. Some persons will submit themselves to God, and willingly yield to the influence of the Spirit. In such will be perfected "the fruit of the Spirit." See Gal. 5:22, 23; Eph. 5:18; Phil. 1:11. But to by far the greater number of people it might be said as Stephen said to the Jewish Sanhedrim: "Ye stiff-necked and uncircumcised in heart and ears, ye do always

resist the Holy Ghost." Acts 7:51. With such the Spirit finally ceases to strive, because there comes a time when the law is entirely obliterated from their hearts, and they become insensible to all appeals, being unable to see any difference between right and wrong. While the Spirit is *striving* with them, Satan is also working through their own natural inclinations to fasten them in sin. So Paul says of those who have pleasure in unrighteousness, that strong delusion shall come upon them, that they should all be damned. 2 Thess. 2:9-21. Men cannot live under a continued conviction of sin; they must obtain peace of mind in some way. Those who do not obtain true peace from God (See Rom. 5:1; 8:1; Isa. 48:18), try to get peace of mind by resisting the strivings of the Spirit, and putting from them the sense of their sin. When they have succeeded in this, they feel perfectly easy, but it is a fatal ease. It is the case which the man feels who is benumbed and about to perish with the cold. And so it often happens with the wicked that "there are no bands in their death." Ps. 73:4. A seemingly peaceful death is not by any means a sure sign of acceptance with God.

"Noah was a just man, and perfect in his generations, and Noah walked with God." Gen. 6:9. The man who walks with God must be a perfect man, for God is perfect, and two cannot walk together except they be agreed. Amos 3:3. The man who walks with God, must forsake his own ways, and adopt the ways of God. See Isa. 55:7-9. David speaks thus of those who walk with God: "Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity; they walk in his ways." Ps. 119:1-3. Then to walk with God is to keep the commandments of God. Those who walk in the way of his commandments, must be perfect, for "the law of the Lord is perfect, converting the soul." Ps. 19:7. The law of God is the righteousness of God (Isa. 51:6, 7); it is his will (Rom. 2:17, 18; Ps. 40:8); it is a transcript of his character, a description of the ways of God. All that God requires of men is that they should do justly, love mercy, and walk humbly with him. And in order that they may know what justice and mercy are, and what they must do to walk with him, he has described himself and his way in his law.

The life of the man who thus walks with God, is the best sermon that can be preached to the ungodly. Such a life can be lived only by faith, for without faith it is impossible to please God. Heb. 11:6. They who seek righteousness in any other way than by faith, will come short of it. And so it was by faith that Noah obeyed God and condemned the world. W.

"Jesus and the Little Ones" *The Signs of the Times* 14, 4.

E. J. Waggoner

NOTES ON THE INTERNATIONAL LESSON.

JESUS AND THE LITTLE ONES.

(February 12.-Matt. 18:1-11.)

In studying this lesson, particular attention should be given to the parallel passages in Mark 9:33-50 and Luke 9:46-50, for only by so doing can all the

circumstances be learned. In Matthew we read: "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of Heaven?" From Mark's account we learn that something had preceded this question. Jesus had first asked them what they had been disputing about by the way, and, ashamed to acknowledge that they had been disputing as to who should have the supremacy, they held their peace. Doubtless some of the other disciples who had not been so prominent in the discussion, but who were equally anxious with the rest that the question should be settled, asked the question which Matthew records.

"And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." Matt. 18:2-4. Mark says that before this he said, "If any man desire to be first, the same shall be last of all, and servant of all." How different the kingdom of Heaven is from this world. Here the man who wishes to be first, and accounted great, must push his claims. No man could hope for any political preferment if he did not "work" for position. But just the opposite must be done by the one who wishes to be great in Christ's kingdom. He must entirely forget himself, and must prefer that others should be honored rather than himself. Otherwise he cannot be the follower of the Son of man, who "came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. 20:28. It is evident that Christ must be the greatest one in his own kingdom. His whole life was one of self-denial and humble service to others, and on the night in which he was betrayed, he washed his disciples' feet. Now the man who should esteem himself too exalted to perform such menial service, would esteem himself greater than Christ, and consequently could not enter his kingdom. Such an one would want to divide honors with Christ, as did Satan, in Heaven. "The servant

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is not greater than his Lord; neither he that is sent greater than he that sent him." John 13:16.

Christ did not mean, when he said that they must be as a little child, that children are sinless. The seeds of sin are in the heart of every child that is born. Solomon says that "foolishness is bound up in the heart of a child." But there are characteristics of childhood that must also be exhibited in the man who expects to enter the kingdom of Heaven. The child is trustful, accepting everything that is told it as literally true. It has not learned "the wisdom of the world," which is doubt. So the one who would share Christ's kingdom must believe, without any mixture of doubt, whatever God says. When the Lord made a promise to Abraham, which was so great as to be incomprehensible, and was contrary to all natural law, the simple record is, "Abraham believed God, and it was counted unto him for righteousness." Rom. 4:3.

In childhood there is naturally a lack of self-consciousness, which means an absence of pride. It is pride that leads us continually to wonder what others are thinking of us, and often to imagine that we are the center of observation, when nobody is thinking of us. The child has not this morbid care for what others think,

because it does not think of itself. Again, the child does not harbor resentment. It is utterly foreign to a little child's nature to hold a grudge. To cherish animosity is something that the child learns only after repeated ill-usage unaccompanied by Christian training. So we, if we would be followers of Christ, must love even those who use us despitefully. In a word, artless simplicity, loving confidence, and an entire absence of self-seeking, must characterize the candidate for heavenly honors. He must "put on charity, which is the bond of perfectness" (Col. 3:14), and "charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil." 1 Cor. 13:4, 5.

The student will lose much if he fails to connect this answer of Christ as to who should be greatest in the kingdom of Heaven, with his words on the same subject in the sermon on the mount: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5:17-19.

In one case he said that he who would be greatest must humble himself as a little child; in the other he said that the one who should do and teach the commandments of God, should be great in the kingdom of Heaven. Therefore we must conclude that these two things go together, and that true humility and the keeping of the commandments are identical. For further proof, read the following text: "Now the end [object, or design] of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." 1 Tim. 1:5. We have already read the description of charity, in 1 Cor. 13:4, 5. So we find that the design of the commandment is to make a man long-suffering, kind, free from envy, or malice, and humble. It is to make a man love God with all the powers of his being, and his neighbor as himself. Such a man cannot be a self-seeker.

It is quite fashionable to speak slightly of the ten commandments, as adapted for a low state of civilization, serving only to give people some crude ideas of holiness, but as unfitted for the mature Christian. Some have said that the man whose life is no better than the ten commandments require a man's life to be, cannot be much of a Christian. Such ones have no conception of the depth and the breadth of God's love. It stops not with outward acts but covers "every work, with every secret thing." There is not a grace which the angels of God possess, that will not be exhibited in the life of the one who keeps the commandments perfectly. The beautiful character of Christ, "who went about doing good," and his life of sweet humility, and tender, self-denying love, was due to the fact that the law of God was in his heart. Every act of his life was simply the natural working of the law of God. If anybody wants to know just how much is required by the ten commandments, let him study the life of Christ. It requires no less of love and mercy and justice than was manifested in the character of Jesus. As Isaac Watts beautifully expressed it:-

"My blest Redeemer and my Lord,
I read my duty in thy word;
But in thy life the law appears,
Drawn out in living characters."

"It must needs be that offenses come." Matt. 18:7. Not because God wills that they should come, but because of the perverseness of human nature. "But woe to that man by whom the offense cometh!" If offenses were necessary, that is, if it were fixed by fate that certain men should commit certain evils, then it would be unjust to pronounce a woe upon them. But the "offenses" here spoken of are stumbling-blocks. The idea is that in this world it is impossible but that there will be things tending to make Christians stumble in the way; but the one who shall be a cause of such stumbling is in a sad case. This should teach extreme carefulness in every act of life "lest that which is lame be turned out of the way." Heb. 12:13.

Right here we may express this thought with the first part of the lesson, concerning the law of God as the rule of humility which will make one a sharer in the kingdom of Heaven. Offenses are stumbling-blocks; offenses will come, and some will fall, yet not all. Says David: "Great peace have they which love thy law; and nothing shall offend them." Ps. 119:165. That is, those who love and adhere to the law, shall not stumble. This is what the same writer says of the righteous in Ps. 37:31: "The law of God is in his heart; none of his steps shall slide." But we have learned that the keeping of the law produces humility, and lowliness of heart. Now what is more evident than that a humble man will not fall? "Pride goeth before destruction, and an haughty spirit before a fall." Prov. 16:18. "When pride cometh, then cometh shame; but with the lowly is wisdom." Prov. 11:2. So here again we see that Christian humility is simply conformity by the aid of Christ, to the ten commandments. The fact that those who humble themselves and keep humble cannot fall, is thus aptly expressed by Bunyan:-

"He that is down need fear no fall;
He that is low, no pride;
He that is humble ever shall
Have God to be his guide."

"Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." Matt. 18:10. Much misapprehension has existed in regard to this text. It does not refer exclusively to literal little children, but to all who have been converted and have become as little children. It is thus that the beloved disciple uses it in his epistle. 1 John 3:7; 5:21. The expression "their angels" indicates that each follower of Christ has an angel to whose special care he is intrusted. Compare Heb. 1:14. "Their angels do always behold the face of my Father which is in Heaven." This does not teach that they always remain in Heaven, looking at the face of God; for then they would not be "ministering spirits, *sent forth* to minister for those who shall be heirs of salvation." But it means that they always have access to the throne of God. There is no business so pressing but that it can wait while God gives audience to one of his messengers who comes with a

plea for one of his stricken children. What a wonderful thought! and how full of encouragement, and at the same time of warning! W.

"Back Page" *The Signs of the Times* 14, 4.

E. J. Waggoner

An old law is still extant in Virginia, which imposes a fine of fifty pounds of tobacco on a man if he absents himself from church one month without a valid excuse. What the church does with the tobacco is not stated.

In one neighborhood in Philadelphia, ten churches, representing no less than seven denominations,-Methodist, Baptist, Lutheran, German Reformed, Episcopal, Congregational, and Presbyterian,-are making preparations for a union in evangelistic services next month. After that effort is over, the evangelist who conducts it is to go to Providence, where six churches, of three different denominations, are to unite in services. The New York *Mail and Express* says of this movement: "Whatever may be thought of the ultimate possibility of the organic union of the church of Christ in this country, these evidences of common purpose and of a desire to sink differences and to unite now, on essentials, in the face of a common enemy and a common peril, are indications that there is to be a practical union, good enough for all immediate purposes, right away."

If Congress shall admit Utah into the Union as a State, polygamy will be forever entrenched in this country. It is true that the Constitution that has been prepared, declares polygamy a misdemeanor, and provides for the punishment of polygamists; but since a majority of the citizens of Utah are Mormon polygamists, that clause would be repealed about as soon as the Territory had been admitted. The clause which declares that the Constitution shall not be amended or revised in any way, unless such amendment or revision shall receive the approval of Congress, has not a particle of validity. Congress has no power to interfere in any way with the Constitution of any State, when once it is a part of the Union. This clause is simply a trick by which the Mormons hope to be able to fasten their polygamy upon the Government.

The following news item, which we clip from the *Union Signal* will be a difficult one for the advocates of high license to explain:-

"At a conference of distillers recently held in Chicago, it was declared that the business was never in a better condition, and the trade did not need any legislation at the hands of Congress this winter. They *protested against the reduction of the present high license*, even the representatives from Nebraska, which has a \$1,000 saloon license."

License for the liquor traffic, whether high or low, is just what the liquor men want, and the higher the license is, the more profit will there be for those who can afford to pay the license, because a few men will sell the same amount of whisky that with low license was sold by a great many. But nobody ever heard of such a thing as distillers and brewers pleading that prohibition might be allowed to continue.

There is a fiction with which many people of the United States amuse themselves, namely that the laws of this country are made in the Congress at

Washington. It is true that they first appear to the public view from that place, but their ultimate source is the saloons in the large cities. Gen. Clinton B. Fisk says: "Two hundred thousand dramshops control our politics." And ex-Secretary Windom says:-

"In my judgment there is no other evil in our politics comparable with the liquor power. It is the deadly foe to all that is sacred in free institutions. It destroys the home and desecrates the ballot. It is the chief cause and instrument of political corruption. Its shameless boast of controlling elections and Legislatures by the use of money, is without a parallel in political effrontery. It breeds ignorance and crime for pay. It saps the foundation of public confidence and destroys respect for law, by polluting the sources of political power. It is the arch enemy of intelligence, purity, morality and social order. It costs the country in taxation, waste of money, property and productive power, as much to support our two hundred thousand saloons as it did to support the Union army. Their fatal weapons are as destructive of American life as were the shot and shell of both armies during the Rebellion."

The Cincinnati *Commercial Gazette* has of late contained considerable correspondence on the Sabbath question, a few pleading for the Bible Sabbath, but most upholding laws prohibiting Sunday labor. In its issue of January 8, the *Gazette* speaks editorially, under the heading, "Loosening the Fourth Commandment," and says: "Public writers who have not the infallibility which is conferred by the D. D., have often to admire and envy the free way which some of these endowed writers have in dealing with the Scriptures." And then after reviewing some of the arguments that its correspondents have made, it adds the following, which needs no comment:-

"The commandment is, by its terms, fixed unalterably to the six days' work of creation and the seventh day of rest from that labor. Can any other than He that pronounced it repeat it? Can human authority abolish it as to the seventh day, and then re-enact it for the first day? Has any authority done either of these? Where is it recorded? All can assent to the beneficence of a weekly day of freedom from compulsory work, to be spent as is best for each one's well being; but reason has to inquire into the authority for the playing fast and loose with the Sabbath commandment?"

"Sunbeams of Health and Temperance" is the title of a book recently put out by the Health Publishing Company, Battle Creek, Mich. Its evident object is to interest and instruct old and young in the important subjects mentioned in the title, by giving a knowledge of right principles and an "account of the health habits of all nations." This account is given in brief articles, original and compiled, . . . a great variety of information, which is presented in a most interesting style. The author plainly disapproves of the use of condiments in eating and drinking, and yet he has served up to his readers a feast of the very best reading, and he has not "left out the spice."

Of the object of the book we cannot speak too highly, and we judge from a brief examination that the book is well adapted to its object. It is in a popular and convenient form, and is beautifully illustrated. It contains 216 quarto pages, and several full-page engravings and colored plates. The book will be sold by

subscription, and we predict that the arduous efforts of the author will be rewarded by a wide circulation of the work with its unique and useful contents.

There are some exceedingly fine points made occasionally by courts and lawyers in regard to Sunday laws. Pennsylvania has a law which absolutely prohibits secular pursuits on the first day of the week, and does not even exempt from its provisions those who religiously observe the seventh day. Some years since, however, one of the courts of that State decided that cigars might be sold as they were "a necessity;" but under the same law men were fined and imprisoned for following their usual avocations as mechanics and farmers, after having conscientiously refrained from labor on the seventh day, in obedience to the fourth commandment.

Only about a year ago a barber was arrested and fined in Massachusetts for doing business on Sunday; the case was appealed to the Supreme Court and that tribunal sustained the lower court, holding that the law was constitutional. But only a week or two since the same court decided that the bill of a certain barber for work done on Sunday must be paid because that, under certain circumstances, shaving on Sunday "is essential to health and cleanliness."

Taking both these decisions of the same court into consideration, it would seem that before a Massachusetts barber can lawfully shave a man on Sunday he must determine whether under the circumstances, "health and cleanliness" demand that he be shaved! If, perchance, the knight of the razor should err in his *diagnoses* of his customer's case, or if he should incorrectly estimate the amount of dirt in the man's beard, and shave one whose "health and cleanliness" did not demand it, he would be liable to a fine; but if, on the other hand he should refuse to shave a man whose "health and cleanliness" did require it, then we suppose he might be mulcted in damages for refusing to serve a customer who was legally entitled to his services. Such are some of the mysteries of Sunday laws. Cigars may be sold because they are a "necessity;" and men may be shaved because that, under certain circumstances, "health and cleanliness" require it; but men who keep the Sabbath of the Lord cannot be allowed to work on Sunday for the support of their families, because—well because the majority of the people don't want them to.

"White Slave Labor" *The Signs of the Times* 14, 4.

E. J. Waggoner

If anything were needed to show the inherent wickedness of strikes, it is furnished in the recent strike of bakers in San Francisco and Oakland. Seven men, employed by a large restaurant firm, had a grievance because they were obliged to work extra hours. Thereupon the union ordered a strike of all the bakers in San Francisco. No other bakers had any special grievance, but the union "bosses" compelled them to quit work. In several instances strikers invaded restaurants, and drove out bakers and waiters who did not feel inclined to obey the edict of the union. But this was not enough, so the union ordered all the bakers in Oakland to quit work. Thus there are nearly 2,000 bakers lying idle, and losing an aggregate of \$5,000 a day in wages, just to satisfy the whims of a

few men. For a few days restaurants and boarding-houses had to go without bread, but now enough new hands have been secured to supply actual necessity. In some instances the bakers went to their places of employment, and with full knowledge that they were ordered to strike, set the sponge for the day's baking, and then left it to spoil, thus deliberately causing their employers to lose barrels of flour.

The very men who did this thing will rail by the hour at the danger that this country is in from monopoly. So it is, but a monopoly of capital is less to be dreaded than a monopoly of labor. It is bad enough to think of men enslaved against their will, and driven about by the lash of the taskmaster; but it is pitiable indeed to see thousands of men driven to and from their legitimate work by "labor bosses" who probably never lift their hands in honest toil; and what makes this so pitiable is that the sensibilities of the men who consent to be thus driven, are so blunted that they imagine that they are free men, and not slaves.

If those who order these strikes were the ones to suffer, no pity would be wasted upon them; but the families of those who are thus thrown out of employment have to suffer. The strikers are now beginning to be taken back, but their old employers refuse to receive them unless they leave the union.

February 3, 1888

"The Spirit of Antichrist. No. 7" *The Signs of the Times* 14, 5.

E. J. Waggoner

But it is urged that the spirits often do good service, giving valuable advice in business matters, healing the sick, etc., and that those who do such things must be good spirits. Again we recur to our rule: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Do they acknowledge the God of the Bible, and accept Jesus Christ as the Saviour of the world? Never. Then they are of the devil. Is it strange that the devil should do a little seeming good for a person, in order more completely to entangle that person in his toils, and to lure scores of others into his net? Does not the libertine often profess the utmost piety, in order that he may win his way into the homes of innocence? If *men* will steal the livery of the court of Heaven, to serve the devil, is it any wonder that *Satan* should steal the same livery in order to serve himself?

Christ says that just before the end "there shall arise false Christ's, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:24. And Paul says that just before the coming of Christ, Satan will work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness." 2 Thess. 2:9, 10. The miracles which Satan works are intended to deceive, and since they almost deceive even the saints of God, it is evident that they have the appearance of good. In order to capture professed Christians, Satan is going to profess to be Christ, and he must therefore counterfeit as far as possible the work of Christ.

Sometimes men wonder why the Lord should allow Satan to deceive people. He doesn't allow him to deceive anyone who doesn't want to be deceived. Only

those who receive not the love of the truth, will fall under Satan's wiles. No matter what garb Satan or his angels may assume, they can always be detected by comparing their words with the plain declarations of the Bible.

In previous articles we showed that from the very nature of the case, Spiritualism must tend to immorality; and now we have shown that it denies God, denies Christ, and makes man his own saviour, denies the Bible, and, consequently, the morality of the Bible, makes every man's desires and natural propensities his own law, and advises men to submit themselves to spirits which it acknowledges are lying spirits. What more is needed to show that Spiritualism is the spirit of antichrist? Yet we give one more quotation. It is from an article in the *Golden Gate* of August 20, 1887, written by Dr. John B. Wolff, of Washington, D. C., who says that he was a Spiritualist years before the Rochester knockings, and a Methodist minister before he was a Spiritualist. Hence he ought to know whereof he speaks. He says:-

"There have been many attempts to unite Christianity and Spiritualism, but they have all been signal failures, and will continue so to be, because there is not enough in common to make the basis of a solid union."

Again he says:-

"Spiritualism strikes at the root of every cardinal doctrine of Christianity; hence there can be no conciliation or reconciliation between that and genuine Spiritualism, except at the expense of the latter. The churches have control of public opinion, the press, and the machinery of the governments, and are using all these instruments to crush us out. While this state of facts exists, I do not propose to belittle and stultify myself by any concessions or courtships. I am ready to meet them half-way upon the platform of equality. Till then no compromise in mine. With me Spiritualism must stand alone upon its own facts and doctrines, perfectly discredited from any and all system, past or present. Those who are fond of conglomerates, such as Daniel's model of iron and clay, can mix to suit their tastes and necessities, but I will have one of it."

Yet in spite of all this, Spiritualism will ere long profess to be the Christianity of the Bible, and as such will be accepted by a very large majority of the people of the earth. It will not change its character in the least, but will still continue to teach doctrines having the same immoral tendencies that it now does. This could not be done if it were not the fact that it is engineered by Satan, the archdeceiver. W.

"The Reasonableness of Faith" *The Signs of the Times* 14, 5.

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 employÉs 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 heaven.

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.

When he reaches the city, his faith is still further manifested. While on the cars he has written a letter to his family, whom he has left at home. As soon as he reaches the city, he spies a little iron box fastened to a post in the street, and straightway goes and drops his letter into it, and walks off without giving the matter a second thought. He confidently expects that the letter which he has

dropped into that box without saying a word to anybody, will reach his wife within two days. And yet this man thinks that it is extremely foolish to talk to God with the expectation that any attention will be paid to the words.

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. The 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." And this is not confined to the days of old. Anyone who wishes can find abundance of testimony to the fact that God is "a very present help in trouble." Thousands can testify of prayers answered in so marked a manner as to leave no more

doubt that God answers prayer than there is that the United States Government carries the mails that are intrusted to it.

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. If he should break one of his promises, men would cease to believe him. This was the ground of David's confidence. Said he: "Help us, O God of our salvation, for the glory of Thy name; and deliver us, and purge away our sins, for Thy name's sake. Wherefore should the heathen say, Where is their God?" Ps. 79:9, 10.

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. The whole universe would at once be thrown into confusion. If God should break one of his promises, no one in the universe could ever have any confidence, and his rule would be at an end. So the humble Christian *depends* on the word of God, knowing that God has more at stake than he has. If such a thing were possible as that God should break his word, the Christian would lose only his life, but God would lose His character, the stability of his Government, and the control of the universe.

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? W.

"A Lesson on Forgiveness" *The Signs of the Times* 14, 5.

E. J. Waggoner

The Commentary.

Notes on the International Lesson.

(February 19.-Matt. 18:21-25.)

The parable which forms the principal part of this lesson is recorded only in Matthew, but the principle which it inculcates is stamped upon every page of the Bible. Peter came to the Lord and asked, "How oft shall my brother sin against me, and I forgive him? till seven times?" Doubtless Peter thought that he was stretching the grace of forgiveness to its utmost limit, for he had not then learned so fully of Christ as he afterwards did. Imagine his surprise when Jesus answered, "I say not unto thee, Until seven times; but, Until seventy times seven." Matt. 18:22.

We cannot understand by this that Jesus intended to limit the number of times that one should forgive another to just four hundred and ninety, but that he intended to express an indefinite, unlimited number. As Schaff aptly says: "It is a symbolical expression for never-ending forgiveness. Love is not to be limited by the multiplication table." Our Saviour's words recorded in Luke 17:3, 4, convey the same idea: "If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." The Christian's life is to be one constant stream of love; he is never to cease to forgive until offenses cease.

Although the matter of rebuking is not directly in the lesson, it is so closely connected with it that it ought not to be passed without a notice. From the text last quoted, some have supposed that they were not required to exercise forgiveness unless the trespasser expressly asked for it, and that they were warranted in severely censuring anyone who offended them. They do not understand the spirit with which they are to rebuke the offender. Paul explained it when he said to Timothy: "Reprove, rebuke, exhort with all long-suffering

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and doctrine." 2 Tim. 4:2. Still more it is explained in Gal. 6:1: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." And our Lord himself makes it still more plain: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother." Matt. 18:15.

These texts show that the object of the "rebuke" is not to irritate the trespasser, and make him feel bitter, but to win him from his evil way. The one trespassed against is to go with a spirit of forgiveness in his heart, utterly forgetful of the fact that he has been injured, but mindful only of the fact that the one before him has by the course which he has taken, wronged his own soul. His object must not be to make the brother feel that he has injured *him*; self must not appear. He must simply try to win the erring one to the right path.

The parable which followed our Saviour's answer to Peter, shows not only the duty of forgiveness, but also the danger of not forgiving. Following is a summary of this familiar parable. A certain man owed the king whom he served, ten thousand talents, about fifteen million dollars. The debtor had nothing with which to meet that debt, so, according to custom, he was commanded to be sold, together with his wife and children, and all that he had. Then the unfortunate man fell down and prayed, "Have patience with me, and I will pay thee all." His lord well knew that he could not pay, but was moved with compassion, and forgave him the debt. Then that same servant went out and found a fellow-servant who owed him a hundred pence, about fifteen dollars. Forgetful of the favor that he had just received, he took his fellow-servant by the throat, and demanded immediate payment of the paltry sum. The poor man made the same plea that the first servant had made to his lord, but the hard-hearted servant, who had been forgiven so much, would not listen to the cry for mercy, and cast his fellow-servant into prison. When the master heard what had been done he said: "O thou wicked servant, I forgave thee all that debt, because thou desiredst me; shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him."

The first lesson to be drawn from this is the lesson which our Saviour himself emphasized. "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not everyone his brother their trespasses." What an awful thought for those who cherish resentment in their hearts, over any real or fancied wrong. It matters not if our sins have been once forgiven; if we so far forget that fact, and lose the influence of it to such a degree, as to refuse to forgive our brother, it will be as though we had never been forgiven. When we pray, we are to say, "Forgive us our debts, as we forgive our debtors." If we do not fully and freely forgive every injury that is done to us, when we repeat the Lord's prayer we ask the Lord to remember our sins against us. If we refrain from praying the Lord's prayer, or its equivalent, we cannot have any favor or pardon from God, for "he that asketh receiveth." So if we do not forgive, there is no hope for us. Jesus himself said, "For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. 6:14, 15.

This is not an arbitrary decree, that is, a decree depending solely on the will of the maker, but is fixed by the very nature of things. It is like all of God's decrees, a part of his eternal justice. It would be simply impossible for God to forgive an unforgiving man. Because when God forgives, it is not a mere form, but a cleansing from sin. But God does not cleanse anyone from sin who does not repent of it and desire freedom from it. He does not force forgiveness upon anybody; that would be an impossibility. And the man who will not forgive, cherishes sin, and shows that he does not want forgiveness. He is proud, and would dispute for his "rights" with the Almighty himself.

But what of the man who has once received pardon from God? He certain must be willing to forgive everybody. If not, he shows that he has no appreciation of the love of God. He shows an utterly selfish disposition, and indicates that he

feels that he has received only his just due, in the pardoning love of God. He acts as though everything belonged to him by right. Take the case of the man in the parable. When his debt was forgiven, he virtually received from his master a gift of fifteen million dollars. Now what can we think of a man who has just received fifteen million dollars as a free and unmerited gift, who will refuse to give a needy fellow-creature the paltry sum of fifteen dollars? Language is inadequate to express the meanness of such a man. Surely he is not worthy of the slightest consideration. Well, that which God bestows in forgiving our sins is infinitely greater than anything we can bestow upon our fellows in forgiving their trespasses. If we have really felt the pardoning love of God, the little trespasses of our fellow-men against us will appear as nothing. When we have received so freely of the boundless love of God, it is but a small matter for us to let a little of that love overflow to our fellow-men. And this is what the apostle had in mind, when he wrote: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." 1 Peter 4:10.

The parable shows that God forgives upon conditions. His pardon is on condition that we really and humbly desire it, and that we continue in the same humility. The sin is not blotted out as soon as it is pardoned. If it were, God could not deal with us as the king did with his servant. The merit of Christ's blood is set down opposite the sins of the one who is forgiven, and if it remains there until "the times of refreshing shall come from the presence of the Lord" (Acts 3:19), they will be blotted out. But if the forgiven one shows by his actions that he is unworthy of the grace of Christ, and attempts by his evil course to make Christ the minister of sin, then the favor is withdrawn, and he stands face to face with his sin, the same as though he had never been forgiven. He will then be required to pay all that he owes to the Lord, which will be impossible; for he is not able even to live uprightly and do his duty for the future, and he has behind him a debt, to meet which he has nothing. He must then be eternally a debtor, and must receive eternal punishment. How wonderful is the love of God, which provides free pardon for all! Who can fail to allow the goodness of God to lead him to a thorough repentance? W.

"The Flood" *The Signs of the Times* 14, 5.

E. J. Waggoner

Lesson 6.óSabbath, February 11

1. When the world became wholly corrupt, what did God determine to do?

"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.

2. What provision did the Lord make for the preservation of righteous Noah?
Gen. 6:14, 17, 18.

3. Had there ever been anything to indicate the possibility of a flood?

"And every plant of the field before it was in the earth, and every herb of the field before it grew; for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground." Gen. 2:5.

4. In obeying the command of the Lord to make an ark, what grace did Noah manifest?

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an 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.

5. After the ark was completed, and Noah and his family had gone into it, what wonderful thing took place to convince the people of the truth of what Noah had preached?

"And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth, there went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah." Gen. 7:7-9.

6. How long after this before the flood began?

"And it came to pass after seven days, that the waters of the flood were upon the earth." Verse 10.

7. Was it possible then for Noah to do anything more for the people?

"And they that went in, went in male and female of all flesh, as God had commanded him; and the Lord shut him in." Verse 16.

8. How long did it rain?

"And the rain was upon the earth forty days and forty nights." Verse 12.

9. What besides rain from heaven helped to make the flood?

"In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened." Verse 11.

10. How extensive was the flood?

"Whereby the world that then was, being overflowed with water, perished." 2 Peter 3:6; Gen. 7:17-23.

11. How long did the waters remain at their height?

"And the waters prevailed upon the earth a hundred and fifty days." Gen. 7:24.

12. How long did Noah have to remain in the ark? Compare Gen. 7:11 with Gen. 8:12-16.

13. When Noah came out what did he do?

"And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet." Gen. 8:20.

14. What did the Lord say about floods in the future?

"And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth." Gen. 9:11.

15. What pledge did he give to confirm this promise?

"And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations; I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud; and I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh." Verses 12-15.

16. What peculiar force is there in the expression, "I do set *my* bow in the cloud?"

"And he that sat was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald." Rev. 4:13.

"As the appearance of the bow that is in the cloud on the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake." Eze. 1:28.

17. Then how strong was the assurance that there should never be another universal flood?—*God has pledged his own glory that it shall not be.*

18. Will this earth never be destroyed by any means?

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3:10.

19. What word has decreed this?—*The same word that created the earth in the beginning, and that destroyed it once by a flood.* Verses 5, 7.

20. Why will this destruction take place?

"And as it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all." Luke 27:26, 27.

21. What description have we of the wickedness that shall be in the last days?

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3:1-5.

22. Will the earth be filled with violence as it was before the flood? See verse 3.

23. Who alone will be saved from the destruction that comes because of this wickedness?

"The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes,

that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the king in his beauty; they shall behold the land that is very far off." Isa. 33:14-17.

NOTES

In last week's lesson we learned the special direction in which the antediluvians sinned, namely, in reference to the seventh commandment. But where this commandment is long and openly violated, there is no regard for any other commandment; and there is no other form of sin that so quickly and so surely deadens all moral sensibility. So we learn that before the time that God had fixed as the limit of man's probation, "all flesh had corrupted his way upon the earth," and "the earth was filled with violence through them;" "and 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." There was not the slightest trace of good left in men; nothing by which the Spirit of God could produce conviction of sin, so that it could not strive with them. The only good that men knew was wickedness. They called evil good, and good evil. See Isa. 5:20-24.

From the flood, and the time just before it, many lessons are drawn for us. We are told that "as it was in the days of Noah, so shall it be also in the days of the Son of man." Luke 17:26. The wickedness of man will be just as great before the coming of the Lord, as it was in the days before the flood. To many this seems incredible, but if it were not so, God would not destroy the earth. Men will be lovers of their own selves, and utterly indifferent to the welfare of others, except as the welfare of others may contribute to their own selfish gratification. They will be incontinent and fierce, and so, through sensuality, violence will fill the earth as it did in the days of Noah. See 2 Tim. 3:1-7.

Many think that the spread of civilization and the general diffusion of knowledge will be an effectual bar to any such moral degeneration. But these very things, which may be instruments of the highest good, will be what will bring the world to the condition that it was in before the flood. The Egyptians were the wisest people in the ancient world, yet their idolatry was of the grossest character. The Greeks were the most intellectual people who ever lived; it is doubtful if the civilization of the present day is equal to that of ancient Greece; and it is certain that in the fine arts and in scientific knowledge they were far superior to any nation now in existence. And yet they were heathen, and their worship was often characterized by the grossest licentiousness. No; intellect ever can keep a nation from moral degradation. In fact, it was their knowledge, or rather their trust in their own wisdom, which led to their ruin. "Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things." Nothing but humble faith in Christ, can keep any soul from ruin.

The elements that will result in bringing this world into the degraded state that existed before the flood, are working to-day. First, men are trusting to science,

and to their own wisdom. Second, many who occupy the highest positions, are teaching that evil is a necessity, and that there is in reality no such thing as evil, but that what we call evil is only a lesser form of good. This position was taken by Professor Fiske, of Harvard College, in a lecture in Oakland, last summer. Anyone can figure out the result of such a theory, if it should become general; and the fact that such men hold it is evidence that it would not require a miracle to make it general. Then there is Spiritualism, a cardinal doctrine of which is that there is no atonement, and that every man is his own judge, and is amenable to no one but himself; that his own heart is the only tribunal before which he is to be judged. Read Mark 7:21-25 and Gal. 5:19-21, and you will find out what will result when men follow the natural promptings of their own hearts. Now bear in mind the fact that the corner-stone of Spiritualism, namely, a belief that man is by nature immortal and cannot die, is part of the faith of the mass of professed Christians, and you will see how the way is prepared for all to accept the teachings of Spiritualism, as soon as Satan shall present to them the forms of their dead, whom they believe are really alive. This is but the barest outline, yet the reader can see from it how easily men may be led into the grossest sins. At the same time they will talk of virtue, and will actually think that they are working for the up-building of humanity. Such power has Satan to blind those who do not receive the love of the truth.

It is becoming quite common to say that the flood was limited in extent. Such a statement is directly contrary to the express declarations of Scripture. Peter says that "the world that then was, being overflowed with water, perished." 2 Peter 3:6. And the word of God has decreed that the heavens and the earth which followed the flood, shall be destroyed by fire. The flood, then, must have been as extensive as the heavens and the earth which now exist, and as the destruction at the last day. To limit the flood to a small portion of the earth, is virtually to deny that "the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." It is, in fact, to place one's self among the scoffers who 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." Let all take heed how they receive the word of God. W.

"Back Page" *The Signs of the Times* 14, 5.

E. J. Waggoner

Several of the large cities of the East are being canvassed for the *American Sentinel*, with good results. Over four thousand yearly subscriptions to that paper have been received within the past month, and the canvass has just begun. Let the work go on, for we believe it is a good one. As one subscriber says of the *Sentinel*, "every voter in the United States should read it." And those who are not voters should read it too.

A brewery in New York City is called, because of its location, "Hellgate Brewery." A more fitting name could not be devised, not only for that particular brewery, but for every brewery, distillery, and liquor shop, in the land. Every one of them is a gate to hell and destruction. If everything in this world were called by

its true name, there are some things that would have less patronage. Even with man's natural tendency to evil, the devil finds it necessary to glid sin to a great degree, in order to catch the multitude, and so those gateways to hell are made to appear very attractive.

We have received from James A. O'Connor, publisher, Bible House, N.Y., the fourth bound volume of *The Converted Catholic*, a monthly magazine specially designed for the conversion of Roman Catholics to evangelical Christianity. This magazine is not only good for Christians to read, that they may learn the evangelical way of salvation, but all Protestants will be interested in its contents. It is boldly and aggressively opposed to the Roman Catholic Church, but as Luther said, it was not with men but with the doctrines of that church. Rev. James A. O'Connor, the editor, was formerly a Roman Catholic priest, and is now doing a good work in New York. The subscription price is only \$1.00 per year.

A bright, readable paper, and one that we can heartily recommend, is *Our Dumb Animals*, published monthly, by the Massachusetts Society for the Prevention of Cruelty to Animals, 19 Milk Street, Boston, Mass. It is devoted to teaching how to make the lives of our domestic animals more comfortable, and to arousing a healthy sentiment concerning the treatment in general of those of God's creatures who cannot speak for themselves. It is neatly gotten up, well illustrated, and the matter is adapted to the comprehension of the young, who would certainly be benefited by its perusal. Kindness to animals is as essential to true Christianity as is kindness to men, and we bid the publishers of the little sheet Godspeed in their work.

A tree is known by its fruits. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Judged by this tree standard, the liquor traffic is evil, and only evil. A dispatch of recent date, from Kingston, Ontario, says:-

"In retaliation for the hard fight being made by the temperance people of Leeds County, eleven buildings have been burned at Irish Creek. The Methodist Church and a tannery have been burned at Kemptville, and five constables have been stoned and assaulted. Dr. Ferguson, Member of Parliament, and three others, one of them a minister, were assaulted and threatened with murder, and two deacons of the Baptist Church have been warned to dismiss their ministers or have their church burned."

This is the kind of fruit that the liquor traffic bears. It manufactures criminals, and then commits crime on its own account, in order to perpetuate its own existence. And yet it has the effrontery to seek the protection of the laws. No man who loves law and order will ever be found pleading for it, and so it is begotten in crime, it lives by crime, and begets only crime and misery. It is for this reason, and this alone, that it should be suppressed.

The *Banner of Light* says:-

"All things are preparing the way for the advent of the new age that is fast coming in. it is to be the higher age, because the more spiritual one. The scoff at spiritual realities that is now heard from the materialist on the one hand, and the religionist on the other, will be silenced before the resistless power of that great wave which is to overwhelm the world as a tide from Eternity's ocean."

Thus the devil is seeking to prepare the minds of men for the strong, overmastering delusions, when he will attempt to counterfeit the coming of the Lord. And all the time that the poor souls who are taken captive by him at his will, are talking about the "higher age," and "spiritual life," and imagining that they are approaching the divine ideal, they will be going deeper into degradation. The exceeding deceitfulness of sin is such that vice itself may appear to be virtue.

The *Review and Herald* in its first issue for 1888, gives some interesting statistics concerning the progress of the work of Seventh-day Adventists for the past year. The gain shown by figures is fourteen ministers, sixteen licentiates, ninety-one churches, 2,790 members, and \$45,784.21 in Conference funds. The Central Publishing Association located at Battle Creek, Michigan, has printed of books and tracts 65,611,008 pages, periodicals 22,771,080 pages. The total number of pages printed up to November 1, 1887, was 481,718,747. The sales in 1887 amounted to over \$98,000.

The accessions to our ranks form no criterion by which to judge of the progress of the work. The work is not to gather out a multitude, but it is to go to all the world; and the best evidence that it is very rapidly accomplishing this is seen in the broadcast sowing of the printed page.

The *Review* says: "We turn our eyes to the future. The prospect, year by year, grows clearer, the cadence surer, that we have not followed cunningly devised fables in making known the soon coming of the Lord. Prophecies are converging to their fulfillments. Events are moving with accelerated velocity. The word of God is demonstrating its claim to truthfulness, and comforting every humble believer with the thought that the hope that is built upon his word can never fail.

The *Christian Union* is devoting considerable attention to the matter of Sunday railroad trains. In an issue of January 5 there is an article giving the result of interviews with railroad men, all of whom say that no more trains are run on Sunday than are absolutely demanded by the public, and that much less freight is handled on Sunday than on any other day. A letter to the editor, from a prominent railroad man, says that the traffic will be substantially the same per week, whether moved in 178 hours or 144, and that it can be moved in 144 hours per week. He says: "The roads and the public will be put to temporary inconvenience in conforming to this service, but the roads will soon be convinced that it is feasible, and the public will acquiesce." And the *Christian Union* itself, in an extended editorial, says:-

"Nearly all railroads run a Sunday mail train, and nearly all the Sunday newspapers take advantage of the lines of the railroad. Now, for this, not the railroad, but the people of the United States are to blame. If we do not want Sunday mail trains distributing Sunday newspapers, we have simple to produce such a state of public opinion, that Congress will pass a law that no newspaper mail shall be carried on Sunday, and the reform is accomplished. The *Christian Union* promises its co-operation in such a reform."

We have been requested by friends at the Rural Health Retreat to state that G. C. Foye is not now employed at that institution. The reason for the statement is that he has been borrowing money from the brethren, on the strength of his

having been connected with the Retreat. Any who help him will do so at their own risk, and we fear to the loss.

"Pearl of Days" *The Signs of the Times* 14, 5.

E. J. Waggoner

Such is the title of a new monthly published in New York City and "devoted to the maintenance of the Lord's Day," so-called. In noticing this new journal and its mission, the *Occident*, a good Presbyterian paper in San Francisco, takes occasion to say of Sunday that it "is indeed the pearl of days," and that "every thoughtful Christian in our country, and perhaps especially in California, must often tremble lest this day shall be lost to us." But why this fear? The *Occident* answers: "We have in this State no human law for its protection. Every man doeth on this, as on other days, that which seemeth right in his own eyes."

The expression, "no human law," would seem to imply the existence of a divine law for the protection of this so-called "pearl of days;" but can the *Occident* cite any such law? Is there, or has there ever been, any such law? If there be no such law, and everybody who knows anything about the matter knows that there is none, will the *Occident* please explain why every man should not do "on this, as on other days, that which seemeth right in his own eyes"?

It would be vain for the *Occident* to appeal to the fourth commandment; indeed it would not be honest in it to do so, for everybody knows that that commandment says nothing of the first day of the week, except as one of the days upon which God requires us to work, that like him we may rest upon the seventh day, which "is the Sabbath of the Lord," and upon which we are commanded not to do any work.

Behold! as we write, our eye catches the last paragraph of the *Occident's* article, and utterly inconsistent though it be, there a part of the fourth commandment is quoted to enforce Sunday-keeping! Surely 'tis more than passing strange that professedly Christian men, ministeres, and editors of religious papers, will, with the open Bible in their hands, labor so persistently and untiringly to foist upon the consciences of their fellows the keeping of a day, the observance of which is nowhere even hinted at in the Bible, and at the same time teach men to disregard a day for the keeping of which there is a plain "Thus saith the Lord."

February 10, 1888

"The Spirit of Antichrist. No. 8" *The Signs of the Times* 14, 6.

E. J. Waggoner

Some may think we have made a wildly extravagant statement in saying that the time is not far distant when the majority of professed Christians will be enrolled under the banner of Spiritualism, but we shall present ample proof to show that the so-called orthodox churches are even now ripe for Spiritualism, and wait only till it shall have put on a little more of the livery of Heaven, in order

to accept it. In proof of this assertion, I shall quote only from those who are authorized to speak for the churches.

First, let it be remembered that with almost all the religious denominations of the world, the doctrine of the natural immortality of the soul, is a cardinal point of faith; and we have shown that this doctrine is the corner-stone of Spiritualism, and that a belief in it logically tends to all the vagaries and abominations of heathen Spiritualism. A writer in the *World's Advance Thought*, speaking of the phenomena of Spiritualism, says:-

"I can understand why materialists are unable to believe the possibility of such startling proofs of immortality; but why they should be called in question by Christians, when they come to prove the very foundation claim of their faith, and the one of all others which most taxes credulity, I cannot understand."

That is, he can readily understand why Spiritualism is not accepted by those who do not believe in immortality at all; but he cannot see why those who believe in natural immortality for all men, and that there is no such thing as death, should refuse to accept the testimony which proves (?) it. But we shall see that they are not so skeptical as some think.

A writer in *New Thought*, under the heading, "Who Are Spiritualists?" says:-

"As a matter of fact Spiritualists are found among the advocates of almost every system of religion, and all the peoples of the earth. It is received alike by orthodox and so-called heterodox Christians, by theists and deists, on its own testimony of facts. Thousands who believe in a personal God and the divine inspiration of the Hebrew and Christian Scriptures, are as really Spiritualists as those who deny both. . . .

"Thousands do not think it necessary to leave their churches in order to consistently advocate the spiritual philosophy. Very many would be more active in the cause were it not for the wholesale denunciations of the churches, and of all Christian Spiritualists especially, by some who make themselves offensively conspicuous in our ranks, both as writers and speakers."

That this is not the vain boasting of an enemy who wishes to cast a reproach upon the churches, will be seen by what follows. We begin with the largest body of professed Christians, the Catholics. When Monsignor Capel, the famous agent of the Roman Propaganda, and sometime chaplain to Pope Pius IX., was lecturing in California, he had something of a discussion with one G. P. Colby, a Spiritualist. Colby set forth the beliefs of Spiritualism, and charged Capel with misrepresentation. The following is a part of the *Chronicle's* account (Sept. 7, 1885) of the priest's reply:-

"Monsignor Capel took up Mr. Colby's chief statements *seriatim*. He at first expressed surprise that the latter had not tried to ascertain what he in the first place had said before replying to it. Much that was attributed to him was the merest parody of his real words. He was a believer in immortality. If he were not, the Catholic Church would not tolerate him within her bosom for a moment. It was brought against the Catholics that they believed themselves in daily communication with the angels and saints. But the angels and saints were spirits. To Catholics the spirit world was as clear as the light of a gas jet. They walked the streets accompanied by guardian angels. The dead were in their eyes

disembodied spirits who surrounded the throne of God. They prayed to them as well as to the saints and angels. To say that they did not hold communication with the spirit world, would be contrary to the whole evidence of the history of the church. Monsignor Capel denied that he had expressed a disbelief in spiritism. He had simply left out of the category of possible supernatural manifestations all biological phenomena. Aside from these, Spiritualism was but a misrepresentation of Catholic teaching, and it had been in the world from the beginning."

Thus we find that, on the testimony of one of its foremost representatives, the Catholic Church is wholly Spiritualist. But we should know that without this testimony, for its prayers for and to the dead, and its host of "saints" to whom adoration is paid, are sufficient evidence of the fact. In his "Life of Pope Leo XIII." (page 44), Dr. Bernard O'Reilly says of the habit that Catholics have of naming their children after Scripture personages and churchmen:-

"It was thought, in the firm and universal belief of the real though invisible communion between the spiritual world of the blessed in Heaven and their brethren still struggling on earth, that the bestowing of these dear and honored names on children in baptism secured them special protectors in Heaven, and was to them a powerful motive, when grown to manhood and womanhood, to honor by Christian lives the sainted names they bore."

And on page 83 he speaks of Stanislas Kostka as "the boy saint whom Catholic Poland reveres as its patron and protector in Heaven." There is probably not a reader of these lines who could not from his own knowledge of the Catholic Church add many like evidences. So we have the great Roman Catholic Church as essentially a Spiritualist church, and claiming to be such. We turn now to Protestantism.

The *Sunday Times* has undoubtedly as wide a circulation as any religious journal in the land, and possibly larger than any other. It is undenominational, although its leading editor is a Methodist, but it is taken and read by Sunday-school teachers and scholars of all denominations, and among its correspondents are the leading divines and educators of both Europe and America. In an editorial in the issue of August 20, 1885, we find the following under the heading, "What Our Dead Do for Us:"-

"Much of the best work of the world is done through the present, personal influence of the dead. And in our estimate of the forces which give us efficiency, we ought to assign a large place to the power over us, and in us, of loved ones whom we mourn as wholly removed from us. When death takes away one on whom we have leaned, . . . the temptation to us is to feel that his work for *us* is done, and that henceforth, while we live on here, we must live on without his presence or aid. Yet, as a practical fact, and as a great spiritual truth, our dead do for us as constantly and as variously as they could do for us if they were still here in flesh; and they do for us very much that they could not do unless they were dead.

"Some of the saintly faces of fathers and mothers, which are a benediction to all who look at them, could never have shone as now with the reflected light of Heaven, unless they had been summoned to frequent upward lookings through

the clouds, in loving communion with their children in Heaven. There are manly and womanly children, who are more serious and earnest and devoted in their young life struggles, because of their constant sense of the overwatching presence of their dead parents. . . . And so the dead live on here, for, and with, and in, those who mourn and remember them as gone hence forever."

"Our living friends do much for us, but perhaps our dead friends do yet more."

"In the bitterness of our keenest grief over the loss of our loved ones, there may be the consoling thought that we do not lose the stimulus and the inspiration of their memories, nor part, even for the time being, with the more sacred influence of their example, and of their spiritual fellowship."

The most ardent professed Spiritualist could not give utterance to more pronounced Spiritualist doctrine than this. The *Sunday School Times* has an "Open Letter" Department, in which correspondents may freely ask questions or express their opinions on any subject. It often contains sharp criticism on statements that have appeared in the paper, but no criticism on the sentiments quoted above, has ever appeared. On the contrary we have seen quite a number of commendatory notices of the article.

The *California Christian Advocate* of September 2, 1885, contained a letter from the editor, who was visiting in Oregon. In giving an account of his doings, he said:-

"We visited the cemetery, and enjoyed for a little while communion with the dead."

The *Advance*, of Chicago, is the Congregationalist journal of the West, and is one of the leading church papers in the country. In the issue of July 9, 1885, the editor said:-

"God's people never work alone. No child of his is ever left unaided. A great company which no man can number is sent forth to minister unto those who shall be heirs of salvation. Just what they do, or how they help, we may not know, but that they do help and interpose to protect and guide us, we surely believe."

After referring to Heb. 1:14, which teaches that the angels are all ministering spirits sent forth to minister for those who shall be heirs of salvation, the editor continues:-

"But are our departed friends among the number of those engaged in this ministry? Do those who have once lived in the flesh, and on this earth, form a part of this great host? A fair inference from the Scriptures will, it seems to us, give an affirmative answer to this question. We do not say that this is an authorized doctrine, but such inference is a fair one. No one has authority, either from nature or revelation, for the assertion that when the good die they cease to have any interest in the affairs of this world. [Compare Job 14:19-21.] The assumption that they never return to this earth is wholly unwarranted. Indeed, no one can be sure that they ever leave its busy scenes. They may simply pass beyond the range of our few senses. That 'undiscovered country from whose bourne no traveler returns,' is good Shakespeare, but it is not good Scripture."

And the above extract from a Congregationalist journal is "good" Spiritualism. If it is not out and out Spiritualism, then there is no such thing. But we have more. The *New York Observer* is a staunch Presbyterian journal, one of the oldest and

most influential in the United States. The following Spiritualist verses appeared in its issue of July 22, 1886:-

"How cheering the thought that spirits in bliss
Do bow their bright wings to a world such as this.
They leave the sweet joys of the mansions above,
To breathe 'oer our bosoms the message of love.

"They come when that pilgrim has rested from woe,
To gild the dark couch of the mourner below.
They smile on the weeper, and brightly appears
The rainbow of hope through the mists of his tears.

"Oh, blessings upon them wherever they fly.
To brighten the earth or illumine the sky.
Heaven grant us, when parted from life and its cares,
A pinion of light, and a mission like theirs."

No more direct Spiritualist doctrine was ever taught in any Spiritualist paper. Yet there are few professed Christian believers in the natural immortality of man, who would not call it orthodox. Then how far is the Christian world to-day from Spiritualism? Who can tell? W.

"Protestant Praise of Catholicism" *The Signs of the Times* 14, 6.

E. J. Waggoner

The New York *Independent*, one of the most well-known and influential religious journals in the world, gushes after the following style over the Pope's Jubilee:-

"To Joachim Vincent Pecci, Bishop of Rome, and Pope of the Catholic Apostolic and Roman Catholic Church, health and an evangelical benediction! A priest of blameless life for fifty years, wise, moderate, successful as priest, governor, archbishop, nuncio, cardinal, Pope, we send him our Christian salutation. Prelates, priests, and peoples of his own communion, gladly pay him homage. We simply offer him kindly greetings in the name of Christ, to whom both Pope and Protestant bow in reverent adoration. Gifts and congratulations pour in upon him from Christian, Turk, and pagan, in honor of the jubilee of his priesthood. . . . The time was when Popes hurled their unapostolic anathemas against followers of Christ, and Protestants hurled them back with access of intensity, if possible. But Leo XIII. is a kindly Christian gentleman, who loves light, and peace, and purity, and progress. *Lumen in Celo* is his motto; and that his reign will be as a light in the Catholic heavens, is in no wise improbable. He has been Pope just ten years, and these years have been so many years of progress for his church. . . . He has made peace with France, and Germany, and Switzerland; he has brought about an era of better feeling in Italy; he has reformed many abuses, raised the tone of the church, and gained a strong influence in the councils of Europe. . . . And so we wish Pope Leo, of that

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name the thirteenth, continued health, a long reign, and Godspeed in his liberalizing policy."

Can our readers believe that the above, and considerable more of the same, is from a professedly Protestant journal? Where is the Protestantism? What is said about the prosperity of the church, and the progress of its influence, under Leo XIII., is all true; but is that something to rejoice over? If in time of war, a leader on one side should report with every appearance of joy, that since General X had taken command of the enemy's forces, they had made rapid and continual progress, would he not be considered as harboring traitorous feelings toward his own country? Let it be remembered that the liberties of the people have never been more trampled upon than when wise, learned, and personally upright Popes have ruled, and that the triumph of Catholicism always means death to civil and religious liberty.

We have no fear that the Pope will ever be regarded in this country as he is in Europe, or that the Catholic Church, as such, will ever gain the supremacy in the United States; but what we do fear, and with good reason, is that Protestantism will become so saturated with the principles of Catholicism as to overthrow the liberties of the American people. We do not mean that Protestantism will ever pray to the virgin Mary, or adopt the confessional, or any other Romish dogma that it has not now, but that it will become intoxicated with the lust for power, which is the distinguishing characteristic of Romanism. Catholicism, stripped of its belief that the church should be recognized as supreme in politics, as well as in religion, would be nothing to be feared. If there is to be a union of religion and State, as the National Reformers now put it, we would just as willingly see the Catholic religion elevated to that position as the Protestant. The American people do well to look out for the encroachments of the Papacy; but we fear lest while they are watching the enemy that is approaching from Rome, degenerate Protestantism will steal a march on them and gain the citadel of their liberties. W.

"The Rich Young Ruler" *The Signs of the Times* 14, 6.

E. J. Waggoner

The Commentary.

NOTES ON THE INTERNATIONAL LESSON.

(February 26.-Matt. 19:16-25.)

"And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?" Matt. 19:16. From the parallel accounts in Mark 10:17-27 and Luke 18:18-27, we learn that it was a young man who asked this question, and knelt down before the Saviour. This would indicate real earnestness on the part of the young man. He really wanted eternal life, but, as the sequel proved, he wanted it in his own way. He thought that he could earn eternal life by his good works, and he wanted those good works to be such as should be agreeable. There are many thousands who will come short of eternal life, who would like to have it, and who would have it if they themselves could make the conditions.

But before Jesus paid any attention to the young man's question, he asked him one, in turn. Jesus caught up the expression, "Good Master," and asked:

"Why callest thou me good? there is none good but one, that is God." He who sees in this any tendency on the part of Christ to depreciate himself, or to disclaim the possession of absolute goodness, comes far short of learning the lesson intended to be conveyed. Jesus was good. Peter says that he "did no sin, neither was guile found in his mouth;" and that "when he was reviled, [he] reviled not again; when he suffered, he threatened not." 1 Peter 2:22, 23. Isaiah's prophetic description of him was that "he had done no violence, neither was any deceit in his mouth." Isa. 53:9. John says: "Ye know that he was manifested to take away our sins; and in him is no sin." 1 John 3:5. Paul says that God "made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:21. If there had been the least trace of sin in him, he could not have been manifested to take away our sin, and we could not in him attain to the perfect righteousness of God. The fact that we may be made the righteousness of God in him, shows that his righteousness was nothing less than the righteousness of God. To his disciples he declared that Satan had nothing in him (John 14:30), and to the curious, prying Pharisees, who did nothing else, but play the spy upon him, that they might find something against him, he asked, "Which of you convinceth me of sin?" John 8:46. It will not do to say that Jesus was one jot below divine perfection.

It must be held as a settled fact, then, that Jesus was absolutely good; that he was the perfection of goodness. Then since, according to his statement to the young ruler, "there is none good but one, that is, God," it must be that Jesus is God, and that this was the fact that he wished to impress on the young man's mind. And the Scriptures everywhere bear out this conclusion. Says John: "In the beginning was the Word, and the Word was with God, and the Word was God." John 1:1. And Isaiah, foretelling his birth, said: "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. Thus it is that his righteousness was the righteousness of God. The law of God was in his heart, because it was his own law, emanating from him as well as from the Father. "In him dwelleth all the fullness of the Godhead bodily." Col. 2:9. Christ's object in asking the young man, "Why callest thou me good?" and then making the statement that he did, was to see whether he called him "good" as a polite compliment, or because he recognized him as God. Moreover, this question and statement showed that he spoke with authority, so that when the young man turned away, he knew that he was turning his back on the Son of God.

"But if thou wilt enter into life, keep the commandments." The man who does this is perfect, for "the law of the Lord is perfect, converting the soul." Ps. 19:7. They are "the righteousness of God," which we are to be made in Christ Jesus. Almost the last words of Revelation are: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. To keep the commandments is the highest ideal that any man can set for himself, it is the divine ideal. God himself requires no more of any man, for we read: "Let us hear the conclusion of the

whole matter: Fear God, and keep his commandments; for this is the whole duty of man." Eccl. 12:14.

The young man was surprised at the answer which he received from Jesus. "He saith unto him, Which?" He knew the commandments of God, and felt sure that he had always kept them perfectly; and so he doubtless thought that Jesus must have reference to some higher commandments. He could not imagine that anyone would tell so good a man as he was that he must keep the commandments. To his astonished inquiry, Jesus replied: "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother; and, Thou shalt love thy neighbour as thyself." Matt. 19:18, 19. All of the commandments of the second table of the law were quoted by Jesus, except the tenth. "Thou shalt not covet," and that was included in the summary of the entire six, "Thou shalt love thy neighbor as thyself." Nothing was said of the first table of the law, which specifies our duties to God. This was not by any means because any one of those precepts is unnecessary, for these four commandments combined make the first and greatest commandment. But Jesus quoted the second table, because the keeping of that, or the failure to keep it, could be most readily seen. Jesus would try him on the lesser duties, and if he failed there, he would of course come short on the greater. Says John: "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 John 5:4.

To Christ's enumeration of the commandments, the young man replied: "All these have I kept from my youth up; what lack I yet?" This was a great deal to say, yet the young man said it in all sincerity; and there is no doubt but that so far as any man could discern, his life had been above reproach. That there was something attractive about the man, is evident from Mark's statement that, "Jesus beholding him loved him." Of course Jesus loved all men; but this specific statement implies that Jesus loved this young man in an especial manner. He loved him for what he was, and for the possibilities of usefulness that he saw in him; and therefore he wished him to take the one step lacking to make him perfect.

"Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come and follow me." Mark records the thought a little more fully in these words: "One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come, take up thy *cross*, and follow me." Here we have a refutation of the idea that Jesus taught that any man could gain Heaven simply by his own efforts to keep the commandments. The man who thinks that this can be done is at least in as bad condition as the young man was, and he may be a good deal worse off. Yet the fact remains that he who keeps the commandments shall have eternal life. To keep them is the whole duty of man, and God requires nothing more. Then why was not the young man sure of eternal life? Because he had not kept the commandments perfectly. He thought that he had kept them, but he had not. He had kept them as perfectly as it is

possible for any man to do by himself, and that was all. The one thing needful to round out his life, and to make him a perfect commandment keeper, was to follow Jesus Christ, the sinless one, who was made to be sin for us, "that we might be made the righteousness of God in him." 2 Cor. 5:21. "Christ is the end of the law for righteousness to every one that believeth." Rom. 10:4. Those who go about to establish their own righteousness will ever fall far short of attaining to the righteousness of God. We can be complete only in Christ. Our best efforts are far below perfection; but when we humbly follow Christ, divine grace comes down to meet our efforts, and thus, through faith, we out of weakness are made strong. See Heb. 11:34. Nothing is required of any man, but that he should keep the commandments; but no man can keep the commandments except by the help of Christ.

In the young man's question, "What lack I yet?" we see evidence that he thought that eternal life could be purchased by good works. This is a sad mistake. Because of this mistaken idea, many men have gone on pilgrimages, have afflicted themselves, have done penance, and many other things all in vain. The Catholic Church has taken advantage of the natural cry of the soul that is anxious for eternal life, "What must I do to be saved?" to turn the attention of men to certain works. Thus it exhibits the spirit of antichrist, because it turns men away from the Lamb of God, who alone can cleanse from sin and make men righteous. Eternal life cannot be earned, it is too valuable. No man can give an equivalent for it. It cannot be obtained without good works, yet no amount of good works will buy it." "The *gift* of God is eternal life, through Jesus Christ, our Lord." Rom. 6:23. After we have done all, we are still unprofitable servants, and whatever we receive must be as the free gift of God.

"But when the young man heard that saying, he went away sorrowful; for he had great possessions." This shows that he had not kept the commandments. He had not loved the Lord with all his heart, and his neighbor as himself. His ideas of eternal life were altogether too low. He wanted eternal life with full possession of his earthly estate, not realizing that the riches of Heaven infinitely surpass the treasures of earth. And those riches are obtained only through self-denial. If anyone would share "the unsearchable riches of Christ," he must be willing to become even as Christ, who though he was rich yet for our sakes become poor, that we through his poverty might be made rich. See 2 Cor. 8:9. In the parable in Matt. 13:45, 46, we learn the only way that the kingdom may be obtained: "The kingdom of Heaven is like unto a merchant-man, seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it." The young man had found the pearl of great price, but he was not willing to part with his present possessions, which were paltry in comparison, in order that he might gain it.

"Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Matt. 19:23, 24. This statement must be accepted as literally true. The supposition that Jesus referred to a gate in Jerusalem, called the needle's eye, through which a camel might with great difficulty pass, is sheer

nonsense. Jesus meant just what he said. A rich man cannot enter the kingdom of Heaven. The apostle tells us whom God hath chosen: "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. The man who can live in this world of sorrow and want, and still hoard up great possessions, cannot be a follower of the meek and lowly Jesus, who though he had not where to lay his head, went about doing good.

Yet it is not a sin to be rich. Abraham, the friend of God, "was very rich in cattle, in silver, and in gold." Job, of whom God said, "There is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil," was "the greatest of all the men of the East." But these men did not trust in riches, which is the great sin. See Mark 10:24. They had wealth, yet they did not consider it as their own, but were simply stewards for God. Yet in spite of all their liberality their property increased. Bunyan quaintly puts it thus:-

"A man there was, though some did count him mad,
The more he gave away, the more he had."

If God pours wealth upon such a person, he cannot be counted rich in the sense that the word is used in our Saviour's words. Such a man may enter Heaven, but not as a rich man. He enters it because he is poor in spirit, in nowise puffed up because of his possessions, but regarding them as only the Lord's. He will be his own executor, distributing his property in his life-time, and not "leaving it" when death forces him to leave it. W.

"Back Page" *The Signs of the Times* 14, 6.

E. J. Waggoner

The New York *Observer* puts the matter of communism in a nutshell, thus: "Christian communism is the cure for infidel communism. They are antipodes. The spirit of the one is stewardship-it says, 'Mine is yours.' The Spirit of the other is selfishness-it says, 'Yours is mine.'"

We hope that none of the readers of the SIGNS will skip the "Notes on the International Lesson," for the reason that they may not be studying those lessons. The notes are designed to be of a practical nature, and of no less importance to the general reader than to the Sunday-school scholar. All who are interested in the consideration of Bible truth should read these notes.

The United States Commissioner of Labor has just rendered a report on strikes and lockouts. It appears that there has been a steady increase in strikes each year since 1881, except that there were fewer in 1887 than in 1886. The total number of employes involved in all the strikes for the entire seven years, is 1,318,674. In forty-six per cent. of the cases, the strikers gained their object. The result of the strikes, however, was a wage loss to employes of nearly \$60,000,000, besides taking from the pockets of other employes, in supporting their fellow-laborers while on a strike, the sum of \$4,420,595. It is extremely doubtful if a strike ever pays, while it is absolutely certain that, as a whole, they are decidedly unprofitable.

The *International Record* furnishes some statistics concerning pauperism in the United States, which will doubtless surprise many. It shows that pauperism is more common among men than among women, and that it is much more common among white men than among negroes. The ratio of pauperism is greater in the North than in the South, and in the East than in the West. These statistics are given to verify the following statement: "If New England or Massachusetts be taken as a starting point, it matters not in what direction a line be drawn, the largest amount of pauperism will be found to exist in Massachusetts, and the smallest in the State farthest removed from Massachusetts; while the intervening States will exhibit, with scarcely an exception, a gradual decline in something like the degree of their removal from the extreme northeast." Much of this may be accounted for by the fact that the foreign-born population furnishes three-fourths of the paupers, and that the worst of these naturally cluster about the point near which they land.

In an article on Church Union, in the *Christian at Work* of January 12, Prof. George I. Crooks, D. D., of Drew Theological Seminary, said:-

"The objects to be obtained by a co-operative union are not far off. We name here a more thorough evangelism, the protection of marriage as a divine institution, the protection of the Lord's day as a Christian ordinance, and the repression of intemperance. The first of these was sufficiently discussed at the recent Washington conference. In the protection of marriage, the churches will be called on to deal with the loose divorce laws of many of our States. Their churchly function here will be to create a wholesome public opinion, to revive the Christian idea of marriage, which is in danger of perishing, and to prepare the way for legislation. In the protection of the Lord's day, I, for one, should be glad if the united American churches were to give emphasis to the declaration that this is a Christian country, historically and politically. If we cannot unite on that, we can at least do something to revive the sense of obligation to observe the Lord's day as sacred. We can do much to prevent the sweeping away of the legal protection which our American Sunday has hitherto enjoyed."

Question-If, as we are sometimes told, the only object of Sunday laws is to insure needed rest to workingmen, and that they are only "police regulations," having no likeness whatever to religious legislation, why is it that the churches are so interested in the matter? and how is it that it is thought necessary that they should combine "to revive the sense of obligation to observe the Lord's day as sacred"? He who cannot see that the current is setting toward religious legislation, does not discern the signs of the times.

The *Michigan Christian Advocate* says:-

"The civil authorities of Boston are said to be already planning for a magnificent reception for Singer Sullivan upon his return from England. In the meantime, a preacher of the gospel of Jesus Christ lies in a Boston jail for the awful crime of preaching in a public square without a permit, which the same civil authorities refused to grant. And this in the proud city of the Puritans! The preaching of the gospel shamefully entreated, as at old Ephesus or Philippi, and the chief gladiator of the town honored by the highest officers!"

To this might be added the fact that a marble statue of the prize fighter has recently been unveiled, and the school-children of Boston have marshaled around it to admire it. Thus is art, for which so much is claimed as a refiner and civilizer, made to serve a brutalizer; for it is certain that all of the children who are taught to admire the statue of Sullivan, will insensibly be led to admire the methods by which he obtained such celebrity. Those who think that progress in art or in science will necessarily tend to elevate this generation, are trusting in a vain hope. Art did not save Greece from moral degradation, but the lesson seems lost upon this generation.

The SIGNS OF THE TIMES is in no sense a political paper, and takes no sides in any party contest. Nevertheless it keeps watch of the political field, especially noting those phases which promise "reform." A question which will soon claim general attention, as incidental to the National Reform, prohibition, and W. C. T. U. work, is that of women suffrage. The benefit that it is expected will be derived from this measure, is expressed as follows by a correspondent of the *Christian Cynosure*:-

"It should be emphasized every day in the week that the women of our land, with the ballot in their hands, would 'fix things,' and sweep the country of beer and whisky, and secret societies into the bargain."

As we said before, we take no sides; but we can't help thinking of this curious fact, namely, that Maine, Iowa, and Kansas have prohibition, and have no women suffrage, and that Wyoming Territory has long had women suffrage, but has no prohibition. Does this signify anything in the case?

It is stated that "Father" S. Wagener, of Chicago, has renounced Romanism, and will, with Evangelist Harris, establish in that city a church of "Progressive Christians." True Christians are always progressive, ever pressing "toward the mark for the prize of the high calling of God in Christ Jesus." Whether it means this in the case of the proposed Chicago church remains to be seen.

"An Incentive to Wickedness" *The Signs of the Times* 14, 6.

E. J. Waggoner

The somewhat trite saying, "While there's life there's hope," contains more truth than most people realize. When Satan beguiled "the mother of all living," almost his first words were, "Ye shall not surely die," and Eve, seeing "that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise," and willing to incur the divine displeasure if only she might gratify her curiosity and still live, "took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat."

Satan's greatest incentive to wickedness was sprung upon our race in the words, "Thou shalt not surely die." "This secret dread and inward horror of falling into naught" is a most fearful thought, and with that removed, a vast majority of our race are willing to gamble, as it were, upon the chances of attaining felicity in some way, and at some time, in the eternity of conscious existence promised them by the enemy of all righteousness.

"The soul that sinneth, it shall die," is the divine sentence, and whoever he be, whether philosopher or theologian, that teaches the natural and unconditional immortality of the soul, only re-echoes the words of the despoiler of Eden, and arrays himself against an eternal truth that underlies the very government of God. The poet sings:-

"The soul secure in her existence smiles
At the drawn dagger, and decries its point."

And alas! true it is, that millions of souls, supposing themselves secure in their existence, have defied the God of Heaven, stimulated by the delusive thought that, whether righteous or wicked, their lives would measure with the life of the self-existent and eternal Creator of all things.

"More Protestant Flattery" *The Signs of the Times* 14, 6.

E. J. Waggoner

On another page we have quoted and commented upon the *Independent's* servile flattery of the Pope. The *Christian at Work* does not "gush" quite so much, yet it glorifies the head of "the mother of harlots and abominations of the earth," in the following manner:-

"Pope Leo XIII. may well feel profoundly grateful, and in the best sense happy, over the splendid and successful celebration of his Jubilee in commemoration of fifty years of service in his church as a Priest, Archbishop, Nuncio, Cardinal, and Pope. His life has been, even by the testimony of those who hate the papacy, above reproach and honest criticism. The whole Christian world, Protestant as well as Catholic, in looking upon this venerable man whose loyalty to God and zeal for the welfare of humanity are as conspicuous, as his freedom from many of the errors and bigotries of his predecessors is remarkable, is ready to exclaim, 'The hoary head is a crown of glory if it be found in the way of righteousness.' Nearly fourscore years of age, this great Ruler of a Church which Dr. Hodge, of Princeton, clearly recognized, without, however, endorsing its errors, as a branch of the true church of Christ, has richly earned the honors so lavishly bestowed the other day upon him."

It speaks of him as the "Holy Father" and "his Holiness," and says further:-

"Allying himself with boundless perseverance to the best . . . in the historic creed of his church, and with the wisest and most pacific living authorities among his brethren; and bringing to these the cumulative force of a world-known character for integrity, moderation, discretion, and downright earnestness in doing good, he has been able to revolutionize in a large degree the retrogressive policy of the Roman Catholic organization."

Says the inspired prophet: "And all the world wondered after the beast." "And they worshiped the beast, saying, Who is like unto the beast?" We may not say that this prophecy is yet fulfilled, but such utterances as we have quoted from influential journals, professedly Protestant, certainly indicate its speedy fulfillment. When Protestants can glory in the advance of the Papacy, it must be that we are in danger from professed Protestantism.

February 17, 1888

"The Spirit of Antichrist. No. 9" *The Signs of the Times* 14, 7.

E. J. Waggoner

The *Christian at Work* of February 18, 1886, contained an original story so full of Spiritualist teaching that one would think it was in a Spiritualist paper, instead of an independent Presbyterian journal. That the reader may get the full force of the article, we quote quite largely from it. It opens thus:-

"Mamma, are you thinking of Jesus?"

"Yes, dear, she seems to be very near me to-night."

Bertha drew a low stool to the window by mamma's side, and asked in hushed tones, 'Do you indeed think that sister Jessie can sometimes be with us in this room?'

"I cannot doubt it,' was the reply. Mamma's hand was laid caressingly and soothingly upon the bowed head, for Bertha had not yet learned (alas, how few in this weary world do learn!) the quiet repose and steadfast hope of a perfect faith.

"After a moment's silence Mrs. Grey continued: 'I have been sitting here alone thinking of Jessie's life among the angels. How happy she must be in her beautiful home! I often wonder in just what way the hopes and aspirations, that made her earth life so pure and true, are finding their perfect realization in the unrestricted possibilities of spiritual life.'

"But, mamma, what comfort do you find in that?' cried Bertha. 'I want her here; she was older and so much wiser and better than I, and she would have helped me so much.'

"But that is a selfish grief, dear Bertha; is it no comfort to know that Jessie is safe and happy? She knows how much you need her help, and can guide you far more truly now, in her perfect knowledge of the good and true, than she could have done in her earthly existence.'

"But I cannot see her; I cannot hear her. How can she help me now?' and Bertha sobbed with the unreasoning abandon of a grief that would not be comforted.

"Be quiet, my child; Jessie does not wish you to mourn for her in this rebellious way. It can be a help to you always to think in what way your angel sister would rejoice to have you think, and speak, and act. If you seek to do those things that merit her approval, you will surely feel her guiding power. Jessie can both see and hear you; but her spirit is released from its earthly fetters, because the loving Father had need of her among the angels. We cannot hear her voice, but we may feel the holy influence of her angelic presence; we cannot see her face, but we may be cheered and comforted by the thought that her bright spirit is near us, and that she loves us with a love that is purer and holier than earth-love, even as her life in its changed relations is purer and holier.'

Bertha sobbed no more, but listened with eager interest, while her mother talked to her of Heaven and the angels. The gentle voice subdued the rebellious heart. The loving words of faith, submission, and steadfast hope lifted her thoughts from the dark and narrow grave to the beauty and grandeur of the

Father's 'many mansions.' Sitting in the moonlight, with her mother's hand clasped in hers, a strange, sweet peace came upon her. Her heart was filled with an unspeakable joy, born of the thought that Jessie-angel Jessie, might always be unto her an invisible guardian, an intangible, loving presence."

Then follows an account of a dream that Bertha had, in which she seemed to be dead and in the spirit-land, with her sister Jessie and other spirits, all told in the regular Spiritualist style. The story closes thus:-

"Suddenly the scene faded from view. In another instant Jessie also had vanished. She felt herself sinking to earth again and was soon conscious of lying in her own bed without the pangs of disease. She opened her eyes to find herself alone in the silence of night, awakened from a beautiful dream. Its calm influence entering her heart taught her that death is indeed life; that God's angels must far exceed in beauty and power any dream-like conceptions of earth; and that unseen spirits-God's messengers-may indeed be near us, if the heart be kept pure and true, receiving their whispered counsels and holy influence."

Is this Spiritualism, or is it not? If it is not, can anybody show us the genuine article? We affirm that no more direct Spiritualist doctrine can be found in any Spiritualist paper in the world. It is not Spiritualism simply to the extent that it teaches the intercourse of spirits of the dead with the living, but it carries the thing to the logical conclusion of utterly ignoring Christ. Notice how Bertha's doubt of the presence of her dead sister is given as evidence that she had not learned "the quiet repose, and the steadfast hope of a *perfect faith*." A "perfect faith" in what? in Christ? Oh, no! a "perfect faith" in the doctrine that her dead sister "might always be unto her an invisible guardian, an intangible, loving presence," and that if she should do the things that merited her sister's approval, she would always feel her guiding power. Thus the people are taught by a professedly Christian journal to put their trust in the dead, instead of in Christ. Such teaching is not a single degree removed from the ancestral worship of the Chinese, or the hero worship of the ancient Greeks and Romans. When people swallow down such teaching, what is there that is opposed to the Bible, that we may not expect them to accept, if it coincides with their fancy?

But we have some more "Christian" Spiritualism. In an article commemorative of Dr. Daniel Curry, in the N.Y. *Christian Advocate* of September 8, 1887, Rev. J. Pullman, D.D., said:-

"And he is gone! We are not to see him on the Conference floor ever again! We are not to see that white head among us, that noble white head, nor to hear that peculiar, strident voice to which we have listened all our lives! And that face, that wonderful face, with its deep-seeing eyes and beetling brows and massive chin-a face as unique and startling in its way as the face of Giotto's Dante, but kind and tender, and yet the hiding-place of thunder. 'A soft, ethereal soul looking out so stern, implacable, grim, trenchant, as from imprisonment of thick-ribbed ice.'

"But he is not gone. We will not say 'Good-bye' to him. We will keep him among us still. Reserve that seat in the front pew of the Conference. Let the old place be kept sacred. He was not the man to leave his friends. In the thick battle, in the time of danger or holy communion, in the solemn hour of crisis, he will be

there. 'Are they not ministering spirits?' No, thou art not gone from us, beloved friend, and we will love thee till Conference is convened in the presence of the King."

Just before Dr. Curry's death, one of his Methodist brethren called upon him. As the visitor puts it, it was "as he lay within sight of his triumph." In answer to a wish that he might live many years longer, Dr. Curry said:-

"I had marked out in my mind that I might live on till about eighty-five, perhaps; but when a man has lived and worked till nearly seventy-eight, what is left is not of much consequence. About the future, as I wrote to Brother Smith, there are two things. The first is, I have perfect confidence in the general truth of Christianity (although I expect my conceptions to be changed when I get over there); and the second is, that I know that Christ has taken my case in hand."-*Christian Advocate (N. Y.), August 25, 1887.*

Some people think it an impossibility that professed Christians should ever as a body deny the doctrine of Christ which they now profess, and which alone holds them to morality. But compare the last two quotations. Dr. Pullman has said that Dr. Curry is not gone, that he would not leave his friends, and that in the thick battle, in the time of danger, he will be there, occupying the front seat which they reserve for him. They will probably not be disappointed. Satan will be most likely to gratify them with the sight of the form of their fallen leader. But before he left, Dr. Curry gave notice that he expected many of his conceptions to be changed when he reached the home "over there." Therefore when Satan, or one of his angels, does appear to the Methodist Conference in the form of Dr. Curry, and tells them, as Mr. Ravlin's spirit friends did, that he has learned that his old views of the Bible were all wrong, they will have their minds all prepared to receive whatever he may give them in their stead.

The Michigan *Christian Advocate* of September 1, 1887, contained an address delivered at the funeral of Bishop Harris, in which the following occurs:-

"He is not dead-God's saints don't die; they only change their modes and forms of life."

At the funeral of Rev. Israel Thrapp, August 29, 1887, Rev. A. S. Fisher delivered an address which was printed in the *Methodist Recorder* of October 29, 1887, from which we take the following:-

"For more than fifty-six years he answered the roll call of his Conference here on earth. He answers now to another call, where the weary are at rest. At rest, but not idle. He cannot be. It would not be Israel Thrapp if he were idle. He was not idle here, and he cannot be there. He will go, if bidden to itinerate as a ministering spirit, and carry help to some who are to be 'heirs of salvation.'"

Surely the Methodists stand in grand array on the side of Spiritualism. W.

"No 'Perhaps'" *The Signs of the Times* 14, 7.

E. J. Waggoner

In the first chapter of second Corinthians, verses 18-20, we find the following positive statements: "But as God is true, our word toward you was not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us,

even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea. For all the promises of God in him are yea, and in him Amen, unto the glory of God by us."

In this fact alone can the sinner find any confidence in approaching to God. "Jesus Christ, the same yesterday, and to-day, and forever," is the sinner's only hope. It is not to taunt them, nor to glory in disappointing them, that the gracious call is given to men. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Isa. 55:1.

Says Jesus, "Him that cometh to me I will in no wise cast out" (John 6:37); and Paul says that "He is able also to save them to the uttermost that come unto God by him." Heb. 7:25. And the same apostle also says:-

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:14-16.

Again we read: "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. 11:6. Faith, then, and boldness, are characteristics that the Lord wants those to manifest who come to him. Our mind was forcibly turned to this line of thought a few days ago, by reading an old hymn, the first three stanzas of which are as follows:-

"Come, humble sinner, in whose breast
A thousand thoughts revolve;
Come, with your guilt and fear oppressed,
And make this last resolve:-

"I'll go to Jesus, though my sins
Like mountains round me close;
I know his courts, I'll enter in,
Whatever may oppose.

"Prostrate I'll lie before his throne,
And there my guilt confess;
I'll tell him I'm a wretch undone
Without his sovereign grace."

That is good; no better resolve could possibly be made; it is just what God wants every sinner to do. He says:-

"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.

This is the language of positive assurance. What then shall we say to the sentiment expressed in the fourth stanza of the hymn above referred to? It reads thus:-

"Perhaps he will admit my plea,
Perhaps will hear my prayer;
But if I perish, I will pray,
And perish only there."

Such language might be excusable in one who knew nothing of God; but uttered by one who has

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known God, or, rather, is known of God, it can be regarded only as a libel upon God's word. The sinner is exhorted to resolve to throw himself prostrate before God, to confess his sins, and plead for mercy, and then is "encouraged" with the thought that *perhaps* God will hear his prayer, and admit his plea. Not in that manner does God encourage those who are sick of sin. Says the beloved disciple, "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. He promises that he will "have mercy" upon and "abundantly pardon" those who turn to him confessing and forsaking their sins.

There is no such thing as "perhaps" with God. His promises to the penitent, and his threats to the impenitent, are equally positive. "He that believeth and is baptized *shall be saved*; but he that believeth not *shall be damned*." Mark 16:16. To the straying he says: "Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart." Jer. 29:12, 13. Again he says: "I have not spoken in secret, in a dark place of the earth; I said not unto the seed of Jacob, Seek ye me in vain; I the Lord speak righteousness, I declare things that are right." Isa. 45:19.

Christ says: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Matt. 11:28, 19. There is no "perhaps" about this.

"God is love;" he has revealed himself to us as a God that "delighteth in mercy." The surety of this is found in the fact that Jesus died for us. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8. And "he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. 8:32. "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 he came for this express purpose, how can there be any doubt about his receiving those who come humbly to him?

When Queen Esther was implored to go in before Ahasuerus, to beg for the life of her people, she at first refused, because it was death to go before him without being summoned; but finally she yielded, saying: "Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day; I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law; and if I perish, I perish." Esther 4:16.

Ahasuerus (Xerxes) was a heathen king, and an unreasonable despot. In going before him, the queen took her life in her hand. But our God was held out

his scepter to us; he wants us to come, and entreats us to come. "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" Eze. 33:11.

We said that there is no such thing as "perhaps" with God. James says that with him is "no variableness, neither shadow of turning." Then those who come to him, doubtful if they will receive what they ask for, must displease him, because they reflect upon his truthfulness. That God is displeased with the one who doubts, is evident from Heb. 11:6, and also from the following words:-

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord." James 1:5-7.

The man who thinks that "perhaps" God will hear his prayer, thinks that "perhaps" he will not; such an one cannot ask in faith, nothing wavering, and consequently cannot receive anything. The only way to come is to come boldly. The violent take the kingdom of Heaven by force.

One thought more. God is pleased to have us come to him with confidence, because it shows that we believe what he says; and his own glory depends on the fulfillment of his promises. Says Paul: "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 show the exceeding riches of his grace in his kindness toward us through Christ Jesus." Eph. 2:4-7. That is, God intends to exhibit us throughout eternity, as an evidence of the exceeding riches of his grace; the souls that are saved will be an everlasting trophy of his unchanging goodness; how then can it be imagined that he will not hear the prayer of the contrite soul, with whom he has said that he delights to dwell?

Have you repented of your sins? do you hate them, and long for a better life? Have you confessed them? Then take the assurance of God's word as evidence that your sins are forgiven, and that you are entitled to peace with God, through our Lord Jesus Christ. Then you may say with the prophet: "And in that day thou shalt say, O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; he also is become my salvation." Isa. 12:1, 2. W.

"Call of Abraham" *The Signs of the Times* 14, 7.

E. J. Waggoner

The Commentary.

LESSON 8. SABBATH, FEBRUARY 25

1. Where did Abraham live when the Lord first appeared to him?

"And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran." Acts 7:2.

2. What did the Lord say to him?

"And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee." Verse 3.

3. What promise did the Lord then make to him?

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from 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.

4. What did Abraham then do?

"Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell." Acts 7:4.

5. How old was he when he went to the land of Canaan?

"So Abram departed, as the Lord had spoken unto him; and Lot went with him; and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came." Gen. 12:4, 5.

6. Did he know before he started where he was going? Gen. 12:1; Acts 7:3.

7. In thus going from his home, what did he manifest?

"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." Heb. 11:8.

8. What promise did the Lord afterward make him?

"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 for ever." Gen. 13:14, 15.

9. To whom besides himself was the promise made? Verse 15.

10. How numerous did the Lord say that his seed should be?

"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." Verse 16.

11. Had Abraham any children at this time?

"And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus." Gen. 15:2.

12. What did the Lord again say as to the number of his posterity?

"And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them; and he said unto him, So shall thy seed be." Verse 5.

13. How did Abraham regard the word of the Lord?

"And he believed in the Lord." Verse 6, first clause.

14. How did God regard Abraham's faith?

"And he counted it to him for righteousness." Verse 6, last clause.

15. What is meant by faith being counted for righteousness?—*The forgiveness of sins*. See Rom. 4:5-8.

16. Through whom were the promises confirmed to Abraham?

"And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." Gal. 3:17.

17. And who are the promised seed?

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Verse 29.

18. What is the inheritance of which they, with him, are heirs?

"For 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.

NOTES

In the promises to Abraham we have an instance of the necessity of the New Testament as a commentary on the Old Testament. The casual reader would hardly draw from those promises, that the whole world was to be the inheritance of Abraham, yet Paul tells us (Rom. 4:13) that they included nothing less than that. Still, a careful student should see that the promises, "In thee shall all families of the earth be blessed," and, "I will make thy seed as the dust of the earth," could not be fulfilled except in the possession of the whole earth by his seed.

"Abraham believed God, and it was counted unto him for righteousness." What was involved in this? Nothing less than the forgiveness of sins,—the imputing of righteousness without works. Paul, after stating

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that Abraham's faith was counted to him for righteousness, says that David describes the blessedness of the man unto whom God imputes righteousness without works, but solely on account of faith, in the following words: "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." Rom. 4:7, 8. This counting a man righteous without works is the stumbling-stone over which so many fall. Some say that it is impossible, while others go to the other extreme and say that it at once and forever releases the believer from all obligation to make any effort. But it is done, and it does not release the individual from obligation to put forth continued effort.

How else can a man gain acceptance with God? He cannot do good deeds to make up for his past sins, for it is impossible for him to do more than his duty at any one time. Besides, an evil deed cannot be canceled by a good one. If he gets rid of the sins that he has committed, they must be taken away as an act of

free grace on the part of God. Faith is the condition on which they will be removed. Take Abraham as an example. The Lord made a promise to him, that would have staggered most men, it was so great, so incomprehensible. But Abraham "staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God," and was fully persuaded that what he had promised he was able also to perform; "and therefore it was imputed to him for righteousness." Rom. 4:20-22. The Lord made a great promise; Abraham said, I believe; and the Lord, in return for that simple faith, declared his sins forgiven. Thenceforward Abraham lived by faith, and thus it could be said by the Lord, "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:5. He could not have done this without faith, for without faith it is impossible to please God. Heb. 11:6.

In what did Abraham have faith? In just the same thing that we are required to have faith if we would obtain the forgiveness of sins and eternal life,-that is, in the death and resurrection of Christ. Paul says that the promise to Abraham was confirmed in Christ. Gal. 3:17. Therefore Abraham's faith was of the same nature that ours must be. He believed in Christ, "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." Rom. 3:25. No one can possibly have more perfect or more intelligent faith, than Abraham had, for he is "the father of all them that believe." "Now it was not written for his sake alone, that it [righteousness] was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification." Rom. 4:23-25.

But why is it that this faith does not tend to presumption, and to looseness of life? The reason is this: The possession of such faith as Abraham had, indicates humility, and submission to the will of God. Faith and humility are co-existent. Neither can exist without the other. "Behold, his soul which is lifted up is not upright in him; but the just shall live by his faith." Hab. 2:4. The man who will implicitly trust God's word, even against his own judgment, shows that he believes that God knows more than he does; he has put himself into God's hands, to be guided as God shall think best. Then of course as long as he retains that faith, he will gladly do the will of God. Thus true faith always leads to obedience. Abraham's faith was shown to be perfect by his works. W.

"Christ's Last Journey to Jerusalem" *The Signs of the Times* 14, 7.

E. J. Waggoner

NOTES ON THE INTERNATIONAL LESSON.

(March 4.-Matt. 20:17-29.)

The other accounts of the events recorded in this lesson are found in Mark 10:32-45 and Luke 18:31-34. Luke does not record the request for the two sons of Zebedee. As they were going up to Jerusalem, where Jesus was to be offered as a sacrifice for sinners, he tried to prepare the minds of his disciples for the

terrible trial before them; but they could not comprehend his words. Jesus told them everything that should take place,-that he should be betrayed into the hands of the chief priests and scribes who would condemn him to death, and then deliver him to the Gentiles, who in turn would mock him, and scourge him, and spit upon him, and finally put him to death by crucifying him, and that on the third day he should rise again. But although he told them only what had been written by the prophets, "they understood none of these things; and this saying was hid from them, neither knew they the things which were spoken." Luke 18:34. It was not until all these things had been accomplished, and Christ had "expounded unto them in all the Scriptures the things concerning himself," that they could understand. So difficult is it for preconceived opinions to give way for truth.

"And the third day he shall rise again." More needless controversies have been waged over the length of time that Christ lay in the grave, than over almost any other Scripture event. In answer to the request of the scribes and Pharisees for a sign, Jesus had said that no sign should be given them but the sign of the prophet Jonah: "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Matt. 12:40. Taking their stand on this text, some will claim that it wasn't fulfilled, because from Friday, when Jesus was crucified, till Sunday morning when he rose again, was not three days and three nights; while others claim that he must have been in the grave seventy-two hours, and that therefore he must have been crucified earlier in the week than Friday. Neither position is correct.

The simple fact of the matter is that Christ was crucified on Friday, the preparation day, the day before the Sabbath, and that he rose very early in the morning of the first day of the week, and still he was in the heart of the earth three days and three nights, in the sense in which Christ spoke those words. Christ said that he should be in the heart of the earth three days and three nights; he also said that he should be crucified, and "the third day should rise again." Therefore we must conclude that these two expressions mean the same thing. When the two disciples on the way to Emmaus recounted the betrayal and crucifixion of Christ, they said: "To-day is the third day since these things were done." Luke 24:21. That the expressions three days and three nights, and the third day, were used interchangeably with reference to the same period of time, is proved by a passage in the book of Esther. When Esther had decided to go in before the king, she sent to Mordecai, saying: "Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day; I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish." Esther 4:16. And the record says that "on the third day" Esther put on her royal apparel, and stood in the inner court of the king's house, etc. Esther 5:1.

The blindness of the disciples, and their slowness to believe that Christ did not intend to establish an earthly monarchy at that time, are shown by the fact that immediately after Christ had told them of his soon-coming sufferings, the mother of James and John, the sons of Zebedee, came to Jesus, saying, "Grant that these my two sons may sit, the one on the right hand, and the other on the

left, in thy kingdom." Matt. 20:21. Mark says that James and John made this request (Mark 10:35-37); but from Matthew's account we are to understand that they made the request through their mother.

In this request we have an exhibition of pride and ambition for position. It was this same spirit that caused the fall of Satan in Heaven. Isa. 14:12-14. The same ambition instilled by him into the heart of Eve, resulted in the fall of our first parents. When Satan said to Eve, "In the day that ye eat thereof, then your eyes shall be opened, and ye shall be like God," she took of the fruit. It is evident, therefore, that such a spirit must be entirely banished from the hearts of those who will share the kingdom of Heaven. If places in that kingdom were distributed as they are in earthly kingdoms, confusion and ruin would ensue.

Jesus did not say whether James and John should or should not occupy the places which they desired; but he showed them what they must pass through. "Are ye able to drink of the cup that I shall drink of, and to be baptized

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with the baptism that I am baptized with? They say unto him, We are able." Bold language this. They were bold because they were ignorant. They had no idea of what Christ was about to endure. If they had realized it, they would probably have been less confident; for we find that when they were brought face to face with the sufferings of Christ they forsook him and fled. Yet afterwards they did drink of the same cup, and were made partakers of his sufferings, even as Christ foretold. What made this change? Simply this: They had learned of Christ. They had learned that Christ's kingdom was not temporal, but eternal, and that the way to it lay through tribulation.

In Matt. 20:23 the translators have made an unnecessary insertion. They have supplied the words, "it shall be given to them," in the sentence: "But to sit on my right hand, and on my left is not mine to give, but it shall be given to them for whom it is prepared of my Father." It seems that a plain translation of the Greek, without supplying anything, would be much better. Then it would read thus: "To sit on my right hand, and on my left, is not mine to give, but for whom it's prepared of my Father." That is, he could give it to none, except to those for whom it was prepared, and that meant those who were prepared for it, through self-denial and suffering.

When the ten heard the request that James and John had made "they were moved with indignation against the two brethren." This would indicate that they had the same spirit that the two brethren had. They wanted to occupy as high places as there were, and they were indignant to think that these two had been trying to get ahead of them. James and John would have made admirable politicians, with the same spirit that they then had; they would not lose any opportunity to advance their own interests.

"But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but 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. 20:25-28. Here we have

the road to true honor and greatness laid out before us. Paul taught the same thing when he said: "Be kindly affectioned one to another with brotherly love; in honor preferring one another." Rom. 12:10. And again when he wrote: "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." Phil. 2:3.

The wisdom of this world would call that foolishness; but the wisdom of this world would therein exhibit its own foolishness. Actually, the plan laid down by Jesus and Paul would, if carried out, result in the greatest possible good for all men. As it is now, each man looks out for himself, and for nobody but himself. In order for a man to build himself up, it is often necessary for him to pull somebody else down; and thus the whole world is peopled with Ishmaelites. Now in such a case it is evident that a man can get no more than his own strength or wisdom will bring him, and often not so much as that, since others may prevail against him. But where the divine rule is followed, everybody gets far more than he could if each one were looking out simply for himself. If there are a hundred men in a community, and each one esteems every other one better than himself, and seeks the honor of others, each man will have the strength of a hundred put forth in his behalf. Each one forgetting himself, would find his interests advanced far more than they could be if he had devoted his entire attention to himself. So it appears that the manner of life necessary to fit one for Heaven, is really the best for men's temporal welfare, if they would but follow it. For "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. 1:8. W.

"Back Page" *The Signs of the Times* 14, 7.

E. J. Waggoner

The new universal language "volapuk," seems to be growing in the favor of the learned. The University of Munich has voted to permit Dr. J. E. Meiss to lecture upon it in the university. Volapuk has been studied by over 100,000 persons in Europe, and eleven journals are devoted to it. Whether it will ever become in fact the "world language," remains to be seen.

"The Lutheran Church Consistory of Dresden, Saxony, has passed a resolution that persons known to be adherents of Spiritualism shall not be admitted to the Holy Communion." But if they should pass a resolution excluding from the communion all who are really Spiritualists, because of holding the fundamental doctrines of Spiritualism, the number of communicants would be reduced a great deal more than Gideon's army was.

The "grand Christmas number" of the *Messenger of Wisdom and Israel's Guide* has been sent to us. Like most papers of the class indicated by its name it hails from England. It is devoted, not professedly, but actually, to the work of confusing the minds of the people concerning the prophecies, and of arousing prejudices in the minds of sensible people against the doctrines of the second advent of Christ. The only satisfactory thing about such papers is that they are usually written in such obscure jargon that nobody can understand what they are trying to teach.

It is stated that in two London churches actors have been invited to read the lessons for several successive Sundays, lately, and have given great satisfaction to the audiences. We see no reason why they should not; as a general thing actors can read better than ministers can, and when the service consists merely of music, and the reading of a set "lesson," the best reader must give the best satisfaction. From this little circumstance anybody ought to be able to see how a liturgical service naturally tends to make moral character and biblical knowledge minor qualifications for a minister.

Some people are consoling themselves with the idea that President Cleveland's gift to the Pope had no political significance, -that he did not make it officially, but as a private person. But we are very certain that the President did not so regard it, and that the Pope did not receive it as from a private person. In return for it, he sent his blessing to the President, and to the country of which he is the head. It is worth noting that the kingdom of Italy and the united kingdoms of Sweden and Norway, are the only civilized nations of any importance in the world, that honored themselves by not honoring the Pope with presents on the occasion of his jubilee.

A few days ago, we saw a report of a revival sermon that was preached by an evangelist now holding meetings in San Francisco. The report was intended to be complimentary to the evangelist, and the statement was made in the most matter-of-fact manner that the discourse the preceding evening was on the visit of Nicodemus to Jesus, recorded in the third chapter of John, and that it was enlivened and illustrated by many humorous stories. We have no doubt of the truth of the report, for we once heard the same speaker tell some humorous stories in a revival sermon. But who that has read the third chapter of John, would consider it suggestive of humorous stories? And what can be the quality of that man's reverence, who can read that chapter and tell jokes in the same breath? And what will be the quality of the converts which he makes by such sermons? Will they not be "funny" Christians? Where has reverence gone? The next thing that we may expect is that some "revivalist" is eliciting roars of laughter by a sermon on the crucifixion of Christ.

Speaking of the story that has been going the rounds of the secular press, and has found its way into not a few professedly religious papers, namely, that the Seventh-day Adventists of Battle Creek, Mich., had fixed the time for the Lord to come, and had disposed of their property, and prepared ascension robes, the *Bible Banner* says:-

"The facility with which such a yarn about white robes can be started and made to be credited in this year of grace, and of abounding newspapers, accounts for its persistent existence forty years ago as a smutch on a people who expected Christ, and relieves any nervous souls from feeling any need to attempt to refute it in future. The race of liars is not dead, and it is as foolish as ever to run after foolish liars to contradict them."

That is all that need be said about the matter, except that the number of people who make and love a lie seems to be on the increase, and that this age of "abounding newspapers" wonderfully increases the facility for circulating such yarns; for while hundreds of papers will readily publish a falsehood concerning

religion or a religious body, very few will publish a correction-unless the religious body has political influence.

In a recent speech in New York, Dr. McGlynn said of the Papal authorities at Rome:-

"I will go on, and if they try to crush me, then I will proceed to expose them, and I can give facts that will make the country too hot to hold some of them. It will be part of prudence for them to let me alone."

We have no doubt that Dr. McGlynn can tell some pretty damaging things about the Romish authorities. He has been behind the scenes, and has been in their confidence. From his remarks, it would seem that he knows of some gross crimes that they have perpetrated; and it would not surprise us at all to find out that this is so. But the question is, Why does he make the exposing of them a matter of revenge? If he were a true reformer, he would not rest his actions on such low ground. If he would tell what he knows, calmly, and with the desire of keeping as many innocent people as possible from being duped, it would have much more weight.

From the publisher, A. B. Deming, 121 Post St., San Francisco, we have received a copy of *Naked Truths about Mormonism*, which we understand is to be published monthly. It contains a great many facts about the rise of Mormonism, and there are affidavits from respectable persons now living, testifying to the frauds by which the "Book of Mormon" was foisted upon the people as a revelation from Heaven. While we like to see frauds exposed, we have no idea that such exposure will affect Mormonism in the least. The Mormon leaders well know the fraudulent character of their pretensions; and their converts are made mostly from the ignorant and the depraved in this country, and from those in foreign countries who could not be reached by any exposure published in the English language. So long as there are people who love and make a lie, lies will be believed by many in preference to the truth; and that will be until the Lord comes.

The *Christian Union* says of Mr. C. A. Berry, who recently declined the pastorate of Plymouth Church, Brooklyn, that when he was in this country, he left the impression of being a man of executive force, of individuality and independence of character, and a preacher of more than ordinary skill and attractiveness. A man who apprehends the drift of modern thought and life." And it adds that this age needs a message of hope, "and it needs this message broadly and rationally interpreted, so that it shall be accordant with the best modern thought and credible by a man's whole nature."

In this last statement the *Union* has made just one mistake. It should have said that this age *wants* such a message, not that it *needs* it. A person must be wonderfully ignorant of human nature, and blind to the prevailing *drift* of the day, who thinks that a message which accords with an' nature, and with the "drift of modern thought and life," can have any real elevating power. One who preaches such a message would doubtless be very acceptable to those who "will not endure sound doctrine," but who will heap to themselves teachers after their own lusts.

"A Good Place" *The Signs of the Times* 14, 7.

E. J. Waggoner

This expression is emphatically true of the Rural Health Retreat, near St. Helena, Cal. It is a good place for the sick to go in order to get well, and for the well to go in order to get better. The old epitaph, "I was well; I wanted to be better; I took physic, and died," can never be written by the well man who goes to the Health Retreat, in order to get better; for there he will take only nature's remedies under the most favorable circumstances.

Great improvements have been made at the Retreat. The main building has been enlarged to more than double its former capacity, so that now a family of one hundred can be well provided for. The building is four stories in height with a well-lighted room and a promenade upon the fifth floor which is the roof. An elevator run by water, of which the Retreat has now an abundant supply, provides easy access to every floor. Besides this, the rise of the mountain is such that one can step from every floor, and also from the top of the building, directly out upon the ground.

The view from the Retreat is most delightful, and from every spot of ground in the neighborhood round about, a different landscape is presented to sight. The climate is so mild that invalids can, even at this season of the year, take comfort in sitting out upon the verandas. The variation of temperature is not great, and what Eastern people would call cold weather is never known there.

As for the fare, we can say that the tables are provided with everything that is good. The only difficulty any one will find will be to restrain his appetite when so great a variety of nourishing and toothsome food is spread before him.

Genial managers and kind attendants combine to make the sum of happiness complete for the invalid or the wayfarer. Given the bracing air, the mild and equable climate, the medical attendance and the good treatment, the rest, alternated with judicious exercise, either active or passive, according to the strength of the patient, and the nourishing diet found at the Retreat, and if a sick person cannot recover his health there, it is because recovery is impossible; while the professional man who feels worn out with close confinement to his office and the daily routine of business, will find his spirits wonderfully revived by a week's stay at the Retreat. In short, the place is what its name implies, a quiet home where one can retreat from the noise and bustle of the world, and find the blessing of health.

February 24, 1888

"The Spirit of Antichrist. No. 10" *The Signs of the Times* 14, 8.

E. J. Waggoner

From a sermon preached at Cornell University, by Rev. Henry M. Field, D. D., and published in the *Christian Union* of November 3, 1887, we take the following extract:-

"As I stand here, I have before me the vision of one in all the grace and charm of womanhood, the idol of her home, who in an instant vanished out of sight. It

was the flashing of an angel's wings as the shining gates were opened and she passed into the heavenly city. How precious are these memories of the dead, without which this world would be poor indeed! The conversation of the living is but tame and commonplace compared with that which is whispered to us from those lips of air. Oh, may the dead ever be with us, walking by our side, taking us by the hand, smoothing the cares from the troubled brow, and pointing us upward to the regions of everlasting light and peace!"

If anybody can tell us the difference between this and Spiritualism, we should like to know it. Instead of looking to Christ for comfort and guidance, the dead are invoked for that purpose. Is not this the spirit of antichrist?

On Sunday, November 20, 1887, services in memory of Dr. Parker were held in the First Baptist Church at Los Angeles, Cal., at which Mrs. P. W. Dorsey, the wife of the Baptist minister, read a "Tribute," of which the following [printed in the *Herald of Truth*] is an extract:-

"Another soul has taken its place among the great cloud of witnesses, and to-day looks on with clearer, juster, kindlier vision than earth can know at the battle you and I are still waging. Have you thought with what loving interest he is watching our work and lives? Not with the imperfect vision of men, and with the unjust judgments of earth, but with the clear and just discrimination of Heaven we are seen by him to-day as we in turn shall see.

"There is for us who meet in Parker Chapel a new tie binding us to Heaven, and there is just as surely a new motive for more earnest, more worthy, more holy living and work on earth. If there be any incentive to worthy endeavor in the thought that the great and good of all ages are witnesses of our efforts, then the knowledge that he who so recently was with us has taken his place in the great host of heavenly witnesses, should be a fresh motive for us to lay aside every weight, and run our race with patience."

"Do we indeed desire the dead
Should still be near us at our side?
Is there no baseness we should hide?
No inner vileness that we dread?

"Shall he for whose applause I strove,
I had such reverence for his blame,
See with clear eyes some hidden shame,
And I be lessened in his love?

"I wrong the grave with fears untrue;
Shall love be blamed for want of faith?
There must be wisdom with great Death;
The dead shall look us through and through.

"Be near us when we climb and fall.
Ye watch, like God, the rolling years
With larger, other eyes than ours,
To make allowance for us all."

Who is it that is near us, watching over us, protecting us, inspiring us to noble action, looking us through and through, judging us with clear and just discrimination, and making allowance for us all? Is it "God the Judge of all?" Oh,

no; it is *the dead!* What greater power could they give to God himself? Such an utterance is nothing less than a deification of the dead. Can it be possible that the papers from which we have quoted all these Spiritualist utterances, profess to teach and hold to the Bible and the religion Jesus Christ? Oh, the far-reaching influence and the blinding power of Satan's lie in Eden! Of a truth, we may now say of him as was once said of Christ, "Behold, the world is gone after him." With very few exceptions, all have accepted the lie by which he caused our first parents to fall. If it caused Adam and Eve to lose Eden, will it not likewise cause those who are now deceived by it to lose the eternal life which it professedly holds out to them? How can it be otherwise?

But we have yet a few more quotations to give. In her address of welcome at the National Woman's Christian Temperance Union Convention, held in Nashville, Tenn., November, 1887, Mrs. Meriwether spoke as follows of her dead sister:-

"In this work I have had her daily companionship, her inspiration, and her help, and I know I shall have it until I, too, cross the river, and meet her face to face, upon the other side. The morning has come for me. The sun has risen, and shall set no more. Bird nor bee nor blossom, wind nor wood, nor wave, shall ever again sigh to me, 'only one,' for we two walk together once more, and shall never again lose each other's hands. We walk and talk together, just as when, on the sunny, upland slope of this century, we clasped our little hands, and roamed the daisied fields together. She lives in my life, works through me, thinks through my brain, speaks through my voice. Very rarely, if ever, have I stood upon the platform, but words of hers came to me unbidden, and I spoke her message with my own, and to-night as I stand here and bid you welcome, down through the blue fields of ether comes the solemn sound of her prophetic measure, and salutes you through my lips."

We have very closely scanned the pages of Spiritualist papers, but we have never seen from the lips of a professed medium any more explicit declaration of belief in spirit control than this from Mrs. Meriwether; and yet Mrs. Meriwether would no doubt be indignant if she were told that she is a Spiritualist. So would Mrs. Dorsey and Rev. Henry M. Field, and all the others from whom we have quoted. But if they are not Spiritualists, what are they?

And now we will hear from the talented Dr. T. De Witt Talmage. Dr. Talmage is a learned and eloquent man, a Presbyterian. In his tabernacle, Brooklyn, N.Y., he probably preaches to more people every Sunday, than any other preacher in the United States. More than this, his sermons are printed in scores of papers, so that there are few, if any, preachers in the world, whose influence extends farther than his does. Some time in the summer of 1887 he preached a sermon on "The Employments of Heaven," in which he told how all the dead are busying themselves at their several callings. Among other things, he said:-

"What are our departed Christian friends, who in this world had their joy in the healing art, doing now? Busy at their old business. No sickness in Heaven, but plenty of sickness on earth, plenty of wounds in the different parts of God's dominion to be healed, and to be medicated. You cannot understand why that patient got well after all the skillful doctors of New York and Brooklyn had said he

must die. Perhaps Abercrombie touched him-Abercrombie, who, after many years' doctoring the bodies and the souls of people in Scotland, went up to God in 1844. Perhaps Abercrombie touched him.

"I should not wonder if my old friend, Dr. John Brown, who died in Edinburgh-John Brown, the author of 'Rab and His Friends'-John Brown who was as humble a Christian as he was skillful a physician and world-renowned author-I should not wonder if he had been back again and again to see some of his old patients. Those who had their joy in healing the sickness and the woes of earth, gone up to Heaven, are come forth again for benignant medicament."

It is quite the fashion with some to mildly sneer at Talmage's extravagant statements, but nobody sneers at that. Such statements as the above find ready entrance anywhere. Well, the devil does make a pretense of doing a big business in the healing line; and with those words of Dr. Talmage's in their minds, thousands of people will readily visit any "healing medium" who professes to be controlled by the spirit of Abercrombie shall appear more readily still, when Abercrombie shall appear to come back in person to heal the sick. Be assured that the devil will treasure up that sermon by Dr. Talmage, and will reap a harvest of souls from it. But read further:-

"What are our departed Christian friends doing in Heaven, those who on earth found their chief joy in the gospel ministry? They are visiting their old congregations. Most of those ministers have got their people around them already. When I get to Heaven-as by the grace of God I am destined to go to that place-I will come and see you all. Yea, I will come to all the people to whom I have administered in the gospel, and to the millions of souls to whom, through the kindness of the printing press, I am permitted to preach every week in this land, and in other lands-letters coming from New Zealand and Australia, and uttermost parts of the earth, as well as from near nations, telling me of the souls I have helped-I will visit them all. I give them fair notice. Our departed friends of the ministry are engaged in that delectable entertainment now.

"But what are our departed Christian friends who in all departments of usefulness were busy, finding their chief joy in doing good-what are they doing now? Going right along with the work. John Howard visiting dungeons; the dead women of Northern and Southern battle-fields still abroad looking for the wounded; George Peabody still watching the poor; Thomas Clarkson still looking after the enslaved-all of those who did good on earth busier since death than before."

If this is not Spiritualism, where can Spiritualism be found? See how Dr. Talmage has prepared the way for thousands to be deceived. He assures the people that when he dies he is coming back to them. Says he, "I will visit them all. I give them fair notice." Having been thus taught, they will not be surprised when they see a form that looks like him, and claims to be him. And then when he shall tell them that the churches have held wrong views of the Bible, and confirm them in some erroneous doctrine which they already hold, of what account will a plain declaration from the word of God be to them? Who of those that accept the teaching of his sermon, will presume to take the simple,

commonsense statement of Scripture, in opposition to the declarations of what they believe to be a saint direct from glory?

Another thought. If a man disbelieves one plain, unequivocal statement of the Bible, what is there to hinder his disbelieving the whole Bible? If he reads the statement that the dead know not anything, and straightway declares that they know everything, he shows that he does not believe the Bible according to what it says, but according to his fancy. He shows that he has not received "the love of the truth," but rather the love of his own opinion. Now when Satan comes to such an one, in the form of some highly esteemed friend, and declares that the Bible is all a fiction, designed to teach certain "spiritual" truths, what is to hinder his discarding the Bible entirely? Nothing at all. Well, the whole world is in just that condition now. And when confidence in the Bible has been shaken, when the atonement is regarded as a myth (and Spurgeon says that it is so regarded now by very many Baptist ministers), and when men have gained so high an opinion of themselves, as immortal beings, that they lightly regard God and his law, vice and immorality must flood the land to an extent not known since the days before the flood.

Then it will be that the churches will have a form of godliness, but deny the power thereof, and Spiritualism will work wonders to resist the truth. W.

"In the Beginning" *The Signs of the Times* 14, 8.

E. J. Waggoner

The brother who sent the following questions, says that there has been some dispute over them in the Sabbath-school:-

"1. What does 'in the beginning' refer to in the first verse of the Bible? to the beginning of the first week or to some other time?

"2. Was the earth created during the first week, or was it simply fitted up then, and created ages before?

"3. Were the sun and moon created during the first week, as the Bible says, or were they created ages before?"

1. "In the beginning God created the heaven and the earth." Gen. 1:1. In the beginning of what? Not of God's existence, because he is from eternity. Not the beginning of eternity, because eternity has no beginning. Then the text must mean that in the beginning of time God created the heaven and the earth.

2. Time, then, begun with the first act of the creation of this earth. Now read the first verses of Genesis: "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good; and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day." Gen. 1:1-5.

Here we have the work of the first day. What was it? It was the creation of the heaven and the earth, the creation of light, and the separating of the light from the darkness, thus forming day and night. The measurement of time by days and

nights must, of course, have begun as soon as time began. So "in the beginning" refers to the first day of the first week of time, in which the heaven and the earth were created.

3. "Were the sun and moon created during the first week, as the Bible says, or were they created ages before?" We are quite inclined to believe that it was just as the Bible says. We know it is not fashionable nowadays to believe the Bible in all particulars, and those who do so are considered as old-fogyish; but we have never yet found any more reliable authority than the Bible. We would advise our Sabbath-schools to stick to the Bible, and not to run after the speculations of "science, falsely so-called." W.

"Different Kinds of Righteousness" *The Signs of the Times* 14, 8.

E. J. Waggoner

The Bible recognizes two classes of righteousness. In his sermon on the mount, Christ said to his disciples, and to the multitude, "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. 5:20. The Pharisees were the best people in the Jewish nation, and it may be said, in the world. That is, so far as outward acts were concerned. The name Pharisee signifies "separated;" and they took this name because they were separated from the common people by their superior goodness. They were full of zeal for the law, yet Jesus said to his hearers, and to us, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven."

Some have erroneously concluded from these words that Jesus was finding fault with them for keeping the law so strictly, and that he would have us ignore it. But on the contrary, he says that our righteousness must *exceed* theirs. That is, it must go as far as theirs, and farther still. Then we must keep as much of the law as they did, and more. How can that be? Matt. 23:27, 28 explains: "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." The Lord wants righteousness that comes from the heart. He did not object to having the scribes and Pharisees outwardly righteous; he would not have us openly break the law; but he wants outward service, and inward service, too.

These two degrees of righteousness are really two kinds of righteousness. These two kinds of righteousness are named by Paul in Phil. 3:8, 9: "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may 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."

In these words Paul recognizes his own righteousness as a righteousness entirely distinct from the righteousness which is of God by faith. The former was

such righteousness as the scribes and Pharisees find; the latter is the kind which we must have,-a kind far exceeding that of the Pharisees,-if we would enter into the kingdom of Heaven.

On one occasion Jesus said to the Pharisees, "Verily I say unto you, That the publicans and harlots go into the kingdom of God before you." Matt. 21:31. How could it be that the publicans and harlots, the scum of the earth, could get to Heaven more readily than those strict Pharisees? One would naturally think, "Surely the publicans and harlots have a great deal more to do to get ready for Heaven, than the Pharisees have." Luther has explained this matter in the following words:-

"Wherefore they that seek to be quickened and justified by the law, are much further off from righteousness and life than the publicans, sinners, and harlots. For they cannot trust to their own works, seeing they be such that they cannot hope to obtain grace and forgiveness thereby. For if righteousness done according to the law do not justify, how can sins justify, which are committed contrary to the law? Therefore in this case they are in far better ease than the justiciaries; for they have no affiance in their own works; which greatly hindereth true faith in Christ, if it do not utterly take it away. Contrariwise, the justiciaries, which abstain outwardly from sins, and live holily and without blame in the sight of the world, cannot be without the opinion of their own righteousness, with which the true faith in Christ cannot stand. And for this cause they be more miserable than the publicans and harlots, who offer not their good works to God in his displeasure, that for the same he may recompense them with everlasting life, as the justiciaries do, for they have none to offer; but desire that their sins may be pardoned for Christ's sake."-*Luther on Galatians, chap. 5.*

Christ's statement in Matt. 21:31, is repeated by Paul, in other words, in Rom. 9:30, 31: "What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness." Then in answer to the question, "Wherefore?" he continues: "Because they sought it not by faith, but as it were by the works of the law." Verse 32. "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Rom. 10:3.

Now we have the whole thing before us. The Jews followed the law, and so far as anybody could see, they kept it strictly. Then they trusted to their own works, and did not submit to the righteousness of God. But the Gentiles, and the publicans and harlots, had no good works to trust in, and therefore they willingly accepted the righteousness which is of God by faith. Thus the publicans and harlots receive the blessing of God more readily than the Pharisees.

But why is it that the righteousness of the scribes and Pharisees could not count for something? and why could they not be counted as nearer the kingdom of God than those who were openly vicious? For the reason given in Rom. 14:23: "Whatsoever is not of faith is sin." How can this be? Just this way: Simple outward righteousness is as much righteousness as any man can attain by himself; but this is so far below the righteousness that God requires that it is

indeed sin. It isn't real righteousness at all. Thus Isaiah says: "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 us away." Isa. 64:6. Anyone who has any just conception of God, must acknowledge the truth of this. Whose righteousness can bear any comparison to the righteousness of God? Compared with the spotlessness of his character, the righteousness of the best of men (that is, their own natural or acquired righteousness), must be acknowledged to be but filthy rags.

Then what will be the condition of the man who looks at his own good works with complacency, and who thinks to atone for his short-comings by his own good deeds? He is simply trying to cover one filthy, ragged garment by putting on some more filthy rags. Instead of making himself better, he is in a worse plight.

To like import Paul says: "For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident; for, The just shall live by faith." Gal. 3:10, 11. That is, a curse is pronounced upon all who do not keep the whole law. But "all have sinned, and come short of the glory of God" (Rom. 3:23), and moreover, no man is able of himself to keep the law, no matter how hard he may try. Gal. 5:17. Therefore, all who trust in their own works, are necessarily under the curse of the law.

How foolish then for one sinner to compare himself with another; for one to think that he has not so great a work to do to be saved, as some other one has, because he has not lived so wicked a life as that other one has! Both have been wicked, although perhaps not to the same degree; and therefore both need the cleansing blood of Christ. They cannot be saved without Christ "for there is none other name under Heaven given among men, whereby we must be saved." Acts 4:12. There is nothing but the blood of Jesus that can wash away sin. Therefore sinners, both great and small, must all do the same thing; they must go to Christ for cleansing. There is just as much for one to do as for another. And since the love of God in Christ is infinite, it is just as easy for him to cleanse the vilest sinner as the most scrupulous Pharisee.

And when the sinner has been justified by faith, what then? Then "the just shall live by faith." "This is the victory that overcometh the world, even our faith." 1 John 5:4. "For Christ is the end of the law for righteousness to everyone that believeth." Rom. 10:4. Then the one who has the most faith, will live the most upright life. Of course, for human righteousness is of no more worth *after* a man is justified than it was *before*. Says Christ, "Without me ye can do nothing."

"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. How highly ought a man to think of himself? Just as much as upright Job did after he had seen the righteousness of God. Said he, "I abhor myself, and repent in dust and ashes." Job. 42:6. Then how much have we to do, to prepare to meet Christ in peace? We have to humble ourselves under the mighty hand of God, and to exercise much faith,-the real faith that works by love. Then will Christ be made

unto us "wisdom and righteousness, and sanctification and redemption." "And this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." W.

"Abraham and Lot" *The Signs of the Times* 14, 8.

E. J. Waggoner

The Commentary.

Lesson 9.6 Sabbath, March 3

1. When Abraham left his native land, whom did he take with him?

"And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came." Gen. 12:5.

2. After his sojourning in Canaan, where did he go?

"And there was a famine in the land; and Abram went down into Egypt to sojourn there; for the famine was grievous in the land." Verse 10.

3. Why did he go there?

4. How was he prospered while there?

"And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south. And Abram was very rich in cattle, in silver, and in gold." Chap. 13:1, 2; 12:16.

5. How was Lot situated as regards wealth?

"And Lot also, which went with Abram, had flocks, and herds, and tents." Gen. 13:5.

6. What was the consequence of the great wealth of both Abram and Lot?

"And the land was not able to bear them, that they might dwell together; for their substance was great, so that they could not dwell together. And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle; and the Canaanite and the Perizzite dwelled then in the land." Verses 6, 7.

7. How was Abraham affected by this strife?

"And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren." Verse 8.

8. What generous part did Abraham act?

"Is not the whole land before thee? separate thyself, I pray thee, from me; if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." Verse 9.

9. How did Lot respond to this generous offer?

"And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar. Then Lot chose him all the plain of Jordan; and Lot journeyed east; and they separated themselves the one from the other." Verses 10, 11.

10. What alone seemed to influence Lot in his choice?

11. Near what city did Lot pitch his tent?

"Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom." Verse 12.

12. What was the character of the men of Sodom?

"But the men of Sodom were wicked and sinners before the Lord exceedingly." Verse 13.

13. Did Abraham lose anything by his generosity?

"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 for ever. 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." Verses 14-17.

14. What great battle was fought some years after?

"And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar;) and they joined battle with them in the vale of Siddim; with Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five." Gen. 14:8, 9.

15. What happened to the kings of Sodom and Gomorrah and their people?

"And the vale of Siddim was full of slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain. And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way." Verses 10, 11.

16. Who else was taken captive?

"And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed." Verse 12.

17. What do you think was the indirect cause of Lot's misfortune?

18. What charge is given to the rich?

"Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6:17-19.

19. How sure may a man be of retaining riches?

"Labor not to be rich; cease from thine own wisdom. Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven." Prov. 23:4, 5.

20. What proverb was fulfilled in the case of Lot?

"He that is greedy of gain troubleth his own house; but he that hateth gifts shall live." Prov. 15:27.

NOTES

In the transaction which forms the basis of this lesson, there is a striking contrast presented. Lot was the nephew of Abraham, and an orphan (see Gen. 11:27, 28), and seems to have been the ward of his grandfather Terah (Gen. 11:28), and, after his death, of his uncle Abraham. Lot accompanied Abraham to Canaan, then down to Egypt, and then back to Canaan. By that time both men had become so very rich that it was impossible for their flocks to be pastured together. The herdsmen of the two flocks began to quarrel over the pasturage; but Abraham took the precaution to prevent any of this strife from extending to their masters. He generously said to Lot: "If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." It was very fitting that Abraham, as the elder, should make this proposition; but it would have exhibited Lot in a much better light if he had as generously waived the right of choice thus tendered to him, and had insisted that Abraham choose first. The record does not indicate that he did anything of the kind. He immediately chose the plain of the Jordan, because he saw that "it was well watered everywhere," "even as the garden of the Lord." Peter bears record that Lot was a just man (2 Peter 2:7), but Abraham certainly appears to the better advantage in this transaction.

Now note the result: Abraham was unselfish, and was willing to take whatever should be left, yet his wealth increased right along: Lot eagerly took the first choice, looking out for his own interests, and lost everything. It doesn't always pay, even from a worldly standpoint, to be too eager for gain. We would not dwell unduly on the course of Lot, for the Bible makes no comment upon it; but we cannot but note that Abraham appears as the grand patriarch worthy of our admiration.

While the Bible says nothing directly concerning Lot's course, there is a great deal suggested in the statement that "the men of Sodom were wicked and sinners before the Lord exceedingly." It is strongly implied that Lot knew this, and that he ought therefore to have kept away from there. He "pitched his tent *toward* Sodom," but we find that before long he was *in* Sodom. No doubt it was a good business town, affording a good market. Having started towards Sodom with the idea of bettering his fortunes, it was a very natural thing for Lot to go into Sodom for the same purpose. "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." 1 Tim. 6:9. We do not learn that Lot himself was at all swerved from virtue by the wickedness with which he was surrounded; on the contrary, we know that he was very much vexed by it; but he suffered terribly in the loss of his family and his property.

"Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy," is the exhortation of the apostle Paul. Riches themselves are not an evil; but trusting in them is. Money is a good thing; but the love of it is the root of evil. When men set their hearts on riches, then they show where their trust is. The man who didn't know what to do with his goods, and so pulled down his barns and built greater, and said to his soul, "Soul, thou

hast much goods laid up for many years; take thine ease, eat, drink, and be merry" (Luke 12:18, 19), trusted in his riches, and not in God. So does every man who hoards up his wealth. Such a man is an idolater; he sets gold ahead of the Lord; he tacitly says that his sole dependence for support is in his hoarded treasure, thus grieving God. The warnings in the sixth chapter of first Timothy are not all for the rich. The poor may love money, and by their strivings after it for its own sake, even though they strive in vain, they may show that they trust in uncertain riches, rather than in the living God. W.

"Christ Entering Jerusalem" *The Signs of the Times* 14, 8.

E. J. Waggoner

NOTES ON THE INTERNATIONAL LESSON.

(Matt. 21:1-16. March 11.)

This event is recorded by all four of the evangelists. The other accounts are found in Mark 11:1-11, 15-18; Luke 19:20-46; John 12:12-19, and all should be studied together. It is an account of a wonderful fulfillment of prophecy. The Saviour was going up to attend the last Passover, when he sent two of his disciples ahead to bring an ass's colt to him. He told them where the colt would be found, and told them that the owner would willingly send it, if they said, in answer to his inquiries, "The Lord hath need of him." All took place as he said, and the disciples spread their clothes upon the unbroken colt, and placed Jesus thereon. Thus Jesus proceeded to Jerusalem, while palm branches were strewed along the road.

"As they proceeded, the multitude was continually increased by those who had heard of the coming of Jesus and hastened to join the procession. Spectators were constantly mingling with the throng, and asking, Who is this? What does all this commotion signify? They had all heard of Jesus, and expected Him to go to Jerusalem; but they knew that He had heretofore discouraged all effort to place Him on the throne, and they were greatly astonished to learn that this was He. They wondered what could have wrought this change in Him who had declared that His kingdom was not of this world."

"While they are wondering and questioning, the eager crowd silence their queries with a shout of triumph that is repeated again and again, and is echoed from the surrounding hills and valleys. And now the joyful procession is joined by crowds from Jerusalem, that have heard of the grand demonstration, and hasten to meet the Saviour and conduct him to Jerusalem. From the great gathering of the Hebrews to attend the passover, thousands go forth to welcome Jesus to the city. They greet him with the waving of palm branches and a burst of sacred song. The priests at the temple sound the trumpet for evening service, but there are few to respond, and the rulers say to each other in alarm, 'The world has gone after him.'"

"The Saviour during his earthly life had hitherto refused to receive kingly honor, and had resolutely discouraged all attempts to elevate him to an earthly throne; but this occasion was intended by Jesus to call public attention to him as

the world's Redeemer. He was nearing the period when his life was to be offered a ransom for guilty man. Although he was soon to be betrayed and to be hanged upon the cross like a malefactor, yet he would enter Jerusalem, the scene of his approaching sacrifice, attended by demonstrations of joy and the honor belonging to royalty, to faintly prefigure the glory of his future coming to the world as Zion's King."

This was in its peculiar features the most remarkable day in the earthly experience of our Saviour. To his disciples it was the great day of their lives. What emotions of triumph, what anticipations of glory, as in their imaginations they saw only a very short distance between them and the establishment of Jesus' kingdom, with themselves at the right hand of power. But as with many earthly experiences it was the sunny, joyous day before a night of gloom and tempest.

"A very great multitude" attended his way, and spread it with their garments in sign of their submission to royalty, and cutting branches from trees, these were used to decorate the path, and as a mark of respect and honor to the new-found King. At the time of the passover Jerusalem was full to overflowing. In Nero's time a census showed the number to be 2,700,000. These were attracted by the excitement; they knew of the fame of Jesus and readily caught the enthusiasm. From one end of the vast procession to the other arose loud shouts of Hosanna! "Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord;" showing the intense feelings by which they were moved. All Jews were longing for the coming of the Messiah. In him they looked for salvation from earthly tyranny. It is not strange, then, that they should be so moved, and forget for a moment the voice of discretion, and that in the city, throughout the day, while they witnessed his healing power, even the children should partake of the enthusiasm, and join their "hosanna to the Son of David" to the acclamations of the throng. And he was the children's friend.

The jealousy and vindictive wrath of the Pharisees were deeply stirred as they witnessed this demonstration. They protested in the name of order. Their sense of propriety was shocked. What will the Romans say? Jesus replied, "I tell you that, if these should hold their peace, the stones would immediately cry out." Luke 19:40. Because, long ago this entry into Jerusalem had been foretold and described. Zech 9:9; Isa. 62:11; Ps. 118:26, and God's word cannot fail in one jot or tittle. This was one of the reasons for which the Saviour brought these circumstances about, "All this was done, that it might be fulfilled which was spoken by the prophet."

Another purpose before the Saviour's mind is well expressed as follows:-

"It was the purpose of Jesus to draw attention to the crowning sacrifice that was to end his mission to a fallen world. They were assembling at Jerusalem to celebrate the passover, while he, the antitypical Lamb, by a voluntary act set himself apart as an oblation. Jesus understood that it was needful in all future ages that the church should make his death for the sins of the world a subject of deep thought and study. Every fact connected with it should be verified beyond a doubt. It was necessary, then, that the eyes of all people should be directed to him, that the demonstrations which preceded his great sacrifice should be such

as to call the attention of all to the sacrifice itself. After such an exhibition as that attending his entry into Jerusalem, all eyes would follow his rapid progress to the final end."

But with all the marks of popular homage which were bestowed upon the Saviour this day, there was his ever-present meekness and lowliness. The show of real earthly pomp and kingly power did not attend this strange triumphal procession. He had, as yet, no kingdom to share with his disciples; but he brought them that which was of infinitely greater value, salvation. Not freedom from the Roman yoke, but from Satan's bondage. Not release from taxes and tribute, but from sin and death.

Another significant action of the Saviour in this connection was the cleansing of the temple. This was, according to Mark, the next day. Jesus looked about the temple until "eventide" and saw much that caused him sadness as he witnessed the trafficking and bartering, and listened to the clink of money and the voice of greed within the sacred inclosure. He retired to Bethany to spend the night, and the ardor of the throng quickly subsided. Returning on the morrow he directed his way at once to the temple and drove therefrom all those who were making merchandise of God's service. These traders occupied booths and stalls in the court of the Gentiles or outer inclosure, and seem to have been introduced as a matter of convenience, where people coming to offer could exchange their foreign coin for sanctuary money, and where those who wished animals for sacrifice could buy them. But the spirit of covetousness prevailed, and dishonesty and extortion were so prevalent that the Lord exclaims, "Ye have made it [his Father's house] a den of thieves."

Upon another occasion he had, in the early part of his ministry, found a similar state of things, and performed a similar work, when these voracious money-makers fled in confusion, apparently before a whip of small cords (John 2:13-16); but in reality it was the craven fear of conscious guilt in the presence of a righteous rebuke. It is as sinful to-day as in the days of Christ to make merchandise of sacred things and sacred places. Doubtless these men quieted all conviction by the thought that while they defiled the sacred with the profane, and added oppression and dishonesty to their unholy traffic, they were thus "supporting the cause."

March 2, 1888

"The Spirit of Antichrist. No. 11" *The Signs of the Times* 14, 9.

E. J. Waggoner

Even now the restraints of God's law are being thrown off, and the flood-gates of iniquity are being opened. In the summer of 1887, Professor John Fiske, of Harvard University, delivered a lecture in Oakland, Cal., of which the following is a portion of the synopsis given in the Oakland *Enquirer* of June 27:-

"Mr. Fiske took as the text for his remarks the fifth verse of the third chapter of Genesis, 'For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.' The legend from

which this sentence is taken, Professor Fiske said, is borrowed from one of the books of the Zoroastrian Scriptures. All the evidences indicate that it was incorporated in the book of Genesis at a late date, after the Babylonish captivity. None of the earlier prophets or the writers of the historical books of the Bible have left a record that they knew the story of the garden of Eden. It is a real Persian myth. In intention it is one of the attempts which theologians have made from the earliest times to reconcile the existence of evil in the world with the theory of the goodness of God.

"Mr. Fiske then went into a discussion of considerable length to establish the relativity of all knowledge. We know nothing, he said, except by contrast with or relation to something else. If there were only one color in the world, we would be unable to conceive the idea of color at all. If everything were as sweet as sugar, we would not know what taste means. In the same way, evil exists only by contrast-the contrast of a lesser good with a greater. Evil may be defined as a low stage of existence looked at from a higher one. There is ground for the hope that evil may be evanescent in the universe, but it now exists as a necessary condition of the development of man, like the relation of the shadow to the light. Were there no evil in the world, there could be no morality-no man in the highest sense; human beings would be so many puppets, but such a thing as character would be impossible."

Just think of it! A professor in one of the leading universities in America,-an institution that moulds the thought and character of thousands of the young men of our country,-openly teaching that sin is a necessity! that evil is only undeveloped good! And for this he is not rebuked, but rather applauded. Let no one say that it is impossible that the world should ever again become as it was in the days of Noah and Lot. The time will come when in "Christian" America vice will be counted virtue. With such teaching as the above, from so high a source, it would seem that that day is not far distant. "The heart is deceitful above all things, and desperately wicked; who can know it?" Jer. 17:9. We have known of such a thing as an adulterer quoting the seventh commandment to his paramour, in justification of their crime. In the days of Jeremiah the professed people of God would steal, and murder, and commit adultery, and swear falsely, and burn incense unto Baal, and would then go to the temple and stand before the Lord, and say, "We are delivered to do all these abominations." Jer. 7:9, 10. The man who knows the human heart, will not be surprised at any wickedness that any man may do. It is not strange that men fall; but it is a miracle of saving grace that any walk uprightly.

It may be said that the teaching concerning evil, which we last quoted, is from a Unitarian source, and therefore cannot strictly be charged to "orthodoxy." That really makes no difference, since "culture" is fast becoming the religion of the day; but take the following from Dr. Lyman Abbott, editor of the *Christian Union*:-

"Each disciple of Christ is to judge for himself how far the law is thus fulfilled in his own character; and is at liberty to cease to regard any provision of the law which has ceased to be useful in the development of character."-*Christian Union, August 11, 1887.*

The italics are Dr. Abbott's. Again he says in the same article:-

"If any man is living in sympathetic fellowship with God, if his impulses, his desires, his aspirations, are divine in their origin and character, he is no longer under rules and regulations."

That agrees exactly with what we have quoted from Spiritualist writers. They simply claim that there is "a continuous divine inspiration" in all men, and consequently that every man is a law unto himself. To the same intent Dr. Abbott further says:-

"Just in the measure in which he is at one with God in character he is free from all laws external to himself. The law is not destroyed; but when it has accomplished its purpose in him it is fulfilled."

When such teaching appears in such a paper as the *Christian Union*, and from such a man as Dr. Lyman Abbott, it may be taken for granted that it is quite popular. Unfortunately we do not have to take it for granted. The idea that the law of God is abolished, or, what is the same in effect, that each disciple is to be his own judge as to how much of the law he will keep, and what provisions he may cease to regard, has been openly taught for years from many professedly Christian pulpits, and in many professedly religious journals. W.

"Praying in Public" *The Signs of the Times* 14, 9.

E. J. Waggoner

We have received a letter from a subscriber in the East, who challenges the custom of praying in public. We have not space for the entire letter, but will state his points. He claims that there is not only no command for any such practice, but that it is a positive violation of our Saviour's directions in Matt. 6:6; that it is a custom of man's devising, because it is in harmony with the whole world, and that therefore the one who prays in public is the friend of the world, and the enemy of God. We do not think there are many who hold such views, but the few who do are quite active in talking them to others; and while they may not make many converts to their theory, they may cause many timid souls to rest all the more easily when they deprive themselves of the blessings of the prayer-meeting. So we think it worth while to give the matter a little attention.

In the first place, it is not true that the habit of public prayer is "in harmony with the world," for it is not the custom of the world to pray. Neither is it true that the custom is one of man's devising, as anyone must know who has read the Bible, and as we shall show. When we find that the apostles, and our Lord himself, prayed in public, we know without any question that public prayer is not in opposition to our Saviour's words in Matt. 6:6.

In the eighth chapter of 1 Kings we have not only the recorded fact that Solomon prayed at the dedication of the temple, but we have the prayer repeated in full. Read verses 22-54. Now turn to 2 Chron. 6:13-42, where you find the same account, and then read this additional statement: "Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house." 2 Chron. 7:1. Here we find that God heard and accepted that prayer. This he would

not have done if Solomon had been a hypocrite; for the Lord does not pay any attention to the prayers of hypocrites. See John 9:31; Job 27:8, 9.

In this prayer we find the following petition: "And if thy people Israel be put to the worse before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee in this house; then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers." 2 Chron. 6:24, 25. Here Solomon showed that he expected the people to make united prayer in the temple, in any time of trouble. But this prayer is a part of inspiration, and therefore it teaches us that public prayer is right. Moreover the Lord made a specific answer to this request, as we learn from the following:-

"And the Lord appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice. If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; if my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place." 2 Chron. 7:12-15.

This is in harmony with the words of God through the prophet: "For mine house shall be called an house of prayer for all people." Isa. 56:7. The temple was built for this very purpose, and there were set times for prayer in the temple. Acts 3:1.

What we have already given is sufficient to settle the question, but we will bring more evidence. In the seventeenth chapter of John we have a wonderful prayer of our Lord, which was uttered in the presence of the eleven. If this was not a public prayer, we should like to know how many persons must be present, in order that a prayer uttered in their presence may be public. In this prayer, too, there are all the elements of prayer,-supplication, thanksgiving, and praise. But if it is thought that there were too few present for this to be called a public prayer, then turn to our Saviour's prayer at the grave of Lazarus, recorded in John 11:41, 42. On this occasion not only the disciples, but a great company of Jews, were present. Now if Jesus had designed by his words in Matt. 6:6 to condemn public prayer, it is certain that he himself would not have prayed in public.

Take the occasion of the transfiguration. Jesus "took Peter and John and James, and went up into a mountain to pray." Luke 9:28. It is certain that he prayed at that time in the presence of those three disciples, for it was "as he prayed" (Luke 6:29) that "he was transfigured before them." Mark 9:2.

When we take the record concerning the disciples and the apostles of Christ, we find numerous instances of public prayer. After Jesus had ascended, the eleven returned to the upper room where they dwelt, and "these all continued *with one accord* in prayer and supplication, with the women, and Mary the mother of Jesus." Acts 1:14.

It was while they were thus daily joining in prayer, that Peter stood up in the midst of them (and there were a hundred and twenty gathered together, Acts

1:15) and laid before them the necessity of having another apostle chosen; and after appointing two men, they prayed and asked the Lord to show which one he had chosen; and their prayer was answered. Acts 1:24-26.

After Peter and John had been released from the imprisonment which followed the healing of the lame man, they returned to their own company and reported what had been done. When the company had heard that, they lifted up their voices in thanksgiving to God; "and when they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost." Acts 4:31. Thus God again showed his acceptance of united prayer.

Another instance of availing public prayer is found in the twelfth chapter of Acts. Herod had put James to death, "and because he saw it pleased the Jews, he proceeded further to take Peter also." "Peter therefore was kept in prison; but prayer was made without ceasing of the church unto God for him." Acts 12:5. If the narrative ended here, it might be claimed that the prayers for Peter's deliverance were offered by individual members of the church at their homes; and no doubt many prayers were offered in secret. But in verse 12 we read that after Peter had been miraculously delivered from the prison, "he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying." Here was united prayer by the church, and the prayer was answered. It was not hypocritical

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prayer, nor prayer offered for the applause of men; it was such prayer as the Lord delights in.

Again when Paul was on his way to Jerusalem, he stopped at Miletus, to hold a meeting with the elders of the church at Ephesus. After an affecting discourse, "he kneeled down, and prayed with them all." Acts 20:36. This may mean simply that Paul alone prayed, although it seems more likely that they all prayed; but whichever way it was it is another instance of public prayer.

Once more, while Paul was on this same journey, we find him praying in public. At Tyre, where the ship discharged her cargo, the travelers found disciples, with whom they tarried seven days. "And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city; and we kneeled down on the shore, and prayed." Acts 21:5. Whoever can say that the prayers in either of these instances were offered in a hypocritical spirit, or with a desire for the praise of men, must be entirely ignorant of Christian love and fellowship.

Other instances of public prayer might be given, but we proceed to notice some directions concerning public prayer, and some direct commands therefore, which we find in the Bible.

In 1 Cor. 11:4-13 the apostle Paul gives directions concerning the fitness of things in prayer, stating that a woman ought not to pray with her head uncovered, nor a man with his head covered. This was a direction for the public assembly. And in 1 Cor. 14:14-16 the apostle argues as follows concerning praying in an unknown tongue:-

"For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the

understanding also; I will sing with the spirit, and I will sing with the understanding also. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?"

Now when a man prays in secret, it does not make any difference what language he uses, so long as he himself knows what he is saying; for the Lord can understand any language. And it makes no difference in how low a tone he speaks. But this will not do in the kind of prayer that Paul speaks of in 1 Cor. 14:14-16. In that the person must pray so as to be understood, so that those who listen may say, Amen. This inspired direction concerning prayer is another proof that public prayer is not displeasing to God.

In Heb. 10:24, 25 we read: "And let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching."

Now when the same apostle says: "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting" (1 Tim. 2:8), we must conclude that he intends that when the brethren assemble themselves together to exhort one another, they shall also pray together. And that this is what they should do, we learn from our Saviour's words in Matt. 18:19, 20:-

"Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

In these texts we have the authority for a prayer-meeting. But now read a direct command for public prayer: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed." James 5:14-16.

Does anybody believe that James intended that the elders of the church should come to the sick man's house, and then each retire to a room by himself to pray? No; for it is expressly stated that they are to "pray over him." The next verse provides for mutual confession and united prayer; and no one who has experienced the blessedness of praying with the afflicted and needy, would wish to be forever debarred from the privilege. He who would not be convinced by this array of Scripture testimony that public prayer is not a sin, but is required by the Lord, would not be persuaded "though one rose from the dead." But while we have thus pleaded the case of public prayer, we would not be understood as depreciating secret prayer in the least. The man who does not pray in secret, cannot offer an acceptable prayer in public. For in every true prayer the soul must enter into the holy of holies and there hold communion with God, and it is in the closet that the intimate acquaintance with God is gained which enables one to do this.

There are some petitions which one can make only in secret; they cannot be expressed before men. All matters of a strictly personal character are for the closet alone. Our Lord reproved the spirit of parading one's secret wants, or his piety, before the world; but while he emphasized the necessity of secret prayer, he did not thereby condemn public prayer.

It is true that public prayer may be perverted, and may become a mere form, or may be engaged in merely for display. The same may be said of secret prayer. We have known people who were careful that people should know their hours for secret devotion, and others who did not need to tell people when they prayed, as everybody in the immediate neighborhood could hear. Such prayers, although uttered in the closet, are as much condemned by our Lord as are the street-corner prayers. And as for form, there are few who will not have to confess that, even when by themselves, they have sometimes engaged in prayer in a listless, perfunctory manner, and have literally "said their prayers."

But some will urge, as a last resort, that they "can't possibly pray in public." We don't believe any such thing. We have heard people make such an excuse for not taking part in prayer-meeting, and in some cases they were the most talkative people in the meeting, and would, if allowed, monopolize all the time of the social meeting. Peter was not afraid to pray in public when he felt the waters of the Sea of Galilee giving way beneath his feet. Perhaps when these people feel their foundation giving way beneath them, and see nothing between them and destruction, they will not stop to consider who may hear, when they cry, "Lord, save me." W.

"Unnecessary Difficulty" *The Signs of the Times* 14, 9.

E. J. Waggoner

A correspondent of the *Christian Union* asks that paper: "Will you please tell me what you regard as the meaning of the passage of Scripture which reads, 'Every knee shall bow,' etc.? I hear it quoted frequently as proof of the final restoration of all men."

To this the following is given:-

"The passage in Ephesians is one of those in Scripture which seem to indicate that at the last all living and existence will be reconciled to God, and will live in allegiance to him. How these passages are to be reconciled with others which seem to imply hopeless and irremediable sin and spiritual death, from which there is no resurrection, is one of the most difficult problems in Biblical interpretation."

The editor of the *Christian Union* has evidently mislaid his concordance. In Romans 14:11 we read: "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God;" and in Philippians 2:10 we find a similar statement, but there is no such passage in Ephesians.

But the error in the reference, which might have been accidental, is by far less noteworthy than the theological slough into which the *Union* confesses that it has fallen. Is there anything difficult about the text? Not that we can see. We *know* that the text does not teach the final restoration of all men to the favor of God,

because Paul plainly says that there are some "whose *end is destruction*" (not spiritual death). He says further that they shall be "punished with everlasting destruction;" and further, of the "man of sin," he says that the Lord shall consume it with the spirit of his mouth, and destroy it with the spirit of his mouth, and destroy it with the brightness of his coming. And Isaiah, by whom the statement was originally made, says that the Lord is coming "to punish the inhabitants of the earth for their iniquity;" and that "the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed."

These men were inspired of God, and therefore did not write contradictory statements. Now notice, they do not say that all men shall bow to Christ and receive pardon, but simply that every knee shall bow, and that every tongue shall confess that Jesus Christ is Lord. There are thousands who do this now, and who will forever have a place in the kingdom of God, to praise him to a degree that is impossible now. But there are many more thousands who do not now acknowledge God as Christ, and who will persist in their refusal until their eternal destruction is measured out to them. And yet God will be honored by every man who has ever lived. There will not be a soul that will not at some time confess that Jesus Christ is Lord, to the glory of the Father. All, however, will not make their acknowledgment in the same way.

When the opening heavens shall reveal the King in his beauty, sitting in royal state upon the throne of his glory, accompanied by ten thousand times ten thousand and thousands of thousands of angels, the righteous will look up and say, "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. 25:9. What a glorious time that will be!

But there will be those who have despised him here, saying, either by words or by actions, or both, "We will not have this man to reign over us." To them the coming of Christ will bring no joy, no peace. Terror will fill their hearts, and freeze their blood, as they look upon him whom they have pierced. From all the wicked will arise the despairing cry to the mountains and to the rocks, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" Rev. 6:16, 17. Who would want to be of the company who confess Christ under such circumstances?

Once more, at the close of the thousand years, when all the wicked dead are raised, including the millions that will be in their graves when Christ comes to raise the righteous, and who consequently did not see him, all will be gathered around the holy city with the insane idea of taking it. But when they gather around it and see its glittering, impregnable walls,-the walls of salvation,-and see Christ himself sitting upon his own throne, clothed with all the power and glory of God, they will realize how terribly they have been deceived, and in the terrible wail of despair that will go up from the doomed host, not a note of derision will be heard. All will be forced to acknowledge that Christ is indeed king. That will be the time of their humiliation, while those who have abased themselves in this life, will then be exalted to God's right hand. How much better for people to humble themselves than to wait for God to humble them. W.

"Abraham and Melchizedek" *The Signs of the Times* 14, 9.

E. J. Waggoner

LESSON 10.6 SABBATH, MARCH 10

1. Where did Abraham dwell when Lot was taken captive?

"And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner; and these were confederate with Abram." Gen. 14:13.

2. When he heard of Lot's misfortune, what did he do?

"And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan." Verse 14.

3. What success did he have?

"And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people." Verses 15, 16.

4. Who went out to meet Abraham on his return with the spoils?

"And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale." Verse 17.

5. Who else met him and brought refreshments?

"And Melchizedek king of Salem brought forth bread and wine." Verse 18, first part.

6. Who was Melchizedek?

"And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God." Verse 18.

"For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace." Heb. 7:1, 2.

7. What besides giving him refreshments did Melchizedek do for Abraham?

"And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth." Gen. 14:19.

8. Which was the greater man, Abraham or Melchizedek?

"Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils." "And without all contradiction the less is blessed of the better." Heb. 7:4, 7.

9. What did Abraham give to Melchizedek?

"And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all." Gen. 14:20.

"Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils." Heb. 7:4.

10. What did the king of Sodom say to Abraham?

"And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself." Gen. 14:21.

11. What reply did Abraham make?

"And Abram said to the king of Sodom, I have lift up

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mine hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich." Verses 22, 23.

12. What only did Abraham reserve of the spoils?

"Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion." Verse 24.

13. What had he taken out before he reserved the portion for the young men who went with him?

"And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all." Gen. 14:20.

14. Since Abraham said that he would not take so much as a shoe latchet that belonged to the king of Sodom, whose property must he have regarded the tithe which he gave to the priest of the Lord?

"And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord." Lev. 27:30.

15. Who is our priest?

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." Heb. 4:14.

16. Of what order is he the priest?

"Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec." Heb. 6:20.

17. Then ought we not to pay tithes as well as Abraham?

18. What words of the apostle Paul indicate that our great High Priest should receive tithes of us?

"And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth." Heb. 7:8.

19. What did Jesus himself say concerning men's duty to pay tithes?

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone." Matt. 23:23.

NOTES

Lot pitched his tent toward Sodom, because he had much cattle, and the country furnished rich pasture. He grew exceedingly rich. But then Chedorlaomer

and the allied kings made war upon Sodom, and took both Lot and all that he had. Abraham remained in the plain of Mamre, dwelling in tents, and God gave him peace with all mankind. Surely it was better to be Abraham in the country than Lot in the city.

But although Abraham was a man of peace, he could fight when it was necessary. Taking three hundred and eighteen of his servants he pursued the enemy, and brought back Lot and his family, and everything that had been taken from Sodom. We must not understand that Abraham's servants comprised the whole of the army, for we learn that Amer and Eshcol were confederate with him, and accompanied him on the expedition. Doubtless each of these had a large number of followers.

It was not a small thing for Abraham to conquer Chedorlaomer and his confederate kings. The seat of Chedorlaomer's kingdom was beyond the Euphrates; and a glance at the map will show how extensive his kingdom was when the city of Sodom was subject to him. Rawlinson says of his defeat by Abraham: "The actual slaughter can scarcely have been great, but the prisoners and the booty taken had to be surrendered; the prestige of victory was lost; and the result seems to have been that the Mesopotamian monarch relinquished his projects, and, contenting himself with the fame acquired by such distant expeditions, made no further attempt to carry his empire beyond the Euphrates."- *Seven Great Monarchies, First Mon, chap. 8*. This event, which stopped the course of an empire, is passed by in the Scripture narrative with a word. Rawlinson says that the word "slaughter" (Gen. 14:17) is too strong a rendering of the original. The Hebrew does not mean more than "defeat" or "overthrow."

When we read that "Abram was very rich in cattle, in silver, and in gold," we cannot form any estimate of his greatness. But when we think that on an expedition of this kind he was able to arm three hundred and eighteen servants that were born in his own house, we know that he was not an ordinarily rich man. This one item, more than any other, gives us an idea of how God had prospered Abraham. In his case we have a comment on the words of our Saviour: "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. Abraham's first desire was to have the righteousness of God; he looked for a heavenly country, and God gave him the wealth of this. We must not expect to see such wealth given to everyone who seeks God and his righteousness; he has not promised more than food and raiment, and, having that, the Christian will be content. But that is sure to be given. Says David: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." So "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 first recorded instance of tithing is this one, where Abraham paid tithes to Melchizedek, the priest of the most high God. Abraham had a right to all the property that he recovered from the Chaldeans, and this right the king of Sodom

acknowledged when he said, "Give me the persons, and take the goods thyself." But Abraham answered: "I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich." Abraham would not be under obligations to a wicked man. The wealth that he had he had received through the blessing of God; and now he would not give anybody a chance to say anything that would detract from the glory of God. So Abraham returned the goods to him, with the exception of a share for the young men who went with him.

But before Abraham had this talk with the king of Sodom, he had taken out a tithe of all, and had given it to Melchizedek. "And he gave him tithes of all." This was before the young men took out their portion. From this, then, we learn how we should pay tithe. The tithe should be the first-fruits. It should come out before we take out of our earnings that which is necessary for our support. "The tithe is the Lord's." When we pay it to him, we are simply giving to him his own. For this reason Abraham could say that he would not keep back anything that belonged to the king of Sodom. One-tenth of all the wealth of Sodom belonged to the Lord, and ought to have been given to him. But the king was an unfaithful steward, and had kept the Lord's money. But when it came into Abraham's hands, he promptly gave the Lord that which belonged to him. "Will a man rob God?" Alas! too many do. How is it with you, reader? Have you stolen property in your possession?

Many will ask the question, "Who was Melchizedek?" The best answer that we can give is that he was "king of Salem," and "priest of the most high God." Our information does not go beyond this. That he was a type of Christ is stated in Psalms and in Hebrews. Christ is a high priest "after the order of Melchizedek." He combines the kingly and the priestly office in one person. And since Abraham paid tithe to Melchizedek, the type of Christ, surely the children of Abraham ought to pay tithe to Christ, the great high priest after the order of Melchizedek. W.

"Peace Prospects in Europe" *The Signs of the Times* 14, 9.

E. J. Waggoner

Just at the present moment a very pacific state of public mind in regard to European matters has been produced by the mutual assurances of Bismarck and the Czar, that neither of them has any thought of war, and each of them are sure the other has not. It is interesting to consider the basis upon which these assurances are made. Professor Garlanda, writing from Rome to the *New York Independent*, it gives the figures of Europe's military standing at the opening of 1888. Italy's available forces number 871,299 men, and 255 ships of war. France keeps under arms 500,000 men, and can call out 2,000,000, and her navy consists of 400 vessels. England has 218,557 armed men and a navy consisting of 700 ships. The Russian forces consist of 2,001,379 men under arms or immediately available. The Turkish standing army numbers 180,000 men. Germany presents in her enemies the view of an army of 487,673 officers and men under arms; and in case of war her standing army numbers at once 1,753,000, and 993,000 men of the *Landarche*. The *Landsturm*, the last

contingent, contains 3,955,000 men. Her navy consists of 183 vessels, a new and containing all the latest improvements.

These immense figures represent armies equipped with the most effective weapons of destruction. In them we have the source of this feeling of confidence. But if peace were to result from these great preparations for war, it will have been bought at the expense of calamity and oppression such as lead the philanthropist to feel that the luxury of being governed is dearly paid for by the oppressed people. Should war result, the consequences of the clash of such armaments no one can forecast. History furnishes no parallel.

Bismarck's prophecies of peace rest upon the fact that the consequences of war are made so terrible. It is certain that they are not suggested by any peaceful attitude which the jealous nations have suddenly taken. Men are not engaged in turning swords into plowshares, but every sinew of the people is strained to create and maintain the grandest military demonstration the world has ever seen; and armament which will soon take an active part in the great closing struggles for human glory, which are the immediate premonitions of the coming of the Prince of Peace.

March 9, 1888

"The Spirit of Antichrist. No. 12" *The Signs of the Times* 14, 10.

E. J. Waggoner

One point more remains to be noticed in the work of antichrist. In the remarkable discourse concerning the signs of his second coming, our Saviour first said: "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many." Matt. 24:4, 5. This was given in answer to the question. "What shall be the sign of thy coming, and of the end of the world?" The Saviour's language plainly indicates that attempts would be made to counterfeit his second coming, and so successfully made as to deceive many.

Again he says, speaking of the time following the great persecution: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Verses 23, 24. This shows that the counterfeit will be very close. From these statements and warnings, we can come to no other conclusion than that just before the coming of Christ, his great adversary, Satan, will, as far as is possible, counterfeit all the wonderful signs that Christ has said would attend his coming. This conclusion is stated in express terms, in 2 Thess. 2:7-10. The apostle Paul says:-

"For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; even him, whose coming is after the working of Satan

with all power and signs and lying wonders, and with all deceivableness of unrighteousness."

The sum of the apostle's argument is very clear. The whole chapter is devoted to the time of the coming of the Lord. Some unscrupulous person had written a letter to the Thessalonian brethren, telling them that the Lord's coming was close at hand, and had signed Paul's name. See verses 1-3. Compare also chap. 3:17. Paul wrote to them that that day could not come until after the great apostasy, and the setting up of the Papacy, and reminded them that when he was with them he had told them so. Paganism then hindered the complete establishment of the Papacy, but soon that would be taken out of the way, and when that was done, then should the Papacy be fully revealed, to be destroyed by the brightness of the coming of Christ. And the coming of Christ to destroy the Papacy, would be, he said, just after the working of Satan with *all power and signs and lying wonders*.

We inquire, Is there any present prospect that these predictions of Jesus and Paul, concerning Satan's counterfeiting Christ's second advent, will be fulfilled? Our answer must be, There is. Spiritualism is even now planning such a campaign, one that is calculated to turn the attention of people away from Christ's literal coming. In the *World's Advance Thought* (published at Salem, Oregon) of April 5, 1886, there was the following editorial utterance upon the subject of "A Coming Messiah":-

"In a recent Harmony Hall lecture on 'The Messianic Idea,' the necessity for a new messiah, and the certainty of his early advent, were philosophically considered, as well as *prophetically proclaimed*.

"The messianic idea is involved in the theory that all the phenomena of spiritual manifestations, however diverse and widely separated, may be referred to a single mediumistic source of distribution. . . . The time has already come for logically arranging the authenticated facts which shall *demonstrate* it. . . .

"There are regular cycles of spiritual progress, of truth unfoldments; and we are now passing from one into another. Another 'Sun of righteousness' is called for on earth, and *the messenger cannot be far off* whose life mission it shall be to practically illustrate the new truths that will be vouchsafed. He will not be a mere racial messiah, to which class belonged Buddha, Zoroaster, Pythagoras, Mahomet; nor a half-world messiah, as was the great Nazarene; but steam locomotion and lightning communication, and the harmonizing influences of commercial intercourse, have made a *whole world messiah* possible, and such the next one shall be. Though themselves ignorant of the fact, *as a body*, the great and multiplying army of mediums are his *accomplices*."

In the same paper a lecture delivered in Harmony Hall, Salem, Oregon, by Judge H. A. Maguire, is reported thus:-

"I say, 'as one having authority,' Spiritualists, and all, may see a hope, that shall be a realization *to this very generation*, of the higher spiritual forces getting control over and governing all the institutions of earth. Silently and invisibly to the worldly-wise, these forces have been, and are being, under the direction of a divine intelligence, extended into every department and station of human life, and

the culmination is near at hand,-the ushering in of a *new messiah* and a new spiritual dispensation."

The editor of the *Golden Gate*, of April 2, 1887, in an article entitled, "Significance of Prophecy," speaks as follows concerning the second advent:-

"It is not thought by all who believe in the plenary inspiration of the Scriptures-except a small portion who adhere to the literal but strained and illogical interpretations thereof-that the prophecies pointing to a second coming of Christ, do not contemplate a personal return to earth of the gentle Nazarene whom the Jews crucified; but rather the advent of the Christ spirit to the world-the unfoldment of a new spiritual dispensation.

"Now these prophecies, by several lines of computation, were demonstrated by Miller and his coadjutors to point to the year 1843 as the time when the great cataclysm, the destruction of the world, was to take place. By a revision of their data the time was afterward brought down to 1848, the year when direct and positive communication was opened up between the two worlds-the advent of modern Spiritualism.

"From that time to the present, the believers in a literal second coming of Christ have been daily and hourly looking for his appearance in the heavens, accompanied by a mighty host of angels. The mighty host are here, and the Christ spirit comes with their teachings; hence, may it not be that the prophecies have been fulfilled."

The well-informed reader knows full well that by no "revision of their data" was the time for the coming of the Lord ever brought down to 1848; but that does not invalidate the fact that Spiritualists expect that all the prophecies concerning the second advent are to be fulfilled by Spiritualism.

But one Ben Franklin French, of Los Angeles, Cal., is still more positive, and in an article entitled, "Who Are the Real Adventists?" written March 18, 1887, he claims that Spiritualists alone are the true Adventists, and that those who are looking for Jesus from Heaven have no right to the name. He says that he was a '44 Adventist, that he did not give up his faith when the time passed, but waited, believing that the prophecy would be fulfilled, although it might tarry, and that the introduction of Spiritualism in 1848, was the fulfillment of Daniel's vision. So the promises of the coming of Christ are all to be fulfilled only by Spiritualism! And professed Protestants, by claiming that the coming of Christ is to be a spiritual coming, are preparing themselves for Satan's deception on this point.

We believe that the Scriptures most plainly teach that Satan will appear in glory surpassing anything that men have seen, and that he will have a host of his followers with him, and that this will be claimed as a fulfillment of the prophecy that "the Son of man shall come in the glory of his Father with his angels." Then the warning, "If any man shall say unto you, Lo, here is Christ, or there; believe it not," will apply.

But will Satan find any who will acknowledge his claims to be Christ? Yes; all who have not received the love of the truth, will follow him. Those who are looking for Christ to take the reins of this Government, will flock to the standard of this usurper. To show how ready people are to follow anything that offers them *present* happiness, we quote the utterance of the editor of the *National City* (Cal.)

Record, in commenting upon a sermon in which the preacher had declared Spiritualism to be real, but of the devil:-

"We have not yet been allowed the privilege of witnessing a materialization of the dead; have not been so fortunate as the Elder in that respect; but whether they are agents of the devil or not, so the spirits had the appearance of being good spirits, it would matter not, we would go a long way to see the same, and forever after worship the devil."

We have in our possession a letter from an infidel, touching the attitude of infidels toward the National Reform movement. Says he:-

"If Jesus will come and sit visibly on the throne where we can see him, and talk to him, there will be no unbelievers, and all will obey."

Thus the way is preparing for Satan's last, over-mastering deception. W.

"Christmas and Sunday" *The Signs of the Times* 14, 10.

E. J. Waggoner

Soon after the holidays, the following item entitled "Christmas," appeared in *Messiah's Advocate*, a journal published in Oakland:-

"We have paid no attention to this day in the *Advocate*. We have no idea that

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the 25th of December is the anniversary of our Saviour's birth, but that Christmas is purely a Popish festival, and we think the sooner Protestants cease to adopt Papal customs, the wiser and better they will be."

We heartily agree with our contemporary: we believe that Christmas is purely a Popish festival, and we think that Protestants ought to have nothing to do with Papal customs. Yet we are sorry to know that the greater portion of professed Protestants, do follow the customs of Rome. Since our neighbor professes such a dislike for Popish customs, we have thought that a little comparison of Christmas and Sunday might not be amiss. We shall show that both are Papal institutions, having been borrowed, like all other customs of the Romish Church, from paganism.

Concerning the origin of Christmas, McClintock and Strong's Encyclopedia says:-

"The observance of Christmas is not of divine appointment, nor is it of New Testament origin. The day of Christ's birth cannot be ascertained from the New Testament, or, indeed, from any other source. The Fathers of the first three centuries do not speak of any special observance of the nativity. . . . 'The institution may be sufficiently explained by the circumstance that it was the taste of the age to multiply festivals, and that the analogy of other events in our Saviour's history, which had already been marked by a distinct celebration, may naturally have pointed out the propriety of marking his nativity with the same honorable distinction. It was celebrated with all the marks of respect usually bestowed on high festivals, and distinguished also by the custom, derived probably from heathen antiquity, of interchanging presents and making entertainments.' At the same time, the heathen winter holidays (*Saturnalia*, *Juernalia*, *Brumalia*) were undoubtedly transformed, and, so to speak, sanctified by the establishment of the Christmas cycle of holidays; and the heathen

customs, so far as they were harmless (e.g., the giving of presents, lighting of tapers, etc.), were brought over into Christian use."

Chambers' Encyclopedia says:-

"It does not appear that there was any uniformity in the period of observing the nativity among the early churches; some held the festival in the month of May or April, others in January. It is, nevertheless, almost certain that the 25th of December cannot be the nativity of the Saviour, for it is then the height of the rainy season in Judea, and shepherds could hardly be watching their flocks by night in the plains. . . .

"Not casually or arbitrarily was the festival of the nativity celebrated on the 25th of December. Among the causes that co-operated in fixing this period as the proper one, perhaps the most powerful was, that almost all the heathen nations regarded the winter solstice as a most important point of the year, as the beginning of the renewed life and activity of the powers of nature, and of the gods, who were originally merely the symbolical personifications of these. In more northerly countries this fact must have made itself peculiarly palpable, hence the Celts and Germans, from the oldest times, celebrated the season with the greatest festivities. At the winter solstice the Germans held their great Yule-feast, in commemoration of the return of the fiery sun-wheel; and believed that from the twelve nights reaching from the 25th of December to the 6th of January, they could trace the personal movements and interferences on earth of their great deities, Odin, Berehta, etc. Many of the beliefs and usages of the old Germans, and also of the Romans, relating to this matter, passed over from heathenism to Christianity, and have partly survived to the present day."

Prof. J. G. Müller, the author of the article on the worship of the sun, in the Schaff-Herzog Encyclopedia, after mentioning that the sun was worshiped by the Persians, under the form of Mithras, which finally became the *Sol Deus Invictus* of the Romans, says:-

"The Mithras-worship even exercised its influence upon the fixing of the Christian Christmas-festival in December. As the new birth of the sun-god was celebrated at the end of December, so, likewise, in Christ, the new Sun, in the field of spiritual life was adored."

The Encyclopedia Britannica, after mentioning the obscurity in which the origin of the Christmas festival rests, says:-

"By the fifth century, however, whether from the influence of some tradition, or from the desire to supplant heathen festivals of that period of the year, such as the *Saturnalia*, the 25th of December had been generally agreed upon."

Another item pointing to the heathen origin of Christmas is the fact that the mistletoe, which was regarded by the ancient Druids with the highest veneration, has always been, especially in England, a favorite Christmas decoration. McClintock and Strong's Encyclopedia (article Christmas) says that the dressing of houses with mistletoe on Christmas day is "a custom probably as old as the Druidical worship." Druidism, it may be remarked, was the worship of the ancient Britons; it was allied to the Baal or sun worship of the Phoenicians, and, like it, was accompanied by human sacrifices.

Bingham, in his "Antiquities of the Christian Church" (book 20, chapter 4), gives the following account of the status of Christmas in the ancient church:-

"As to the manner of keeping this festival, we may observe that they did it with the greatest veneration. For they always speak of it in the highest terms, as the principal festival of Christians, from which all others took their original. Chrysostom styles it the most venerable and tremendous of all festivals, and the metropolis and mother of all festivals. . . . and we may observe that the day was kept with the same veneration and religious solemnity as the Lord's day. For they had always sermons on this day, of which there are many instances of Chrysostom, Nazianzen, Basil, Ambrose, Austin, Leo, Chrysologus, and many others. Neither did they let this day ever pass without a solemn communion.

"Finally, to show all possible honor to this day, the church obliged all persons to frequent religious assemblies in the city churches, and not go to any of the lesser churches in the country, except some necessity of sickness or infirmity compelled them to do so. And the laws of the State prohibited all public games and shows on this day, as on the Lord's day."

If it be asked how the Christmas festival came to be adopted by the church, we can answer only in the following words of Dr. Killen's in the preface to his "Ancient Church":-

"In the interval between the days of the apostles and the conversion of Constantine, the Christian commonwealth changed its aspect. The bishop of Rome, a personage unknown to the writers of the New Testament, meanwhile rose into prominence, and at length took precedence of all other churchmen, rites and ceremonies of which neither Peter nor Paul ever heard, crept silently into use, and then claimed the rank of divine institutions."

That is undoubtedly the way in which it was introduced. If it be asked *why* this was allowed, we shall let Mosheim answer in the following words:-

"It is certain that to religious worship, both public and private, many rites were added, without necessity and to the great offense of sober and good men. The principal cause of this I readily look for in the perverseness of mankind, who are more delighted with the pomp and splendor of external forms and pageantry, than with the true devotion of the heart, and who despise whatever does not gratify their eyes and ears. But other and additional causes may be mentioned, which, though they suppose no bad design, yet clearly betray indiscretion.

"*First*, there is good reason to suppose that the Christian bishops purposely multiplied sacred rites for the sake of rendering the Jews and the pagans more friendly to them. For both these classes had been accustomed to numerous and splendid ceremonies from their infancy, and had made no question of their constituting an essential part of religion. And hence, when they saw the new religion to be destitute of such ceremonies, they thought it too simple, and therefore despised it. To obviate this objection, the rulers of the Christian churches deemed it proper for them to be more formal and splendid in their public worship.

"*Secondly*, the simplicity of the worship which Christians offered to the Deity, had given occasion to certain calumnies, maintained both by Jews and the pagan priests. The Christians were pronounced atheists, because they were destitute of

temples, altars, victims, priests, and all that pomp, in which the vulgar suppose the essence of religion to consist. For unenlightened persons are prone to estimate religion by what meets their eyes. To silence this accusation, the Christian doctors thought they must introduce some external rites, which would strike the senses of people, so that they could maintain that they really *had* all those things of which Christians were charged with being destitute, though under different forms. . . .

"*Fourthly*, among the Greeks and the people of the East, nothing was held more sacred than what were called the mysteries. This circumstance led the Christians, in order to impart dignity to their religion, to say that they also had similar mysteries, or certain holy rites concealed from the vulgar; and they not only applied the *terms* used in the pagan mysteries to the Christian institutions, particularly baptism and the Lord's Supper, but they gradually introduced also the *rites* which were designated by those terms. This practice originated in the Eastern provinces; and thence, after the times of Adrian, (who first introduced the Grecian mysteries among the Latins), it spread among the Christians of the West. A large part, therefore, of the Christian observances and institutions, even in this century, had the aspect of pagan mysteries."-*Eccl. History, Book I, col. 1, part 2, chapter 4, sections 1-5.*

The object was, in short, to gain converts from among the pagans. The same thing also applies to the Sunday festival, the heathen origin of which we shall now proceed to show. W.
(*Concluded next week.*)

"The Oracles of God" *The Signs of the Times* 14, 10.

E. J. Waggoner

In the article by Dr. Spear, quoted in another part of this paper, it is stated that "the oracles of God," which Paul says were committed to the Jews, mean the entire Old Testament Scriptures. While it is true that the entire Old Testament Scriptures are the oracles of God, we do not think that the term primarily refers to them. The word "oracle" is from the Latin word meaning to speak, to utter. Now the ten commandments are the one portion of the Scriptures that God uttered with his own voice; and we think that there is sufficient evidence to show that the term "the oracles of God" refers particularly to the ten commandments.

In Acts 7:38 Stephen says of Moses that he "was in the church in the wilderness with the angel which spake to him in the Mount Sinai and with our fathers; who received the lively oracles to give unto us." Here the reference to the ten commandments is unmistakable.

It is well known that the ten commandments were kept in the ark in the most holy place of the tabernacle. This is all that was in that apartment. The presence of God was manifested between the cherubim that were upon the mercy-seat above the ark; "and there," said the Lord to Moses, "I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." Ex. 25:22.

The mercy-seat, with the cherubim above, over-shadowing the glory of God, and the tables of the law underneath, represented the throne of God, which has justice and judgment for its foundation. The ten commandments are a transcript of God's character, they are his will, and consequently are the principles and rule of his Government. God does or says nothing except what is in harmony with them. This being the case, the most holy place of the tabernacle is called "the oracle," as being the place that contained the oracles of God. See 1 Kings 6:5, 19, 20, 21, 22, 23; 8:8. And so, when David prayed to God upon his throne he said: "Hear the voice of my supplications when I cry unto thee, when I lift up my hands toward thy holy oracle." Ps. 28:2.

Remembering that the ten commandments are "the oracles of God," we can understand what a powerful exhortation the apostle makes when he says, "If any man speak, let him speak as the oracles of God." 1 Peter 4:11. That is, whatever a man says, and especially if he speaks as a teacher, should be in harmony with the law of God. In other words, it should be as true as if God himself had spoken it. So when God speaks of the model for his ministers, he says: "The law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity, and did turn many away from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts." Malachi 2:6, 7.

If all who profess to acknowledge God would remember to speak on every occasion as the oracles of God, there would be a revival such as has never been known.

But while the ten commandments are primarily the oracles of God, it is also true that the term may properly be applied to the entire Old Testament; for the Old Testament is but a commentary on the ten commandments; in which, both by precept and example, we are shown how the law should be kept, and by example and judgment are shown the consequences of sin. The same thing may also be said of the New Testament, which is an expansion of the Old. So while the ten commandments were issued directly from the lips of God, the entire Bible is properly called the word of God.

And this suggests another thought. Christ is the Word. John 1:1; Rev. 19:11-13. He is so called because it is through him that all of God's will is revealed to man. He it was that spoke the law from Mount Sinai. It was the Spirit of Christ that was in the holy prophets, speaking through them. As he declared the law of God, so he makes known to us the love of God, and will finally execute the divine judgment. Moreover, he is the Word of God, in that in him we have the law,-the oracles of God,-personified. And so all stand together,-the law, the Old Testament, and Christ. Whoever or whatever casts discredit upon one, dishonors the other to exactly the same extent. W.

"Abraham's Plea for Sodom" *The Signs of the Times* 14, 10.

E. J. Waggoner

LESSON 11.6 SABBATH, MARCH 17

1. Who came to Abraham while he lived in Mamre?

"And the Lord appeared unto him in the plains of Mamre; and he sat in the tent door in the heat of the day; and he lift up his eyes and looked, and, lo, three men stood by him; and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground." Gen. 18:1, 2.

2. Who were these men?

"And the men turned their faces from thence, and went toward Sodom; but Abraham stood yet before the Lord." Verse 22.

"And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground." Chapter 19:1.

3. Did Abraham recognize the Lord as one of the three men?

4. How did Abraham show his hospitality? Chapter 18:3-8.

5. What exhortation based upon this occurrence is given to us?

"Be not forgetful to entertain strangers; for thereby some have entertained angels unawares." Heb. 13:2.

6. When the men rose to go, what did Abraham do?

"And the men rose up from thence, and looked toward Sodom; and Abraham went with them to bring them on the way." Gen. 18:16.

7. What did the Lord say?

"And the Lord 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?" Verses 17, 18.

8. Why did the Lord honor Abraham in this manner?

"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." Verse 19.

9. What did the Lord say of Sodom and Gomorrah?

"And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous." Verse 20.

10. What did Abraham say to the Lord?

"I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. And the men turned their faces from thence, and went toward Sodom; but Abraham stood yet before the Lord. And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city; wilt thou also destroy and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee; shall not the Judge of all the earth do right?" Verses 23-25.

11. What reply did the Lord make?

"And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes." Verse 26.

12. In what spirit did Abraham continue his plea?

"And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes." Verse 27.

13. What was the second request, and the reply?

"Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it." Verse 28.

14. What concession did the Lord still further make in answer to Abraham's earnest prayer?

"And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake." Verse 29.

15. How did Abraham still further pray, and what was the result?

"And he said unto him, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there." Verse 30.

16. For what still smaller number did the Lord say he would spare Sodom?

"And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake." Verse 31.

17. Finally, how many righteous persons did the Lord say would save Sodom?

"And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake." Verse 32.

18. In this simple narrative, what scripture do we see fulfilled?

"The effectual fervent prayer of a righteous man availeth much." James 5:16, last clause.

19. Cite some notable instances where wicked men's lives were spared on account of a righteous man. Acts 27:21-25; Job 42:7-9.

20. What relation do the righteous sustain to the people of the earth?

"Ye are the salt of the earth." Matt. 5:13, first clause.

21. Will the presence of righteous men always be sufficient to save the wicked from merited punishment?

"Or if I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast; though Noah, Daniel, and Job, were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness." Eze. 14:19, 20.

22. What is the only safe place for people to occupy?

"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress; my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust; his truth shall be thy shield and buckler." Ps. 91:1-4.

NOTES

The first thing noticeable in this lesson is Abraham's hospitality. As soon as he saw the men he ran to them and begged as a personal favor that they would stop with him. "If now I have found favor in thy sight, pass not away, I pray thee, from thy servant." This is the true spirit of hospitality; it is the very essence of hospitality. The truly hospitable man loves to care for others, and instead of making them feel that he is conferring a favor on them, he makes them feel they are doing him a favor by accepting his hospitality.

We cannot always judge people by their appearance. In fact, judging from the appearance is about the most unsafe thing a person can do. Those three men who came to Abraham were no doubt very ordinary looking. Very likely they looked heated and dusty. Nevertheless two of them were angels, and one was the Lord himself. What a lesson for us, and how forcible are the words of the apostle: "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares." Heb. 13:2. How many people are there who would invite the Saviour into their houses if he passed by just as he used to walk along the dusty roads of Judea and Galilee? Isaiah said that there was no beauty in him that he should be desired. When we think of all the circumstances of the case, we shall be less likely to justify ourselves by condemning the ancient Jews for not accepting Christ. Their conduct was inexcusable; but would we have done any better?

It may not be amiss in connection with this incident in Abraham's life, to speak of the ancient practice of feet washing. Many people claim that in washing his disciples' feet, as recorded in John 13:1-17, the Lord was simply impressing on them the importance of hospitality, and that he did a thing that was very common in those times. Christ's own statement to Peter, "What I do thou knowest not now," and also the simple fact that it was a thing absolutely unknown for a host to wash the feet of a guest, ought to be sufficient to disprove this; Abraham was the prince of hospitable men; but he said to the men: "Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree." They were to wash their own feet, just as they were to rest themselves. No principle of hospitality or courtesy required one man to wash another's feet; but Christian fellowship does require just that, and not only that, but all the service one for another that may be implied by it.

Another lesson that ought not to be lost sight of may be learned from Abraham's prayer for Sodom. First, Abraham asked for just what he wanted, and second, he was importunate. He gained confidence as he proceeded. There is altogether too much formality in prayer. By this we do not wish to be understood as favoring in the slightest degree that

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familiar style of speech that is becoming common, with a certain class, and which cannot fail to shock a reverent person. Prayer should be uttered just as one cannot help uttering it if he realizes the greatness of the One whom he is addressing; but still the petitions should be such as would be made to a father. A great deal of the formality in prayer is due to the fact that people don't expect to have their prayers answered. In fact, all the formality in prayers comes from that

source. The people who have the most faith will be the most careful in their petitions. W.

"Back Page" *The Signs of the Times* 14, 10.

E. J. Waggoner

We are requested to state that Mrs. E. G. White will spend Sabbath and Sunday, March 10 and 11, with the church at Lemoore; and the following Sabbath and Sunday with the church at Fresno.

The Seventh-day Adventist Year Book for 1888 is a pamphlet of one hundred and sixty pages full of important and interesting matter relating to the cause and its workings. Every friend of the cause should have one. Much pains and careful work have been expended on this book, and we think that it is the best Year Book ever published. For sale at the office of Pacific Press for ten cents.

An elder in the Presbyterian Church having suggested that if congregations would adopt a plain, inexpensive uniform, it would remove much of the reluctance of the poor to come to church, the *Interior* says that "the best uniform any church can adopt is the ornament of a meek and quiet spirit." Very true; but the trouble with it is, that it does not attract enough attention to warrant its general adoption.

The demand of popular churches is for preachers that will "draw." How to meet the demand is the question with many preachers. One thing that never fails is sensation; and the way some ministers pander to the popular appetite is a disgrace to the gospel. A San Francisco clergyman lately secured a congregation by advertising as his theme "Get Up and Get." He applied it to the call of Abraham. He ought to apply it to himself.

The *Presbyterian Banner* says that the friends of the Sunday, in Louisiana, are demanding a more rigid Sunday-law, and a stricter enforcement, and that this will be the test question in the election of the members of the new Legislature in April. It is thought that the Sunday party will be successful. The *Banner* says that "the ministers of all the Protestant denominations are laboring earnestly to secure the victory which seems almost in sight.

We have been requested to invest in a book bearing the pretentious title, "History of the Origin of All Things." We have no inclination to purchase, for we already have several copies of an old book that to our mind gives the exact truth on the subject. It is called the Bible. If anybody would like to study the subject, and has not the book, we would refer him to the Pacific Press Publishing Company, Oakland, Cal., as a place where he can find a full assortment.

A friend has sent us a copy of the *Anglican Church Chronicle*, published in Honolulu, from the leading editorial of which we take the following:-

"We are not quite sure that it is altogether correct to be always using entreaty go get people who are pledged to the performance of certain duties, to carry out their pledges. There ought to be some recognized judicial means of compelling erring church-members to a sense of their delinquencies."

Well there was once some recognized judicial means of compelling church people, and others too, to conform to the customs of the church, and that was the

Inquisition. It was quite an effective means, so far as it went; but we never heard that it succeeded in making people conscientious. But then, the *Church Chronicle* no doubt thinks that conscientiousness in the performance of church duties is a minor affair, so long as the duties are performed, and in this it is by no means singular.

An anonymous correspondent says: "I have always supposed that the root of 'Deuteronomy' was *Deus*, and that the book had reference to intercourse with the Deity." This explanation certainly has the merit of originality and novelty. We very much doubt if anybody else in the world ever thought of such a derivation; but there are no doubt very many who do not know the origin of the name of the fifth book in the Bible, and so we give it. The word "Deuteronomy" is formed of two Greek words, *deuteros*, second, and *nomos*, law, and means the second giving of the law. The law was first given by the Lord upon Mr. Sinai, but Moses rehearsed it to the people, and all the events connected with the giving of it, just before his death.

Reports from the European are of a nature to cheer and encourage the heart of every one who loves the cause of present truth. Elder Conradi writes through the *Review and Herald* a very interesting account of the work, from which we gather the following notes: In Central Europe a large printing establishment is publishing in different languages while half a dozen ministers and a score of colporters are scattering the seeds of truth. There are over seven hundred Sabbath-keepers, and they are found from Piedmont to the Netherlands. New ones are constantly embracing the truth in Russia. Two brethren living beyond the Volga have been on a missionary tour; at one place six joined the church, and Russian Baptists were found who were much interested. The church in the Caucasus now numbers seventy. Several churches have lately been organized in France. Brethren Vuilleumier and Geymet are laboring in the Piedmont valleys, and have an attendance of one hundred. In Switzerland both German and French canvassers have good success. The book sales in four months amounted to nearly \$3,000. Six more have embraced the truth at Zurich under the labors of Brother Ertzenberger. Brother Conradi has visited Holland, where he finds a very favorable field.

Elder Matteson, writing from Stockholm says that their mission school has just closed, and that thirty more colporters have now gone out to the Scandinavian field. During the time of the school, in ten weeks there were sold in Stockholm books and papers for \$1,508. At the celebration of the ordinance is over ninety believers took part, and many others are interested.

There are plenty of people calling themselves Christians, who profess great faith in Christ and the New Testament teachings, but believe in the Old Testament only as it concurs with their sense of propriety. Accordingly they reject the Bible account of the creation and fall, ridicule the stories of Samson and Jonah, and in many cases rend the word of God asunder and repudiate the former part as obsolete, and unreliable. The inconsistency of this course while holding up Christ and the apostles who appealed so strongly to these ancient Scriptures and held such faith in their truthfulness and substance, is shown in the article by Dr. Speak in this paper. The selection is an unusually long one, but none too long since it is

all good. We bespeak for its careful reading. And henceforth let us be . . . ent; for the Bible and all its characters and factors stand together.

We have just received from the publishers, Harper & Brothers, New York, a copy of "The First Book in Physiology and Hygiene," by J. H. Kellogg, M.D., who is at the head of the Medical Sanitarium at Battle Creek, Mich. The book is designed as a primary text-book on physiology, for children from six to twelve years of age. It contains twenty-six lessons, with a summary at the close of each lesson, and questions for review at the close of the book. The wide experience of the author as a physician, and his skill as a teacher, have enabled him to get up a book that is thoroughly scientific, and at the same time adapted to the comprehension of children. Moreover, the book is eminently practical. With this book in hand as a guide, we cannot see how any teacher who has a fair knowledge of physiology can fail to make the subject interesting. Of course it is expected that the teacher will have charts and models, and will add many illustrations to that given in the book; but, even if this is lacking, we think that the book is better able to teach itself than any other book we have ever seen, and better, in fact, than many persons to presume to teach physiology and hygiene. We hope to see this book generally adopted in the public schools, and whether or not, parents would do well to procure it for their children to study at home.

"A Question of Figures" *The Signs of the Times* 14, 10.

E. J. Waggoner

A brother in Philadelphia sends the following three questions on one of the Sabbath-school lessons, which he wishes answered through the SIGNS OF THE TIMES:-

"1. How do you prove that Adam lived 233 years with Methuselah? Smith's Dictionary says it was 243 years."

So does the Bible. By an error in copying, the lesson came short just ten years. This was better than to have had the number too large.

"2. How do you count to get 352 years in the 20th question? The genealogy of Shem, in Gen. 31:16-25 counts only 262 years from the flood to Abram."

The brother's difficulty arises from the fact that he supposes Abram to have been born when Terah was seventy years old. The fact is that Abram was not born till Terah was one hundred and thirty years old. We learn this as follows: Abram was seventy-five years old when he left Haran (Gen. 13:4); he did not go out of Haran until his father was dead (Acts 7:4); and Terah, his father, was two hundred and five years old when he died (Gen. 11:32). Now a very slight mathematical calculation will enable anybody to see that Abram was born when Terah was one hundred and thirty years old; $206-75=120$. With this in mind, the brother will have no difficulty in finding that from the flood to the birth of Abraham was 352 years.

"3. If Noah was five hundred years old when Shem was born (Gen. 5:32), and Shem was one hundred years old when Arphaxad was born (Gen. 11:10); *two years after the flood*, how could Noah have been six hundred years old when the flood came? (Gen. 7:11)."

The brother has fallen into the same difficulty here as in the case of Abram; he evidently thinks that Abram, Nahor and Haran were all born at the same time, and that Shem, Ham and Japheth were also born at one time. But the Bible does not say so. Terah was seventy years old when his first son was born, but Abram was not born until sixty years later, so we have seen. So Gen. 5:32 tells how old Noah was when his eldest son was born; but that oldest son was not Shem. From Gen. 10:21 and 9:22, 23 we learn that Japheth was the oldest son of Noah, and that Ham was the youngest, and that consequently Shem was the second son.

Although Abram was undoubtedly the youngest of the sons of Terah, he is mentioned first because he is the only one of importance. Shem was the second son of Noah, yet he is always mentioned first because he is the one from whom the genealogy of Christ is reckoned.

March 16, 1888

"The Spirit of Antichrist. No. 13" *The Signs of the Times* 14, 11.

E. J. Waggoner

In the preceding articles of this series, it has been shown that Spiritualism is essentially antichrist, because it is wholly of the devil, and directly opposed to Christianity. It has been shown by positive testimony that Spiritualism is based upon the theory that man is naturally immortal, and that death does not end his existence. This idea is, in fact, the whole of Spiritualism. But this, we have seen, naturally leads to a denial of God and his moral Government, and makes every man his own judge; in short, it assumes for every man the attributes and prerogatives that belong to God; and since human nature is fallen, and its tendency, when unrestrained by some power outside of itself, is downward, the doctrine of the natural immortality of man is the germ out of which has grown all the evil that has cursed this earth. The claim has been made that no person who holds to that doctrine has any warrant against becoming an avowed Spiritualist, and that however much a person may think himself opposed to Spiritualism, he is essentially a Spiritualist if he believes in the conscious existence of the dead. This claim has been substantiated by many Spiritualistic quotations taken from professedly evangelical publications. The argument, in short, is this: The doctrine of the natural immortality of the soul inevitably leads to Spiritualism, and Spiritualism is from its very nature opposed to God and every vital principle of morality.

But Spiritualism as a distinct system is not the only exhibition of antichrist. By the expressions "that man of sin," and "the son of perdition" in 2 Thess. 2:3, the apostle makes undoubted reference to the Papacy. Now of that "man of sin" he says that it "opposeth and exalteth itself above all that is called God or that is worshiped." Then of course Roman Catholicism must also be a manifestation of the spirit of antichrist. It has already been shown that Catholicism is essentially Spiritualism, in that it teaches that the dead are conscious, and that the living can communicate with them, and that the living and the dead may render assistance

to each other; therefore we shall notice only two points that are peculiar to Catholicism, which show it to be antichrist. Both of these points depend wholly on the doctrine of the conscious state of the dead.

The first dogma to be noticed is that of purgatory. In the "Catholic Christian Instructed," pages 150, 151, that doctrine is thus briefly stated:-

"Some there are, though I fear but few, that have before their death so fully cleared their accounts with the Divine Majesty, and washed away all their stains in the blood of the Lamb, as to go straight to Heaven after death; and such as those stand in no need of our prayers. Others there are, and their numbers are very great, who die in the guilt of deadly sin, and such as these go straight to hell, like the rich glutton in the gospel (St. Luke 16), and therefore cannot be bettered by our prayers. But, besides these two kinds, there are many Christians, who, when they die, are neither so perfectly pure and clean as to exempt them from the least spot or stain, nor yet so unhappy as to die under the spot of unrepented deadly sin. Now such as these the church believes to be, for a time, in a middle state, which we call purgatory, and these are they who are capable of receiving benefit by our prayers. For though we pray for all that die in the communion of the church, because we do not certainly know the particular state in which each one dies, yet we are sensible that our prayers are available for those only that are in this middle state."

This is a simple statement of the Catholic Church concerning purgatory. That it is antichristian may be seen from the fact that it is diametrically opposed to the Bible doctrine that the dead are totally unconscious. But the greatest point against it is that it leads directly to a depreciation of the sacrifice of Christ. Dr. Challoner, the author of the "Catholic Christian Instructed," states the following question and answer:-

"Q. What grounds have you for the belief of a purgatory from reason?

"A. Because reason teaches these two things: 1. That every sin, be it ever so small, is an offense of God; and consequently deserves punishment from the justice of God; and therefore that every person that dies under the guilt of any such offense unrepented, must expect to be punished by the justice of God. 2. That there are small sins, in which a person may happen to die, that are so small, either through the levity of the matter, or for want of a full deliberation in the act, as not to deserve everlasting punishments. From whence it plainly follows that, besides the place of everlasting punishments, which we call hell, there must be also a place of temporal punishment for such as die in those lesser offenses, and this we call purgatory."

Now mark the following:-

"Q. But does not the blood of Christ sufficiently purify us from all our sins, without any other purgatory?

"A. The blood of Christ purifies none that are once come to the use of reason, from any sin without repentance, and therefore such sins as have not been here recalled by repentance, must be punished hereafter, according to their gravity, by the divine justice, either in hell, if the sins be mortal, or if venial, in purgatory."

David prayed to be cleansed from secret faults. Ps. 19:2. By secret faults he meant those of which he had no knowledge. This is evident from the verse itself:

"Who can understand his errors? cleanse thou me from secret faults." He prayed to be cleansed from sins which he committed in ignorance, and which had never come to his knowledge. He knew that he must be cleansed from every sin, if he would be saved. Now Peter testifies that besides the name of Christ there is none other name under Heaven whereby we must be saved. Acts 4:12. Therefore to say that any person must work out, through punishment in a purgatory, some sins that Christ has not atoned for, and that afterwards he may enter Heaven, is to deny, to that extent, the virtue of Christ's sacrifice. Thus the doctrine of purgatory is directly opposed to Christ.

But read further what Dr. Challoner says of those who, having died in venial sin, are consigned to purgatory:-

"Q. Are they not, then, capable of relief in that state?

"A. Yes, they are, but not from anything that they can do for themselves, but from the prayers, alms, and other suffrages offered to God for them by the faithful upon earth."

Thus it appears that the doctrine of purgatory, depending upon conscious existence in death, leads to prayer for the dead, and not only to that, but to indulgences, and the payment of money for the release of souls confined in purgatory. Thus: as the above quotation states, a man in purgatory may be released, and, of course, admitted to Heaven, if some of his friends give money to the church. Who cannot see that this is antichrist? It is allowing that money and good works will buy one's way into Heaven; it is teaching men to put their trust in Mammon, at least in part, instead of wholly in Christ. Read the scorching words of the apostle Peter, in Acts 8:20-23, to one who thought that the gift of God could be purchased with money.

The doctrine of purgatory leads directly, as has been said, to the doctrine of indulgences. We have no space for lengthy quotations, and so present as a concise statement of this doctrine, the following quotation made in "McClintock and Strong's Cyclopedia" from the "Treasury of the Church," by Alexander de Hales:-

"The sufferings and death of Christ not only made a sufficient satisfaction for the sins of men, but also acquired a superabundance of merit. The superfluous merit of Christ is conjoined with that of the martyrs and saints, which is similar in kind, though smaller in degree, for they likewise perform more than the divine law required of them. The sum of these supererogatory merits and good works forms a vast treasure, which is disjoined from the persons who won or performed them, exists objectively, and, having been accumulated by the head members of the church, and intended by them for its use, belongs to the church, and is necessarily placed under the administration of its representatives, especially the Pope, who is supreme. It is therefore competent for the Pope, according to the measure of his insight at the time, to draw from this treasure, and bestow upon those who have no merit of their own, such supplies of it as they require. Indulgences and remissions are made from the supererogatory merits of Christ's members, but most of all from the superabundance of Christ's own, the two constituting the church's spiritual treasure."

This is the doctrine of indulgences in its best form. Primarily it probably does not contemplate such a thing as granting license for future sin, although this has always naturally followed. If men know that by doing penance, or by almsgiving, they can atone for certain sins, they will not be so careful to guard against those sins. So the doctrine of indulgences does lead directly to looseness of life. No matter what claims may be made, as a matter of fact no real humility is required by indulgences and penance, as there is in accepting Christ as the only Saviour. The individual trusts in himself and his own good works, and not in Christ. But without humility and self-abasement there can be no true godliness; for "his soul that is lifted up is not upright within him." Hab. 2:4. And the doctrine of the natural immortality of the soul is responsible for this doctrine which leads to trust in self instead of trust in Christ, and so it appears again as the doctrine of antichrist.

The first cry of the awakened sinner is, "What shall I do to be saved?" When he has been convinced of sin, and feels his utter helplessness, he instinctively looks for something to lean upon. The true minister of the gospel will point him to the Lamb of God who taketh away the sin of the world. Trusting wholly in him, the sinner can find both pardon and holiness,-cleansing from the guilt of sin, and from the love of it. But right there at that critical moment, the Catholic Church meets him and turns his attention to some "saint" who has accomplished the impossible feat of being better than the Lord wanted him to be, whose extra good works he may get if he will pray or pay for them. Thus men are elevated to a level with Christ, and all in consequence of the theory that death is not an enemy, but a friend. W.

"Christmas and Sunday" *The Signs of the Times* 14, 11.

E. J. Waggoner

(Concluded.)

In one of its issues in 1884, the *Christian at Work* said:-

"It is now seen, as it is admitted, that we must go to later than apostolic times for the establishment of Sunday observance."

This classes it among the institutions of which Killen says that Peter and Paul knew nothing; and Dr. Scott in his comments on Acts 20:7 admits that it was one of the institutions which, Killen says, "crept silently into use, and then claimed the rank of divine institutions." He says:-

"The change from the seventh to the first day of the week appears to have been gradually and silently introduced, by example rather than by precept."

As Christmas, though under a different name, was observed as a festival by the heathen long before its adoption by the Christian church, so Sunday was from the earliest ages a heathen festival day. Webster's Unabridged Dictionary says of Sunday:-

"So called because this day was anciently dedicated to the sun, or to its worship."

The "Encyclopedia Britannica" (Art. "Egypt"), says:-

"Sun worship was the primitive form of Egyptian religion; perhaps even pre-Egyptian."

The "Scaff-Herzob Encyclopedia" (art. "Sun") says:-

"The worship of the sun as the most prominent and powerful agent in the kingdom of nature, was widely diffused throughout the countries adjacent to Palestine. This worship was either direct, wither the intervention of any statue or symbol, or indirect. Among the Egyptians the sun was worshiped under the title of Ra. . . . Among the Phoenicians the sun was worshiped under the title of Baal. At Tyre, Gaza, and Carthage human sacrifices were offered to him. Among the Chaldeans the sun was worshiped under the title of Tammuz; and that the

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Arabians worshiped the sun, we know from Theophrastus. Still more propagated was the worship of the sun among the Syrians (Aramaeans). Famous temples were at Heliopolis, Emesa, Palmyra, Hierapolis. Sun worship there was very old, and direct from the beginning; and even in later times sun and moon were worshiped at Hierapolis without the intervention of any image. Among the pure Semites or Aryans, direct worship to the sun was paid from the beginning, and still later. Thus among the Assyrians, and afterwards among the Persians under the form of Mithras, which finally became the *Sol Deus invictus* [the invincible sun god] throughout the West, especially through the Romans."

In the *Old Testament Student* of January, 1886, Dr. Talbot W. Chambers has an article entitled, "Sun Images and the Sun of Righteousness," from which we make the following extracts concerning the prevalence of sun worship:-

"The universality of this form of idolatry is something remarkable. It seems to have prevailed everywhere. The chief object of worship among the Syrians was Baal-the sun, considered as the giver of light and life, the most active agent in all the operations of nature. But as he sometimes revealed himself as a destroyer, drying up the earth with summer heats, and turning gardens into deserts, he was in that view regarded with terror, and appeased with human sacrifices. . . . In Egypt the sun was the kernel of the State religion. In various forms he stood at the head of each hierarchy. At Memphis he was worshiped as Phtah, at Heliopolis as Tum, at Thebes as Aman Ra. Personified by Osiris, he became the foundation of the Egyptian metempsychosis. . . . In Babylon the same thing is observed as in Egypt. Men were struck by the various stages of the daily and yearly course of the sun, in which they saw the most imposing manifestation of Deity. But they soon came to confound the creature with the Creator, and the host of heaven became objects of worship, with the sun as chief. . . . In Persia the worship of Mithras or the sun is known to have been common from an early period. No idols were made, but the inscriptions show ever-recurring symbolic representations, usually a disk or orb with outstretched wings, with the addition sometimes of a human figure. The leading feature of the Magian rites, derived from ancient Media, was the worship of fire, performed on altars erected upon high mountains, where a perpetual flame, supposed to have been originally kindled from Heaven, was constantly watched, and where solemn services were daily rendered. The remnant of the ancient Persians who escaped subjugation by Islam, now known as Parsees, unite with their reverence for holy fire equal reverence for the sun as the emblem of Ormztl. . . . Under the Roman emperors the Oriental solar worship was introduced with great pomp. . . . This god was

proclaimed the chief deity in Rome, while all other gods were his servants. Of course this predominance of the sun worship did not continue, but the worship itself survived. For we find fifty years later, when Aurelian (274 A.D.) celebrated his triumph over the queen of the East, the temple of the sun received the gift of fifteen thousand pounds of gold. . . . So at the end of the second century, when Diocletian would take a very solemn oath in the face of the army, it was by the 'all-seeing deity of the sun.' He was still the universal object of worship, to the philosophic as an emblem, to the people at large as the deity himself. And curiously enough, this cult is found in an important sect of the ancient Christian heretics, the Manichaeans. They sang hymns to the great principle of light, and addressed prayers to the sun, or at least, when praying, turned their faces to that tabernacle in which, as they supposed, Christ dwelt."

The *North British Review* (Vol. 18, p. 408), in an article defending Sunday observance, called Sunday "the wild solar holiday of all pagan times." This is in harmony with the statement by Webster, that Sunday is so called because it "was anciently dedicated to the sun, or to its worship." Remembering this, and also what has been said of the readiness with which the early church adopted heathen customs, the reader will be able, by the following quotations, to see how the Sunday festival became a "Christian" institution. Immediately following the statement concerning sun worship which we quoted from the "Schaff-Herzog Encyclopedia," we find the following under the article "Sunday:"-

"Sunday (*Dies Solis* of the Roman calendar, day of the sun, because dedicated to the sun), the first day of the week, was adopted by the early Christians as a day of worship. The sun of Latin adoration they interpreted as the Sun of Righteousness. . . . No regulations for its observance are laid down in the New Testament, nor, indeed, is its observance even enjoined."

Of course no regulations for its observance are laid down in the New Testament, because it is a heathen institution. But from the above we can readily see how the heathen world so readily became nominally Christian. They did not have to give up anything; they simply worshiped the same thing under a different name. To the same effect is the following from Dr. T. W. Chambers, in the *Old Testament Student*, from which we have before quoted:-

"The Emperor Constantine, before his conversion, revered all the gods as mysterious powers, especially Apollo, the god of the sun, to whom, in the year 308, he presented munificent gifts; and when he became a monotheist, the god whom he worshiped was, as Uhlborn says, rather the 'Unconquered Sun,' than the Father of our Lord Jesus Christ. And indeed, when he enjoined the observance of the Lord's day, it was not under the name of *Sabbatum* or *Dies Domini*, but under its old astronomical and heathen title, *Dies Solis*, so that the law was as applicable to the worshipers of Apollo and Mithras as to the Christians."

With this evidence we do not see how anybody can accept Sunday as a Christian institution, and reject Christmas as a heathen festival. The evidence that Sunday was adopted into the Christian church direct from heathenism is more positive and more abundant than the evidence showing that Christmas is a relic of paganism. At some future time we shall present evidence connecting

Sunday directly with the Papacy; but that is unnecessary at present. We have shown that it comes from heathenism, and everybody knows that there is not a heathen custom or doctrine in the church to-day that did not come through the great apostasy that resulted in the Roman Catholic Church. The simple fact is that Sunday stands for Baal, and all heathen worship, just as the Sabbath is the sign of Jehovah. And so to all we would say, "If the Lord be God, follow him; but if Baal, then follow him." W.

"Destruction of Sodom" *The Signs of the Times* 14, 11.

E. J. Waggoner

LESSON 12.6 SABBATH, MARCH 24

1. While Abraham was pleading with the Lord for Sodom, what were the two angels who accompanied him doing?

"And the men turned their faces from thence, and went toward Sodom; but Abraham stood yet before the Lord." Gen. 18:22.

2. At what time did the angels reach Sodom?"

"And there came two angels to Sodom at even; and Lot sat in the gate of Sodom; and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground." Gen. 19:1.

3. How did Lot greet them?

"4. What trait had Lot in common with Abraham?—*Hospitality*.

5. How did he exhibit it?

"And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat." Gen. 19:2, 3.

6. What place of honor did Lot occupy in the city of Sodom? Verse 4.

7. Cite other instances that indicate that those who sat in the gate occupied an office of public trust. Dan. 2:49; Esther 2:19, 21, 22; 3:2, 3; Prov. 21:7; 31:23; Lam. 5:14.

8. What words of the Sodomites corroborate this?

"And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, even Lot, and came near to break the door." Gen. 19:9.

9. Did Lot participate in the wickedness of the Sodomites?

"And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; and delivered just Lot, vexed with the filthy conversation of the wicked; (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds." 2 Peter 2:6-8.

10. What was the crying sin of Sodom and Gomorrah?

"Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." Jude 7.

11. What marked contrast was there between the hospitality of Lot and the actions of the men of Sodom?

"But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter; and they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them. And Lot went out at the door unto them, and shut the door after him, and said, I pray you, brethren, do not so wickedly." Gen. 19:4-7, 9.

12. What did the angels say to Lot?

"And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place; for we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it." Verses 12, 13.

13. What did Lot do?

"And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the Lord will destroy this city. But he seemed as one that mocked unto his sons in law." Verse 14.

14. How did his sons-in-law regard his appeal?

15. What did the angels say as soon as it was morning?

"And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city." Verse 15.

16. What steps did they take to hasten Lot and his family?

"And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city." Verse 16.

17. What earnest charge did the angels give them?

"And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed." Verse 17.

18. As soon as Lot had escaped, what did the Lord do?

"The sun was risen upon the earth when Lot entered into Zoar. Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground." Verses 23-25.

19. What happened to his wife because she disregarded the command of the angels?

"But his wife looked back from behind him, and she became a pillar of salt." Verse 26.

20. What warning is given to us, in view of such facts as this?

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." Heb. 2:1-3.

21. What did Jesus say of the condition of the world just before his second coming?

"Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:28-20.

22. What will he do when he is revealed?

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. 2:7-9.

23. Of what was the destruction of Sodom and Gomorrah an example?

"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under. Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." Jude 6, 7.

24. What charge is given to us who are living in these last days?

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:34-36.

25. What warning is given us?

"In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back. Remember Lot's wife." Luke 17:31, 32.

NOTES

In the destruction of Sodom we have an example of divine justice, and a sample of what will be the future of all the ungodly. The apostle Peter says that the Lord made the cities of Sodom and Gomorrah "an ensample unto those that after should live ungodly." 2 Peter 2:6. This should serve to silence those who deny that God will ever actually burn up wicked men, and who claim that the fire that is spoken of for the wicked is simply the fire of remorse. They gloried in their wickedness, until God rained fire and brimstone upon them.

The student may also notice that the fire which doomed the cities of the plain is called "eternal fire." Jude 7. Yet it is not now burning. Then when the wicked, at the last day, shall be driven away into "everlasting fire" (Matt. 25:11), we need not conclude that the fire will never cease to burn. But must it not continue to burn forever, if it is not quenched? Not by any means. The fire that consumed Sodom and Gomorrah was not quenched, and as a consequence it turned them into ashes. If it had been quenched, they would not have been turned completely to ashes, but some ruins would have been left standing. Well, we read that the wicked shall be burned up root and branch, and that "they shall be ashes." Mal. 4:1, 3. Now when a thing has been reduced to ashes what becomes of the fire that did the work? It goes out for lack of combustible material to feed upon. So it was with the "eternal fire" that destroyed Sodom and Gomorrah: so it will be with the "everlasting fire" that shall destroy those who are found wicked at the last day; and from that fire will come forth the renewed earth, purified from the curse, and restored to its Eden beauty. W.

"Back Page" *The Signs of the Times* 14, 11.

E. J. Waggoner

We are forcibly reminded of the permanency of the question, "What is in a name?" by reading that "Mrs. Bible" was one of the prominent speakers at the late meeting of the State Spiritualist Association of Michigan.

We are in receipt of the *Cape Times*, of February 1, published at Cape Town, S. Africa, which contains the advertisement of the tent meetings then being conducted by Elders Robinson and Loyd. It contains also a very favorable editorial notice of the work.

It is hoped that everybody who attends prayer-meeting will ponder well the following words by the editor of the *Sunday School Times*:-

"If, indeed, a man really believes it to be his duty to bring a chill into a prayer-meeting, he could hardly do that duty more effectively than by taking a back seat, and sticking to it persistently."

The same thing applies to a woman also. Reader, are you a back seat church-member?

In one of the best equipped first-class theaters in New York City, a play was recently introduced that was so filthy that even hardened theater-goers were constrained to protest and some of the most obscene portions of the play have been cut out. Of course the whole drift of the play is vile, but with the most obscene portions eliminated, it will be allowed to run. And yet people talk about the elevating character of the stage, and many clergymen are found among its defenders.

Kaiser Wilhelm, emperor of Germany, died in Berlin at 8:30 A.M., March 9, at the advanced age of ninety-one. He was crowned King of Prussia in 1861; and was proclaimed Emperor of all the Germanic States in January, 1871. His great prowess as a ruler has been ably seconded by the abilities and energies of the "Iron Prince," Bismarck. His private life was simple, and his genial character endeared him to his people.

The Crown Prince, Frederick William, succeeds him under the title of Frederick III. But his health is in such a precarious state as to render the succession of his son William, a young prince of twenty-nine years, an event very likely to occur within a few days.

The following question has been handed to us for immediate answer through the SIGNS OF THE TIMES:

"Is it right, in hauling freight to the stores, to haul liquors and tobacco? When we haul our hay to town, we generally get back loads. We have hauled some whisky and beer to-, and the other night there was a man beaten to death with a club while under the influence of liquor. What shall we do when we get an order for a load of groceries, and in it there is liquor?"

We imagine that when the writer of the above sees his question in plain, cold print, he will be able to answer it for himself. We can give only one answer. Any argument which would justify him in selling it. the responsibility cannot be evaded by saying that men might injure themselves or others with anything that they might haul. People might kill themselves on flour and potatoes, but they don't do it very often, and the object of those things is to maintain life. But the sole object of liquor is to injure men, and to put them in a condition where they will injure others.

We don't usually give direct answers to questions that are asked on matters of conscience, as we prefer to let people be conscience for themselves; but we have no hesitation in saying that the proper thing to do with whisky is, to let it alone. "But then we should not get any freight to haul." Well, if so, then live on the profits of your hay, and go home without any back loads. You will not starve to death. If you do no matter. Remember that the martyrs might have lived a great deal longer than they did, if they had been willing to do wrong in order to live. When it is absolutely impossible for a man to get a living without committing crime, or aiding others to do so, that is an evidence that he has lived as long as the Lord wants him to.

Passing by a cigar stand the other day, we saw in bold letters the following free advice: "Smoke Sanitary Cigars!" and straightway we began to wonder what kind of cigars Sanitary cigars could be. We could not think of anything that could make cigars healthful, except the absence of tobacco, and that evidently was not what the enterprising cigar vendor meant to suggest. Finally we concluded that Sanitary cigars are just the ordinary vile compounds that we meet on the cars and the ferry-boats, and that their sanitary property is the same as that of certain "disinfectants,"-they smell so bad that people are forced to open the windows, and so they get a little fresh air. Even with that view, we think that "Sanitary cigars" are a failure, for they usually smell bad enough to vitiate all the air in the neighborhood. Ordinary air stands no show in the presence of a dozen men with cigars.

It is reported in the religious press tat a great revival is progressing in Tokio, Japan, with no fewer than five hundred conversions in a single month. One religious journal, in noting the wonderful revival, and how recently the country was wholly pagan says: "Everybody is interested in Christianity, and nobody speaks against it." Well, then, we fear that Christianity is in a bad condition in

Japan. Christ said: "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets." When the Christians were only 'a sect' that was everywhere spoken against, Christianity was pure and undefiled; but when Constantine elevated Christianity to the throne of the world, and nobody spoke against it, but men found that they gained popularity by accepting it, then real Christianity fled, and "that wicked" took its place. We do not believe Christ's words have any less application to-day than they had eighteen hundred years ago.

The *Independent*, in its latest issue, has a short editorial on "Fraudulent or Disgusting Advertisements," in which it severely scores those religious newspapers "which lack the carnal wit to see that any advertiser who takes the public into his confidence and tells how \$100 a month is likely to be paid on an investment of \$350 is simply lying." It says:-

"We have heard of several cases in which women have been attracted by this advertisement, and have money either sent, or been dissuaded from sending, their money to this fraudulent concern. We know a church in this neighborhood in which there were distributed three hundred copies of a religious paper in which the advertisement appeared. When no satisfaction was received to a protest against the appearance of the advertisement, that church canceled the whole subscription at once."

Good! Hundreds of people are disgusted by the nauseating patent medicine advertisements which many papers mix up with their religious items, and if they would express their disapproval in as decided a way as in the above-mentioned instance, that disgrace to the cause of religion might be stopped.

Not long ago the religious journals of New York were very active in working for the Saturday half-holiday. Now the Bank Superintendent of the State, in his report to the Legislature, has recommended that the law be so amended as to be limited in its operations to July and August, during which months business in the cities is usually suspended on Saturday afternoons; and the *Independent* says that "a better recommendations would have been a total repeal of the law altogether." It thoughtfully adds:-

"The truth is, that the law is really of no service to anybody. The design of the Legislature in passing it, was simple to *humbug* the working people, *by seeming* to do something for them, when in fact doing nothing except to their injury."

And that is just the case with all Sunday legislation. If the workingmen allow the Sunday law advocates to humbug them into thinking that the object of Sunday laws is to benefit them, they will find to the contrary to their sorrow when it is too late to remedy the matter.

"Is It Sin?" *The Signs of the Times* 14, 11.

E. J. Waggoner

An esteemed brother presents, in behalf of a friend, the following problem for solution: By the fourth commandment, we are required to rest upon the seventh day and are permitted, but not commanded, to work on the other six days; we may use them as we choose. In the event of a law requiring all to keep Sunday

and permitting us to keep the Sabbath too, would it be sin in us to observe the day? The friend claims it would not be, and that we would incur sin only by keeping Sunday instead of the Sabbath. And so by keeping both days the commandments may be kept and persecution avoided.

This is such an apparent two-faced policy that its advocates are not satisfied with it, but its opponents do not always understand how to meet it. One way in which it is met is to hold that the expression "Six days shalt thou labor," is a positive command as much so as the requirement to rest upon the seventh day; so that resting on any of the six days becomes a sin. But that is not, in the minds of many a tenable position. Confirmed laziness and lawlessness is a sin, doubtless; but the resting upon a secular day, or its employment for diversion, or religious purposes, or relaxation from care, is nowhere so considered. And yet it would be sin under such an interpretation of the fourth commandment. It is, however, evident that the privilege of working six days in the week is a God-given right, of which the State should not deprive any citizen.

But while the occasional cessation from labor on the six days may not be a sin, the habitual observance of another day as a rest day beside and along with the one which God appointed would be a far different matter, and would be sin. It would be subversive of the principle upon which the Sabbath stands as a peculiar day. A man who would celebrate with equal zest the holidays of two opposed nations would not be regarded with favor by either. No man can have the sign of God's peculiar people and wear it legitimately while wearing the badge of the enemy of God's authority. It would be sin to place on an equality with the commands of high Heaven that which we know to be the mandate of antichristian power: "Ye cannot serve God and Mammon." And yet this is just what he tries to do who from respect to God's authority keeps the Sabbath day, and from fear of the law keeps the Papal Sunday. It is true he only keeps the latter for fear of consequences, but he who fears consequences should learn to commit them to the God of Peace.

March 23, 1888

"The Spirit of Antichrist. No. 14" *The Signs of the Times* 14, 12.

E. J. Waggoner

MARIOLATRY

The homage which the Catholic Church pays to the Virgin Mary is one of the most pernicious phases of the spirit of antichrist. It is true that in their catechisms they disclaim any intention of paying her divine honor, or of worshiping her as God; but those who are familiar with the facts know that the honor and worship which should be given to Christ alone are by them given the Virgin Mary, and Christ is virtually ignored. But this worship of the Virgin Mary, and of the saints and martyrs, which detracts from the honor due to Christ, springs solely from the doctrine of the natural immortality of man; for if they did not hold that human

beings are by nature possessed of the immortality which actually belongs to God alone, they could not give to those human beings, after death, the worship which is due to God.

To show the pernicious effects of the Roman Catholic worship of the Virgin Mary and "saints" we shall make a few quotations from a Catholic publication entitled, "The Glories of Mary." The work was first published in Venice, Italy, in 1784, and we copy from the first American edition of the translation from the Italian, which translation bears the approval of Archbishop John Hughes, of New York, dated Jan. 21, 1872. We quote the following statements concerning the author, Alphonsus Liguori, in order that the reader may know how he and his work are regarded by the Catholic Church:-

"Nine years after his death [which occurred Aug. 1, 1787], he was pronounced venerable by Pius VI., was beatified by Pius VII., Sept. 15, 1816; and on May 26, 1839, was canonized by Gregory XVI. Pius IX. added, July 7, 1871, to these honors the dignity of Doctor of the Church; thus placing him beside Thomas Aquinas, Bernard of Clairvaux, etc. The decree was based upon the scholarly and devotional character of his works, and especially the circumstance that they teach in the most excellent manner the truths relating to the immaculate conception of the blessed mother of God, and the infallibility of the Roman bishop speaking from his throne.' It ordained that 'his works should be cited as of equal authority with those of the other doctors of the church, and should be used in schools, colleges, controversies, sermons, etc., as well as in private.'" - *Schaff-Herzog Encyclopedia, act Liguori.*

The reader will know, therefore, that every quotation made from "The Glories of Mary," is the teaching of the Roman Catholic Church. On page 19 we find the following:-

"If the assertion is true and incontrovertible, as I believe it to be, and as I shall prove in the fifth chapter of this book, that all graces are dispensed by the hand of Mary alone, and that all those who are saved, are saved solely by the hand of this divine mother, it may be said as a necessary consequence, that the salvation of all depends upon preaching Mary, and confidence in her intercession."

If this is not antichrist, can anyone tell what would be? When the Catholic Church teaches that "all those who are saved, are saved solely by the hand of this divine mother," what room is left for Christ? Further quotations will show that the Catholic Church openly gives to Mary a higher place than to Christ. On pages 27, 28 we find:-

"The kingdom of God consisting of justice and mercy, the Lord has divided it; he has reserved the kingdom of justice for himself, and he has granted the kingdom of mercy to Mary, ordaining that all the mercies which are dispensed to men should pass through the hands of Mary, and should be bestowed according to her good pleasure."

And on page 29:-

"Ernest, Archbishop of Prague, also says that the eternal Father has given to the Son the office of judging and punishing, and to the mother the office of compassionating and relieving the wretched."

Sometimes professed Protestants are guilty of setting the Father and the Son in antagonism with each other, representing the Father as desiring to wreak vengeance upon men, and the Son as restraining him. The natural result of such teaching is to cause men to regard God as unloveable. In like manner the Catholic Church represent Christ as the stern, unyielding judge, and Mary as the only one who can induce him to show mercy. Of course the result must be the neglect of Christ. In the following questions this is made more apparent:-

"Every blessing, every help, every grace that men have received or will receive from God, to the end of the world, has come to them, and will come to them, through the intercession and by means of Mary." *P. 119.*

Again on page 133 we read:-

"St. Bonaventure remarks that Isaias in his day lamented, and said, 'Behold, thou art angry, and we have sinned. . . . there is none that riseth up and taketh hold of thee;' because Mary was not yet born into the world. But now, if God is offended with any sinner, and Mary undertakes to protect him, she restrains the Son from punishing him, and saves him."

But the following caps the climax:-

"To increase our confidence, St. Anselm adds that when we have recourse to this divine mother, we may not only be sure of her protection, but that sometimes we shall be sooner heard and saved by invoking her holy name than that of Jesus our Saviour. And he gives this reason: Because it belongs to Christ as our judge to punish, but to Mary, as our advocate, to pity."

These statements are so clear that they need no comment to convince the reader that Christ is practically ignored in the Roman Catholic Church, and that that church is essentially pagan. It teaches men to worship and serve the creature more than the Creator. It matters not how much that church may profess to be Christian, nor how much prominence they may give to the *name* and image of Christ; the fact remains that it is not a Christian church, but is essentially antichrist. And this, let the reader not forget, is due wholly to its assumption of pagan doctrines, notably that of the inherent immortality of man. But for this, they could not thus exalt a creature to the place of God. W.

"Promises to Israel" *The Signs of the Times* 14, 12.

E. J. Waggoner

In the Saviour's sermon on the mount there is a prophecy which is familiar to everyone who has read the Bible at all, but which is very seldom thought of as a prophecy. It is this: "Blessed are the meek; for they shall inherit the earth." Matt. 5:5. This prophecy, which is at the same time a blessed promise, is only one link in a chain of promises that will find their fulfillment at the second coming of our Lord. The study of these promises in their connection with one another, serves to throw light on many passages of the Bible that are otherwise obscure, and to bring out in bold relief the Christian's hope.

It should be evident at first thought, that the promise that the meek shall inherit the earth, does not refer to the earth in its present condition, and under the present order of things. A meek person is one who is "mild of temper; not easily

provoked or irritated; given to forbearance under injuries; soft, gentle, yielding." By a comparison of this definition with the description of charity, in 1 Cor. 13:4, 5, we must conclude that meekness and charity must exist together, or, rather, that meekness is a part of that charity which is "the bond of perfectness;" for, "charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemingly, seeketh not her own, is not easily provoked, thinketh no evil." This was the character of Christ. "When he was reviled, he reviled not again; when he suffered, he threatened not; but committed himself to Him that judgeth righteously." 1 Peter 2:23. He "came not to be ministered unto, but to minister" (Matt. 20:28), and he said of himself, "I am meek and lowly in heart." Matt. 11:29.

Now a person who possesses these qualities is so rarely found as to be peculiar; and in the struggle for place and power in this world he will invariably be left behind. The man who doesn't look out for himself will have a very limited amount of this world's goods; for, as a general thing, he will not find others to look out for him. With rare exceptions, those who have great worldly possessions, have acquired them by aggressively pushing their own claims. The most of the wealth of this world is in the hands of men who do not fear God, and who have but little regard for man. The following description of "the prosperity of the wicked" in ancient times, will apply equally well to-day:-

"They are not in trouble as other men; neither are they plagued like other men. Therefore pride compasseth them about as a chain; violence covereth them as a garment. Their eyes stand out with fatness; they have more than heart could wish. They are corrupt, and speak wickedly concerning oppression; they speak loftily. They set their mouth against the heavens, and their tongue walketh through the earth. Therefore his people return hither; and waters of a full cup are wrung out to them. And they say, How doth God know? and is there knowledge in the most High? Behold, these are the ungodly, who prosper in the world; they increase in riches." Ps. 73:5-12.

At one time when there was a strife among the disciples of Jesus, as to "which of them should be accounted the greatest," Jesus showed them the difference between those who now possess this world, and those to whom it is promised as a future inheritance, by saying:-

"The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. . . Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." Luke 22:15-30.

The epistle of James was addressed to "the twelve tribes which are scattered abroad" (James 1:1), and in that we read: "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? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?" James 2:5, 6.

From these texts we must conclude that the earth, which is to be inherited by the meek, is the kingdom of which those who are poor in this world's goods, but rich in faith, are heirs. Those who learn of Him who is meek and lowly in heart, and who follow him in his life of self-denial, being sharers in his sufferings, may now be oppressed and derided by the haughty who have more than heart can wish, but a time will come when they who hunger now shall be filled, and those who are full now, shall hunger; when those who weep now shall laugh, and those who laugh now shall mourn and lament. See Luke 6:2-25. The psalmist, in the following words, tells when the meek shall inherit the earth: "For evildoers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37:9-11.

Thus the subject is before us in brief outline. We learn that the inheritance is yet future; that the earth is the kingdom which the meek shall inherit, that the saints who inherit the earth will be none other than the twelve tribes of Israel; and that they will not enter into the possession of their inheritance until after the wicked have had their day of prosperity. The details of the promises and their fulfillment will next claim our attention. W.

(To be continued.)

"The Logical Outcome" *The Signs of the Times* 14, 12.

E. J. Waggoner

The *Christian Union* of March 1 contains the following communication:-

"I have in my congregation a number of young people who read your editorial in a recent number of the *Christian Union* on the subject of a possible probation after death, one of whom has asked me if I would write to you and ask you for the *scriptural* proof of your position; and I take the liberty of doing so. It will relieve me of a great deal of responsibility which I feel in connection with this subject, as your views are so utterly at variance with my own that I am not able to help her any, and the subject is troubling a good many."

To this perfectly reasonable request, the editor of the *Christian Union* undertakes to give "a categorical reply," and does so as follows:-

"If our correspondent, or any member of his flock, desires to know what are the intimations of Scripture upon this subject, so far as it makes any intimations, we recommend him to take his Bible and collate all the passages which refer to the final Judgment, beyond which there is no hope of redemption; then let him examine every one of these passages which gives any hint as to the time of such final Judgment. We think he will find that they all connect it with the end of the world; that not one of them connects it with death. He, therefore, who asserts that death is practically the final Judgment, or is coterminous with the final judgment of any soul, in so far makes a statement which, if not anti-scriptural, is at least unwarranted by Scripture. As we believe that all your knowledge respecting the world beyond death is derived from Scripture, we neither propose ourselves to make any statement which Scripture does not explicitly warrant, nor to allow, in

so far as our effort can prevent it, any such statement unwarranted by Scripture to be imposed on the faith of the Christian church."

From the popular standpoint, the *Christian Union's* position is impregnable. Whoever holds to the commonly-accepted theory of conscious existence in death, must, if consistent, accept the above conclusion. It is a fact that the Scriptures do not place the final Judgment at death. "It is appointed unto men once to die, but after this the Judgment." Heb. 9:27. How long after the death of any man the Judgment will take place is not stated; but the fact that all are to be judged at one time is evident from the statement that God has "appointed a day, in the which he will judge the world." Acts 17:31. Paul tells us, also, that the Lord will "judge the quick [living] and the dead at his appearing and is kingdom." 2 Tim. 4:1. And the coming of Christ is at "the end of the world." Matt. 24:3. These Scriptures, which are but samples, show that the dead will not be judged before the living are judged, and that the judgment of all takes place at the end of the world.

Now this being the case, we do not see how anybody who holds to the theory that the dead are as conscious and as active as the living, and even more so, can deny the possibility of a probation after death. The *Christian Union* is perfectly consistent with itself. It does not say that all men will have a probation after death, for it does not claim that probation continues until death in the case of every man; but it is consistent in advocating that, aside from the cases of those who have willfully rejected the gospel, probation must continue for all living persons until the Judgment, no matter in what state or condition those persons may be living.

We say that the *Christian Union* is consistent with itself; but it is most positively out of harmony with the Scriptures, for they assure us that "the dead know not anything," and that in the very day that a man's breath goes forth, his thoughts perish. They teach us that we must make the most of present opportunities, because "there is no work, nor device, no knowledge, nor wisdom in the grave," which waits all men. Therefore there cannot by any possibility be a probation after death. A person's probation begins with his consciousness of right and wrong, and cannot possibly extend beyond the close of his consciousness, which is at death.

With one who believes what the Bible says as to the condition of man in death, there cannot be any question as to a probation after death. But, as before stated, everybody who holds the pagan theory that the dead are conscious, must of necessity, if consistent, hold to the theory of probation after death. Therefore the Roman Catholic purgatory is the logical outcome of the popular theory of the state of the dead. If, however, one believes that each individual is amenable to himself alone, then he must hold that after death each one is working out his own destiny, and so he lands in Spiritualism by a short cut. When one throws aside any Bible doctrine, the bars are down, and there is nothing to hinder him from accepting the most absurd and even wicked theories. W.

"The Test of Faith" *The Signs of the Times* 14, 12.

E. J. Waggoner

Lesson 14. Sabbath, April 7

1. What was the character of Abraham?

"Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:5.

2. Were his early associations favorable to the formation of such a character?

"And Joshua said unto all the people, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor; and they served other gods." Josh. 24:2.

3. For what reason was Abraham counted righteous?

"For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness." Rom. 4:3.

4. What will true faith do?

"For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." Gal. 5:6.

"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.

5. What did the Lord do to test Abraham's faith?

"And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham; and he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Gen. 22:1, 2.

6. How did Abraham obey?

"And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him." Verse 3.

7. How long did they travel before they came to the place?

"Then on the third day Abraham lifted up his eyes, and saw the place afar off." Verse 4.

8. What did Isaac say to his father as they were going together to the place of sacrifice?

"And Isaac spake unto Abraham his father, and said, My father; and he said, Here am I, my son. And he said, Behold the fire and the wood; but where is the lamb for a burnt offering?" Verse 7.

9. What was Abraham's reply?

"And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together." Verse 8.

10. When they came to the place what did Abraham do?

"And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood." Verse 9.

11. How far did he proceed toward slaying Isaac?

"And Abraham stretched forth his hand, and took the knife to slay his son." Verse 10.

12. How was he prevented from completing the sacrifice?

"And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." Verses 11, 12.

13. What did the angel of the Lord say was now proved? Verse 12.

14. How were Abraham's words, that God would provide himself a lamb, fulfilled?

"And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son." Verse 13.

15. What promise did the Lord make because Abraham had done this?

"And the angel of the Lord called unto Abraham out of heaven the second time, 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 sea shore; 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." Verses 15-18.

16. What made this a peculiarly strong test of Abraham's faith?—*Isaac was Abraham's only son (Gen. 22:2); there was no earthly hope that he could ever have another; and more than all, God had promised that his numerous seed should come through Isaac.* Heb. 11:17, 18.

17. What did Abraham believe that God was able to do?

"Accounting that God was able to raise him up even from the dead; from whence also he received him in a figure." Heb. 11:19.

18. What did this act prove concerning Abraham's faith?

"Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?" James 2:21, 22.

19. What wonderful title did Abraham thus gain?

"And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness; and he was called the Friend of God." Verse 23.

20. Who may share this blessing?

"So then they which be of faith are blessed with faithful Abraham." Gal. 3:9.

NOTES

The relation of faith and works is fully illustrated in the case of Abraham. First came the promise of God that his seed should be as the stars of heaven. Abraham had no children at that time, but "he believed in the Lord; and he counted it [his belief] to him for righteousness." Thus Abraham professed faith in God. Afterwards came the command: "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." This command Abraham obeyed to the letter; he did offer his son upon the altar, believing that God was able to fulfill his promise, by raising him from the dead. Thus his faith was shown to be perfect. So the apostle James, in showing how faith and works go together, says: "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God." James 2:21-23.

The question that troubles many people is, How can it be true that "a man is justified by faith without the deeds of the law" (Rom. 3:28), and also that "by works a man is justified, and not by faith only." James 2:24. This question is answered in the case of Abraham, as cited above. In the first instance he was justified by simple faith, without works. Works could not have entered into that justification. Afterwards when he offered Isaac, he was justified by works, but, let it never be forgotten, that work was

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the outcome of his faith; it was the evidence of perfected faith. If it had not been for Abraham's faith, he never would have performed that work. "Faith wrought with his works." That is, faith made use of works, to show that it was not dead, but was in active existence. So faith is necessarily first. There cannot be works that will justify, without underlying faith. A man is justified by works, and not by faith only, simply because "faith without works is dead;" and so if he has "faith only," unaccompanied by works, it is not real faith at all. Yet whatever good works are manifested in a man's life, must be the result of faith; and thus it is true that "the just shall live by faith." W.

"Back Page" *The Signs of the Times* 14, 12.

E. J. Waggoner

The dedication of the Oakland Seventh-day Adventist house of worship will take place Sunday, April 22. This will be at the time of the annual meeting, and a large attendance from abroad is expected.

The *Christian Union* having been asked for some work that will refute the Baptist theory of baptism, replies thus: "There used to be such works, but the world has moved, and they are antiquated. If the primitive mode of the sacrament is of unchangeable authority, the Baptist have the best of the argument."

It is said that a certain old colored Minister always introduces his sermons with the following: "Brethren, my sermon is *basted* on the following text." That is more than many of his white, educated brethren would truthfully say, for many of

their sermons are not even "basted" to the text. Too often there is not the slightest connection between the text and the sermon.

A word of explanation to those who are studying the Sabbath-school lessons. Last week we printed lesson twelve, and this week we print lesson fourteen. We do this because lesson thirteen is a review, and could be omitted as well as not, and we wish to put the lessons one week ahead, so that those in the most remote places may have the benefit of the notes in their preparation for Sabbath-school. We do this in response to requests that have been sent in by several subscribers.

C.C.-The reckoning of the 1260 years, to have ended in 1798, is correct, because the prophecy says that three of the first horns were plucked up by the roots to give place to the Papacy. These three kingdoms which fell before the rise of the Papacy, were the Heruli, the Vandals, and the Ostrogoths. The Heruli were uprooted in 493; the Vandals in 534, and the Ostrogothic Kingdom was destroyed in 538. Now as the Papacy was to rise upon the fall of the three, and as the last of the three fell in 538, therefore the establishment of the Papacy must date, and the 1260 years begin, in A.D. 538.

A brother asked if it is safe to apply Job 20:12, 13 to tobacco-using. We say emphatically, No, it is not safe to apply it to tobacco-using, because such an application would be a false one. There are arguments enough against tobacco-using, without straining a point. The Bible has suffered fully as much from forced interpretations, a narrowing of the meaning, and attempts to make a sensation with a text, as it has from the assaults of its avowed enemies. If all who profess reverence for the Bible were consistent in their interpretation of it, and humble followers of its plain teaching, Christianity might laugh to scorn all the efforts of infidels.

During the week passed the papers have given extensive details of the snow-storm which prevailed in the Eastern States, beginning Sunday, March 11, and continuing for nearly three weeks. In the hands of the storm the great centers of business and traffic were utterly powerless. Railway and telegraph lines became inactive. Boston communicated with New York *via* Liverpool by cable, and Washington with New York *via* Chicago over two solitary wires remaining. Business men perished in New York City on their way to or from their offices. The price of provisions ran very high, and a temporary famine was threatened. Over 500 corpses in New York awaited burial. The loss of life and property by land and sea is very great. Dakota is foremost with words and gifts of comfort for the suffering.

The Rev. Alexander Jackson has an article in the *Independent*, on "The Relation of the Classes to the Church." A census has just been taken of the Protestant Churches of Pittsburgh and Allegheny, Penn., and from that he takes his figures. Part of his conclusions are found in the following paragraph, which needs no comment:-

"There are more males than females in Pittsburgh; but there are only 35.15 per cent. of Protestant church-members males, while 72.85 are females. Of the 47,838 members of evangelical churches in the two cities, 17,772 are males and 30,066 females. This unsatisfactory fact is more than offset by another: One

Allegheny minister preaches to a congregation in which males are in the majority; he is chaplain of the penitentiary! More than nine-tenths of the prisoners in Pennsylvania are males. It is safe to say that if there were more men in our Protestant churches there would be fewer in our penitentiaries."

While vast sums of money are being expended in punishing crime, would it not be well to expend some of this solicitude and energy in removing the most active sources which produce crime and criminals? Some time since a den of young robbers was accidentally discovered under a sidewalk in Chicago. They were boys, fully organized and bound by terrible oath's written in blood. They had excavated the cave by night work, and it was adorned with arms, pictures from the *Police Gazette*, and furnished with cheap novels, which revel in blood and glorify crime. In San Francisco lately a policeman halted a footpad, who answered the challenge with a shot which dangerously wounded the officer. The fire was returned with fatal effect. Upon investigation, the criminal proved to be a man of noble physique, a boarder in a respectable place, who spent his entire days reading such books as have been mentioned. There was no possible necessity for such a course only as his mind, being drawn in that direction so strongly, impelled his hands to do the work of robber and murderer. No words can adequately express the terrible Satanic nature of such reading. And it is everywhere. The minds of the young are becoming imbued with such views of life as render crime and impurity matters of heroic virtue.

Our cities are filling up and our police courts are crowded with young of both sexes, who have left the quiet homes of country or village life for the exciting world of the city, lured away from innocency by these pictures painted by demons, to deeds of crime. The publication of this vile flood might be stopped, and would be were not the moral sense of this generation steeped in these very things. But while the name of Anthony Comstock and the few of his associates are held as a by-word and a hissing, and every impediment is thrown in their way by municipal authorities, public sentiment, and newspapers, and the vilest men are exalted, we but hasten to the days of Sodom and Gomorrah.

"Helps to Bible Study" or "Bible-Readings in Present Truth," in the German language, a pamphlet of 64 pages, has been issued by the *Review and Herald* Press. It contains twenty-five readings on important topics connected with our work, which are prefaced with several pages of hints and instruction for Bible-workers. The book will be of great benefit to those were interested in the work among people speaking the German language. Price, 50 cents. Orders will be filled from the office of Pacific Press.

"The Old Testament" *The Signs of the Times* 14, 12.

E. J. Waggoner

Joseph Cook, in a recent Monday lecture in Boston, took as his subject, "Christ's Testimony to the Inspiration of the Old Testament." A correspondent of the *Congregationalist* says of it:-

"The lecturer opened with a remark of Columbus on first seeing the Orinoco River. 'This stream,' said he, 'cannot come from an island; it is too large; it must

proceed from a continent.' In like manner the sermon on the mount is a stream from the Old Testament, and the preaching of John a ripple from the stream of Jewish economy. So much has been said lately about the higher criticism, that some timid people are beginning to inquire if the Old Testament has not been overrated, and questioned if it really contains any messianic prophecies. But whatever the higher criticism may say, the fundamental principles of the kingdom of God, and the root idea of monotheism, underlie the Old Testament. The two great commandments, 'Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself,' are the law of Jehovah."

"A Discussion on Immortality" *The Signs of the Times* 14, 12.

E. J. Waggoner

The following taken from the *Christian Union* is to show that the doctrine of the natural immortality of the soul, which the professed Christian class has received from its heathen authors, is not satisfactory to all minds in the church. We gladly see this among other signs of an awakening to a . . . the truth in this important matter:-

"Considerable excitement has been caused in Neuchatel by the delivery there of a series of lectures 'Conditional Immortality,' by Dr. Petavel-Olliff, professor of theology, of Geneva. The course, which consisted of twelve lectures, was largely attended by the audience being composed of the professors and students of the two theological faculties, the ministers of the town, the heads of the numerous educational institutions, as well as by a large number of the general public. The learned doctor traversed the whole ground in an exhaustive manner, discoursing the subject in its relation to biblical exegesis, science, to philosophy, to the doctrines and . . . of the primitive church, and to the patristic testimony. He argued that the traditional dogma rests on the platonic notion of the necessary immortality of the soul, which was entirely unscriptural, and unknown to the early Christians, and had been imported into the church by the Alexandrian school of Christian Fathers. He strongly urged that the placing the doctrine of a future life on a basis at once scientific and scriptural, there would be found the means of reconquering the ground lost to Christianity in France, and on the continent generally."

The newest Spiritualist idea is that of "re-incarnation." That is, it is new in the sense that only recently has it been recognized by any great number of Spiritualists. The theory is based upon that of the pre-existence of souls. It is claimed that men now in the flesh have existed in the flesh in time past, and, having passed into the spirit-land for all time, have once more materialized, and that after their death they may again be born into the world. It is the old Platonic theory revived. According to that theory, the spirit was made to drink of the fleshy form, so that it forgot all that it had previously known. A recent writer in the *Golden Gate* thus explains how the re-incarnated spirit forgets its previous existence:-

"It is a well-known fact that spiritual . . . fer by contact with earthly elements. Often a materialized spirit will forget its very name, when appearing within the

circle of sitters. As regards an . . . having no recollection of events, I know of an intelligent child of seven years, who had been separated from its mother for ten years. At the . . . that time the two were brought in contact, but the child had totally forgotten her parent and the former home life."

We don't blame the child for "forgetting" its mother under such circumstances. In spite of the *Golden Gate's* claim to the contrary, it will have the stand as the champion "funny paper."

March 30, 1888

"The Spirit of Antichrist. No. 15" *The Signs of the Times* 14, 13.

E. J. Waggoner

It has before been shown that Catholicism is virtually one with Spiritualism, because it teaches that the living may and do have intercourse with the dead. This alone is sufficient to brand it as an antichristian system. But there are so many professed Protestants nowadays who regard Catholicism as an important branch of the Christian church, that it is necessary to present some very conclusive evidence to the contrary. The Scripture, speaking of the Papacy under the form of a beast, says that "all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. 13:8. It also says of the unclean spirits that represent Spiritualism, that "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." Rev. 16:14. This shows that those who either directly or indirectly acknowledge the authority of the Papacy, will also be Spiritualists. When we remember that Spiritualism is paganism in its original form, and that Catholicism is paganism with some modifications, and that both depend mainly upon the heathen idea of the natural immortality of the man, we can see how Spiritualists might come to acknowledge the Papacy. As for Catholics, they are Spiritualists already.

Since this is so, it is as necessary to warn people against Catholicism as against Spiritualism. We therefore shall quote quite a number of additional statements from "The Glories of Mary," to show the antichristian character and essential wickedness of the Roman Catholic system. Many of these statements are little else than repetitions of the same thing; but we wish the reader to know that we are not misrepresenting the Catholic Church by quoting a few isolated passages. Whoever will take the trouble to procure the book, will find stuff of the same kind on almost every page, until he will become nauseated.

The inspired apostle tells us that Christ, the mediator of the new covenant, died "for the redemption of the transgressions that were under the first testament." Heb. 9:15. But this Catholic "saint" contradicts this statement thus:-

"St. Bernardine of Sienna says that God did not destroy man after his fall, because of the peculiar love he bore his future child, Mary. And the saint adds, that he doubts not all the mercy and pardon which sinners received under the old

law, was granted them solely for the sake of this blessed Virgin."-*Glories of Mary, page 81.*

This takes from Christ all the honor of the salvation of people for the first four thousand years of this earth's history. Now when we find that sinners in this age are directed to look to Mary first, and afterwards, if at all, to Jesus, it is evident that Catholicism is emphatically antichrist. On pages 83, 84 we read:-

"Justly, then, does St. Lawrence Justinian call her the hope of evil-doers, since she alone can obtain their pardon from God. St. Bernard rightly calls her the ladder of sinners, since she, this compassionate queen, offers her hand to poor, fallen mortals, leads them from the precipice of sin, and helps them to ascend to God. St. Augustine rightly calls her the only hope of us sinners, since by her means alone we hope for the remission of all our sins. And St. John Chrysostom repeats the same thing, namely, that sinners receive pardon only through the intercession of Mary."

The last quotation speaks of Mary as the "ladder of sinners," and therefore the following little story comes in very aptly right here:-

"In the Franciscan chronicles it is related of Brother Leo, that he once saw a red ladder, upon which Jesus Christ was standing, and a white one, upon which stood his holy mother. He saw persons attempting to ascend the red ladder; they ascended a few steps and then fell; they ascended again, and again fell. Then they were exhorted to ascend the white ladder, and on that he saw them succeed, for the blessed Virgin offered them her hand, and they arrived in that manner safe in Paradise."-*Page 279.*

Now add to this, the following:-

"God has ordained that all graces should be dispensed by the prayers of Mary; where these are wanting, there is no hope of mercy, as our Lord signified to St. Bridget, saying to her: 'Unless Mary interposes by her prayers, there is no hope of mercy.'" -*Page 293.*

These quotations show, not that Mary divides with Christ the honor of man's salvation, but that she is the only saviour. The Catholic Church actually teaches those who look to it for instruction, that they cannot be saved by the merits of Christ, and that if they do not seek the aid of the Virgin Mary, they must certainly be lost. And yet there are Protestants who think that it is an important part of the Christian church. On page 330 there is a prayer to be said to the Virgin Mary, from which we take the following extract:-

"It is enough that thou wilt save us, for then we cannot but be saved. Who can restrain the bowels of thy compassion? If thou hast not compassion on us, thou who art the mother of mercy, what will become of us when thy Son shall come to judge us."

Surely nothing more is needed to convince any person not wholly blinded that the Catholic Church robs Christ of honor as the divine Mediator for sinners, and gives it to a creature, who, though she was a good woman, could obtain salvation in no other way than through the merits of Christ, and who has been dead for not less than eighteen hundred years. Again we ask the reader to remember that Mariolatry could not have any existence if it were not for the pagan notion that death does not end a man's existence. The thoughtful person will readily connect

Mariolatry with the ancient heathen custom of deifying the dead. Ancient heathenism, modern Spiritualism, and Roman Catholicism, all spring from the same root, and are very closely related. W.

"The First Dominion" *The Signs of the Times* 14, 13.

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 armour 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.

In the account of the 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, and that he had no intention of yielding up anything that he had; but if he did not possess the kingdom

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 these stones be made bread," there was a real temptation, because Jesus was extremely hungry. When Satan placed Jesus on a 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 just what Christ came into the world to redeem. Jesus did not tell Satan that he had no right to offer to him the kingdoms of this world, but simply refused 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: "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. 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 Tyre are described in verses 2-11 of this same chapter (Eze. 28), and he is called the "*Prince* of Tyrus." In this we have further inspired testimony to the fact that Satan is "god of this world," working in the children of disobedience. Wicked rulers like the king of Tyre, are only nominally king; 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 in his uprightness; 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 thou not 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 in 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 sold himself 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 honour; 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 man from the curse of death which came upon him when he yielded to Satan, he had to suffer the same curse. Says Paul: "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. 3:13, 18 and Matt. 27:29. As Christ has, by death, gained the right to destroy the one who has power over 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), and 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 learn of Jesus to be meek and lowly in heart, will inherit the earth with Christ, when he shall take possession of it as his kingdom. W.

"The Commentary" *The Signs of the Times* 14, 13.

E. J. Waggoner

Lesson 18. Sabbath, April 14

1. How old was Isaac when he was married?

"And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian." Gen. 25:20.

2. How old was he when his two sons were born?

"And after that came his brother out, and his hand took hold on Esau's heel, and his name was called Jacob; and Isaac was threescore years old when she bare them." Verse 26.

3. What were their names?

4. What difference was there between them?

"And the boys grew; and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents." Verse 27.

5. How did the parents regard them?

"And Isaac loved Esau, because he did eat of his venison; but Rebekah loved Jacob." Verse 28.

6. What did Jacob have as Esau came in one day from a hunting trip?

"And Jacob sod pottage: and Esau came from the field, and he was faint." Verse 29.

7. What did Esau say to Jacob?

"And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint; therefore was his name called Edom." Verse 30.

8. What did Jacob reply?

"And Jacob said, Sell me this day thy birthright." Verse 31.

9. How did Esau reason concerning the birthright?

"And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me?" Verse 32.

10. What transaction was thus made by the two brothers?

"And Jacob said, Swear to me this day; and he sware unto him; and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way; thus Esau despised his birthright." Verses 33, 34.

11. What was the birthright, and what was its importance to anyone?

12. How did Esau regard his birthright?

"Thus Esau despised his birthright." Verse 34 last clause.

13. How highly did he value it?—*He considered it worth no more than a meal of victuals to satisfy present necessity.*

14. What language is used concerning Esau for this proceeding?

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"Lest there be any fornication, or profane person, as Esau, who for one morsel of meat sold his birthright." Heb. 12:16.

15. How did he afterward feel concerning the blessings of his birthright?

"For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears." Verse 17.

16. Relate, in brief, the circumstances. Gen. 27:1-40.

17. Was he able to get back the birthright? Heb. 12:17.

18. Why not?—*Because he had deliberately sold it, and could not alter the trade.*

19. What is the exhortation given to us in this connection?

"Follow peace with all men, and holiness, without which no man shall see the Lord; looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears." Verses 14-17.

20. If we are children of Abraham, what is our birthright?

"For 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.

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." Col. 1:12.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:1, 2.

21. Through what are we made heirs of this inheritance?

"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." Col. 1:13, 14.

22. What does the Spirit through Paul say of one who despises his heavenly birthright?

"He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" Heb. 10:28, 29.

23. How may we do this?

"For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica." 2 Tim. 4:10.

24. What can you say of the condition of one who deliberately barter his interest in the blood of Christ, and his hope of eternal life, for a little present enjoyment?

"Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance [belongeth] unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God." Heb. 10:29-31.

NOTES

The term "birthright" denotes the special privileges belonging to the first-born. Among these were, that he should have a double portion of the inheritance, and that he should succeed to whatever position was held by his father. Among the Jews the first-born was considered as especially devoted to God; and since the Jewish people were the chosen people of God, and the Jewish nation was the church of that time, it may justly be concluded that special spiritual blessings were considered as part of the birthright. When Esau sold his birthright, he deliberately sold all claim to the promises made to Abraham and Isaac, and afterwards Jacob. He had no trace of the faith of Abraham, and he despised the promises of God.

Esau might have had a share in the promise if he had wanted it. True, Paul says that before the birth of Jacob and Esau, it was said unto Rebekah, "The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated" (Rom. 9:12, 13), but this was simply because God who "calleth those things which be not as though they were," could foresee just what kind of character Esau would develop. God is no respecter of persons, and he does not bestow his favors arbitrarily. Esau was rejected, not simply because he deliberately sold his right to the promised inheritance, but because of the utter lack of faith, which led him to so lightly esteem the promises of God.

The objector will no doubt say that Jacob appears in a worse light than Esau does, and that if God is a respecter of character, and not of persons, Jacob was less entitled to regard than Esau was. But that is a very superficial view of the case. So far as character is concerned, there is no man that has by nature anything that is worthy of the approbation of God. Even the zealous Paul, whose great aim was to have always a conscience void of offense toward God, and toward man," and who could say before the Jewish council, "I have lived in all good conscience before God until this day," said that he had suffered the loss of all things that he might 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." Phil. 3:8, 9. God respects an upright character, but since there can be no perfect character except "through the faith of Jesus Christ," it is evident that his promises and favor must be extended to the one whose faith gives promise of a growth toward perfection.

So far as the record shows, at the time of which our lesson treats, Esau had naturally the advantage of Jacob; but Esau lacked faith, and Jacob possessed it, and from that time we see a growth for the worse in Esau, and for the better in Jacob. God never showed any approval of Jacob's course in securing the blessing; on the contrary Jacob had to suffer grievously on account of his duplicity; but through the faith that Jacob had, although it was crude and uninstructed, God could work for his complete moral reformation. Peter shows the work of true faith, when he says to the people of God that they may suffer manifold temptations, "that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." 1 Peter 1:7. And in that day this will be found to be the case with Jacob.

The case of Rahab may be taken as an illustration. James says that Rahab the harlot was justified by works when she had received the messengers and sent them out another way (James 2:25), and Paul says that "by faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace." Heb. 11:31. Yet in concealing the spies, for which she received the promise that she should not perish, she deliberately lied. See Joshua 2. She was not saved because of her falsehood, but because of her faith that the God of the Israelites was the true God. She acted up to the best light that she had. Among the heathen it was esteemed a virtuous thing to lie, and she knew no better. But her faith brought her into relation with God's people where she could learn the way of truth. Thus we see that "the righteousness of God is revealed from faith to faith," for "the just shall live by faith."

Esau is not the only one who has sold his birthright for a mess of pottage. An old pipe, a plug of tobacco, a jug of whisky, the pleasure party, the card table, and other "good things" of this life have been sufficient to cause many to turn their backs on their heavenly inheritance. Esau said, "Behold, I am at the point to die; and what profit shall this birthright do to me?" Thousands of others when brought face to face with some duty, the performance of which would interfere with their worldly interests, have virtually said the same thing. They have said, "I know that this is the truth of God, but if I should obey it I couldn't make a living,"

thus intimating that they did not believe the promises of God would be of any profit to one who should die for them. It is more than probable that many who have accepted the truth, are putting self and selfish pleasures above the service of God, and are thus bartering their birthright. Let such beware lest they complete the sale and then find it too late to repent. And "let him that thinketh he standeth take heed lest he fall." W.

"Back Page" *The Signs of the Times* 14, 13.

E. J. Waggoner

One of the latest dispatches from Berlin states that there are hopes that the Emperor Frederick may recover. The next one may be that his death is expected at any moment, and the one following that he is on the high road to health. The dispatches concerning his health, and those concerning the war situation in Europe, are very similar.

It is stated in *Public Opinion* that "an early number of the *North American Review* will contain an article by Mr. Gladstone on the religious opinions of Colonel Robert G. Ingersoll. "That is the first intimation we ever had that Ingersoll had any religious opinions. If he has any, he never gives utterance to any of them, for everything that he says is decided irreligiously.

A few days since an ex-pork-packer testified before the House Agricultural Committee at Washington, that to his personal knowledge cholera-infected hogs are cut up and put upon the market as good meat. Carcasses of animals that have died from cholera and other causes, he says, are used in the manufacture of "pure steam lard" for family use. The custom of selling diseased meat he claims is quite common, and says that packers cannot deny it.

A secular contemporary contains the following item:-

The following choice bit of pulpit sensationalism is recently perpetuated by the pastor of a wealthy church in an Eastern city:-

The pastor will preach on the following text and topics on Sunday evenings:-

February 6. "Ho"
February 13. "As"
February 20. "So"
February 27. "But"
March 6. "Only"
March 13. "Yes"
March 20. "No"
March 27. "By and by"

Come and bring your friends.

P.S. The pastor will sing a sacred solo each Sabbath evening.

We do not know just how many different words there are in the Bible, but there are several thousand, so that this fashionable pastor will not be in danger of running out of sermon topics as long as he lives. The paper from which we quote gives evidence of good taste by the remark: "Of such is [not] the kingdom Heaven."

The following indictment of the saloon is by Dr. Lyman Abbott:-

"As a deceiver and a liar it swindles the poor and rich; it creates the base and horrible appetite on which it lives; it is a breeder of crime and poverty beyond anything else; it corrupts juries and courts of justice; it fills an almshouses and idiot and insane asylums; it makes orphans of children, and widows of wives, breaks up homes innumerable, robs men of their mental and spiritual worth; slavery never so robbed the working man of his wages; Mormonism never so debauched womanhood, and struck so fatal blows at the home; it is a corrupter of the nation at the very source of its power."

This is only a part of the charge which he brings against it, yet he advocates high license on the ground that "the saloon should be made to pay fully for the wrong it does." Thereupon the *Voice* challenges the doctor as follows:-

"Now, will Dr. Abbott take pencil and paper and figure out for us just how high the license should be for the saloons 'to pay fully' in dollars and cents for these wrongs which it inflicts on society? Come, doctor, try your hand at it."

In civilized countries it is not considered that money is an adequate compensation for a murder. "Whoso man's blood, by man shall his blood be shed." The only way that the liquor traffic can do anything to atone for the wrong that it has done is to give up its life that the wrong may stop.

Someone sends the following from the *Pacific*:-

"A Methodist clergyman says he asked a seventh-day minister the following question: 'Suppose you were a legislator; the question comes before you that without reference to any denomination, or even Christianity, you were convinced that one day in seven, for the good of the country, for the best physical, social, and moral development of those for whom you were elected to make the laws, the wheels of business, labor, and commerce should cease, what day would you select?' We suppose that the Saturday man was not able to look at the question in that way."

Very likely not, unless he was cross-eyed, for the question is too crooked to be taken in at a glance by a man with ordinary vision. But if we get the proper meaning of the mass of verbiage, we should answer it thus: If we were a legislator, and believed that on one day in seven all business ought to be stopped by law, we should no doubt endeavor to have it cease on the day on which we were convinced it ought to cease. If we were a National Reformer, we should not be a Seventh-day Adventist. Ask us something hard.

An Eastern religious paper instances the fact that "there are 60,000,000 people in the United States, one-half of whom never go to church;" and then adds: "Those 30,000,000 souls comprise the bulk of the restless, uneasy class whose manner of life is hostile to our civilization." It then significantly asks: "What are we going to do about it?"

This question is by no means an easy one to answer. It is one thing to tell what *ought* to be done, and it is quite another thing to tell what *will* be done. Every minister *ought* to preach so plainly and earnestly the duty of all men to "fear God and keep his commandments" that evil-doers would, by "the terrors of the Lord," be restrained from much of their wickedness. And professed Christians ought to live such humble and devout lives that all men would be constrained to

acknowledge that there is a reality in the Christian religion. But it is not likely that this will be done, for the reason given in 2 Tim. 3:1-5.

What a backslidden church lacks in spiritual power, she will strive to gain in political and civil power. Already large and influential associations are clamoring for constitutional amendments, and for State and national legislation, which can be appealed to coerce all whose "manner of life is hostile" not only "to our civilization," but to certain popular theological tenets.

The *Interior*, in an article entitled, "Does It Pay?" contrasts the present expensive churches and the fancy prices paid to the pastors of fashionable churches, with the churches and salaries in early days, and says:-

"Many, contrasting the present with the past say that the churches are becoming proud and extravagant, and that they cost more than they are worth. It is easy for one who takes a superficial view of the facts to find fault. But a careful study of them will show that the Christian church has only followed in its development the leadings of Providence, and kept, as was its duty, abreast of the age. To-day, as in those early days, it pays liberally for all that is invested in it. It is a financial success. . . . Leaving out of our estimate for the time the higher interests for which churches are organized, considering them only as institutions for promoting the culture, the elevation, and the enjoyment of the people who sustain them, we see that they can safely challenge comparison with the other institutions of the age. As merely human organizations they are models of efficiency and economy. He who helps to sustain a church is not giving to a charity, but is making a first-class investment for himself and his family. The church will pay back to him in its elevating influences upon himself, his home, and his neighborhood, double compound interest for all that he puts into it. This view of the matter is commended to the attention of business men, to public-spirited patriots, and philanthropists. The church does not come to them as a beggar, but as offering them the best of all investments for the life that now is."

While we fully believe that "godliness is profitable for all things; having promise of the life that now is, and of that which is to come," and while there is no doubt that the church, when it does its duty, does exert a refining, elevating influence, we deprecate its being put forward as a paying institution. It is not true. The bulk of the world's wealth is not in the church, but is held by non-professors. The result of attempting to make the church a paying institution will be to bring the customs of the world into the church. This tendency is already manifested to a large degree. When business men listen to such proposals as the *Interior* makes to them, one of two things will happen: Either they will become disgusted when they find the church does not pay them financially, and will give it up, or else they will make it pay, by applying the business methods which give them success in the world. We protest that their natural desire to succeed in whatever they undertake will lead them to the latter course.

How differently the Saviour represented his church. To the rich ruler he said: "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come and follow me." Matt. 19:21. And he showed that his church would not be a steppingstone to worldly wealth and honor, by saying: "If any [man] will come after me, let him deny himself, and take

up his cross daily, and follow me." Luke 9:23. "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." Mark 8:38.

April 6, 1888

"The Spirit of Antichrist. No. 16" *The Signs of the Times* 14, 14.

E. J. Waggoner

Thus far we have quoted only those passages which directly state that the Virgin Mary is entitled to more honor than Christ; that to her men must look for salvation, rather than to Christ; and that if they depend upon Christ, and not upon the Virgin Mary, they will surely be lost. We shall now give a few sample quotations showing that this Mariolatry directly fosters and encourages the most outrageous wickedness. On pages 36 and 37 of "The Glories of Mary," we find the following:-

"We read in the life of Sister Catherine, an Augustinian nun, that in the place where that servant of God lived, there lived also a woman named Mary, who, in her youth was a sinner, and obstinately persevered in her evil course even to extreme old age. For this, she was banished by her fellow-citizens, forced to live in a cave beyond the limits of the place, and died in a state of loathsome corruption, abandoned by all, and without the sacraments, and on this account was buried in a field like a beast. Now Sister Catherine, who was accustomed to recommend very affectionately to God the souls of those who had departed this life, after learning the miserable death of this poor old woman, did not think of praying for her, as she and everyone else believed her already among the damned. Four years having passed, a soul from purgatory appeared to her, and said: 'Sister Catherine, how unhappy is my fate! You commend to God the souls of all those who die, and for my soul alone you have no pity.' 'And who are you,' said the servant of God. 'I am,' answered she, 'that poor Mary, who died in the cave.' 'How! are you saved,' she said, 'by the mercy of the Virgin Mary.' 'And how?' 'When I saw death drawing near, finding myself laden with sins, and abandoned by all, I turned to the mother of God, and said to her, "Lady, thou art the refuge of the abandoned, behold me at this hour deserted by all; thou art my only hope, thou alone canst help me; have pity on me." The holy Virgin obtained for me the grace of making an act of contrition. I died and am saved, and my queen has also obtained for me the grace that my pain should be abridged, and that I should, by suffering intensely for a short time, pass through that purification which otherwise would have lasted many years. A few masses only are needed to obtain my release from purgatory. I pray thee cause them to be offered for me, and I promise to pray God and Mary for thee.' Sister Catherine immediately caused those masses to be said for her, and that soul, after a few days, appeared to her again, more brilliant than the sun, and said to her, 'I thank thee, Sister Catherine; behold I am now going to Paradise to sing the mercy of God, and pray for you.'"

This is very much in the same line as the preceding quotations. It teaches that people may live profligate lives up to the very moment of death, and then be saved by a single "act of contrition." Thus it tends to cause men to put off repentance, and to rob God of all the service that is his due. But that is not the worst. It is true that Christ is able "to save them to the uttermost that come unto God by him," and that it is *possible* that even in the last hour of life the sinner may heartily repent and find acceptance with God; for one such case is recorded in the New Testament. But the Catholic Church, in the quotation just made, teaches that men may come unrepentant to the last moment of life, and even then be saved without Christ. Christ is utterly ignored even in that extremity. The essential wickedness of such a scheme of religion ought to be apparent to everyone who has any knowledge of divine things.

Again, on page 687 we read:-

"In the mountains of Trent lived a notorious robber, who when he was admonished by a religious to change his course of life, answered that for him there was no remedy. 'Do not say,' said the religious; 'do what I tell you; fast on Saturday in honor of Mary, and on that day do no harm to anyone, and she will obtain for you the grace of not dying under the displeasure of God.' The obedient robber followed this advice, and made a vow to continue to do so. That he might not break his oath, he from that time went unarmed on Saturdays. It happened that on a Saturday he was found by the officers of justice, and that he might not break his oath, he allowed himself to be taken without resistance. The judge, when he saw that he was a gray-haired old man, wished to pardon him; but through the grace of compunction which he had received from Mary, he said that he wished to die in punishment of his sins. He also made a public confession of all the sins of his life in that same judgment-hall, weeping so bitterly that all present wept with him. He was beheaded, and buried with little ceremony, in a grave dug near by. But afterwards the mother of God appeared, with four holy virgins, who took the dead body from that place, wrapped it in a rich cloth embroidered with gold, and bore it themselves to the gate of the city. There the blessed Virgin said to the guards: 'Tell the bishop from me to give an honorable burial, in such a church, to this dead person, for he was my faithful servant.' And this was done."

By such stories as this, Catholicism identifies itself with paganism, which taught its devotees to depend on charms and incantations, and also with Spiritualism, the great feature of which is that man is his own saviour. All three systems are alike in that they exalt man to the level of God. This, as has before been shown, necessarily follows wherever the doctrine of man's natural immortality is held, because that very doctrine claims for man the attribute of Deity.

Similar to the above quotation, is the following, found on page 689:-

"In the country of Normandy, a certain robber was beheaded, and his head was thrown into a trench, but afterwards it was heard, crying: 'Mary, give me confession.' A certain priest went to him and heard his confession; and questioning him as to his practices of devotion, the robber answered that he had no other than fasting one day of the week in honor of the holy Virgin, and that for

this our Lady had obtained the grace to be delivered from hell by that confession."

Surely that was an easy way of getting saved, considering the amount that a person is allowed to eat during a Catholic "fast." But the worst of all is the following, found on pages 301, and 302, with which we will end these extracts:-

"Father Charles Bovins relates that in Domans, in France, lived a married man who had held a criminal connection with another woman. Now the wife being unable to endure this, continually besought God to punish the guilty parties, and one day in particular, went to an altar of the blessed Virgin, which was in a certain church, to implore vengeance upon the woman who had alienated her husband from her, and this very woman went also every day to the same altar to repeat a Hail Mary. One night the divine mother appeared in a dream to the wife, who, on seeing her, began her accustomed petition: 'Justice, mother of God, justice.' But the blessed lady answered: 'Justice! do you seek justice from me? Go and find others to execute justice for you. It belongs not to me to do it for you. Be it known to you,' she added, 'that this very sinner offers every day a devotion in my honor, and that I cannot allow any sinner who does this to suffer and be punished for his sins.'

It is impossible to conceive of anything that could be written under the pretense of being religious, that would tend more directly to lead people to the commission of crime, than this does. In this instance which, like all the rest, is of course fictitious, we have the case of a woman living in open sin, yet the Virgin Mary, who is set forth as the only hope of sinners, severely rebukes the one who has been so grossly wronged, saying that the guilty woman shall not be punished, because she, every day, repeats a form of prayer. Thus the Catholic Church teaches that no matter how wicked a person may be, he is safe if he only remembers, in the midst of his debauchery, to "say a prayer" to the Virgin Mary. Is it not rightly named the "MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH"? Surely Paul could not have given a more accurate description of it than by calling it "that wicked."

The apostle John says that antichrist is he that denieth that Jesus is come in the flesh. It has been shown that Spiritualism is antichrist, because it openly and emphatically denies the divine mission and character of Christ. Catholicism is no less antichrist, because, although it makes much of the *name* and the *image* of Christ, it sets another above him in the plan of salvation. And both of these systems of error arise from the pagan notion that the soul of man is a part of God, and therefore cannot by any possibility die, which idea was first promulgated by Satan, the arch-enemy of Christ. Therefore we say, as before, that the spirit of antichrist is the doctrine of the natural immortality of the soul.

The only difference between paganism and Christianity is Christ. Take Christ out of Christianity, and all of its professors would soon sink into paganism. There is no power in man to elevate himself, this can be done only by some power outside of himself, and that power is the Saviour. But the salvation which Christ brings is not simply a present uplifting, but "an everlasting salvation." He came to give eternal life to as many as should believe on him. The sum of all the blessings which Christ has to bestow is comprised in the gift of eternal life. Now

when people, no matter what their profession, teach that men are not dependent on Christ for life, they virtually deny him entirely. And when Christ is set aside, immorality must come in. There cannot by any possibility be any righteousness in this world except "the righteousness which is by the faith of Jesus Christ." And since the doctrine of man's natural immortality takes away the incentive to believe in Christ, the Life-giver, we once more emphatically repeat that that doctrine is the very spirit of antichrist. W.

"The Call of Abraham" *The Signs of the Times* 14, 14.

E. J. Waggoner

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 to paradise restored.

When God pronounced the curse upon our first parents, and upon the earth, he also made known the way of escape from that curse. Christ, the deliverer, 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. In all the earth there was but one family who acknowledged 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 multiply, and replenish the earth." Gen. 9:1. He did not, as to our first parents, give them dominion over all the earth, for it 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, and 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 limit Satan's power, giving men a chance for life, that they might prepare for the complete possession of the earth when it should be restored.

But as men began again to multiply upon the earth, they again forsook the Lord, and gave themselves fully over to the service of Satan. Soon after the flood, 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. It reads thus:-

"Christ hath redeemed us from the curse of the law, being made a curse for us; . . . that the blessing of 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. But we shall come to this point again, as we proceed in this investigation.

In the twenty-sixth chapter of Genesis we find the promise once more repeated, this time to Isaac. Abraham was dead, and there was a famine in the land, and the Lord appeared to Isaac, and said:-

"Go not down into Egypt; dwell in the land which I shall tell thee of. Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:2-5.

Notice here that God made the very same promise to Isaac that he had made to Abraham; and he also said that he would perform the oath that he sware unto Abraham. He gave no hint of any delay having occurred in the fulfillment of the promise to

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Abraham, but spoke of it as something that he would do just as he had promised. Yet Abraham was at that time dead. Therefore we must conclude that the Lord never designed to fulfill the promise in Abraham's life-time; and we shall find that Abraham did not expect that it would be then fulfilled.

Passing on, we come to the time when Jacob had his dream of the ladder which reached from earth to Heaven, upon which the angels of God were ascending and descending. "And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed." Gen. 28:13, 14.

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. As proof of Stephen's statement that Abraham had no inheritance in the land, we cite the fact that when Sarah his wife died, he had to buy a place in which to bury her. W.

"Jacob's Vow" *The Signs of the Times* 14, 14.

E. J. Waggoner

Lesson 16.óSabbath, April 21

1. Relate the means by which Jacob secured the blessing.

2. Was this honorable on the part of Jacob?

"And he said, Thy brother came with subtlety, and hath taken away thy blessing." Gen. 27:35.

3. What is the meaning of the name "Jacob"?

"And he said, Is not he rightly named Jacob? for he hath supplanted me these two times; he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?" Verse 26, and margin.

4. How did Esau regard Jacob for his course in securing the birthright?

"And Esau hated Jacob because of the blessing wherewith his father blessed him." Verse 41, first part.

5. What did he purpose to do?

"And Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob." Verse 41, last part.

6. What did Jacob's mother advise him to do?

"And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee. Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran; and tarry with him a few days, until thy brother's fury turn away; until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send, and fetch thee from thence; why should I be deprived also of you both in one day?" Verses 42-45.

7. Into how many years did the "few days" expand? -*More than twenty.*

8. What sort of a sleeping-place did Jacob have one night on his journey?

"And Jacob went out from Beersheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep." Gen. 28:10, 11.

9. What dream did he have there?

"And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it." Verse 12

10. Who stood at the head of the ladder?

"And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed." Verse 13.

11. What promise did the Lord make to him?

"And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again

into this land; for I will not leave thee, until I have done that which I have spoken to thee of." Verses 14, 15.

12. What did Jacob say when he awoke?

"And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not." Verse 16.

13. What did he say of that place?

"And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven." Verse 17.

14. When the Lord appeared to certain of his servants what did he say to them?

"And he said, Draw not nigh hither; put off thy shoes from off thy feet; for the place whereon thou standest is holy ground." Ex. 3:5.

"And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so." Josh. 5:15.

15. What may we learn from this?—*That the presence of God in any place makes that place holy.*

16. Where has the Lord promised always to be?

"For where two or three are gathered together in my name, there am I in the midst of them." Matt. 18:20.

17. What lesson should this teach us?—*That places dedicated to the worship of God are sacred, and should always be entered with reverence.*

18. What did Jacob do in the morning?

"And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Bethel; but the name of that city was called Luz at the first." Gen. 28:18, 19.

19. What vow did he make?

"And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, So that I come again to my father's house in peace; then shall the Lord be my God; and this stone, which I have set for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee." Verses 20-22.

20. What was the extent of Jacob's desire from the Lord? Verse 20.

21. Could he have asked for less?

22. Yet what did he purpose to do? Verse 22.

23. Is it right to make vows or pledges to the Lord?

"Vow, and pay unto the Lord your God; let all that be round about him bring presents unto him that ought to be feared." Ps. 76:11.

24. When a person makes a vow, what should he be careful to do?

"When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldst not vow, than that thou shouldst vow and not pay." Eccl. 5:4, 5.

25. Why should we be so careful to pay our vows?

"When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God will surely require it of thee; and it would be sin in thee." Deut. 23:21.

NOTES

Sometimes the question is asked, "How could Jacob pay tithe, if he received only food to eat and raiment to put on?" It is very evident that he could not, if he received only necessary clothing ready made, and had his food furnished him just at meal-time. His idea was not that the Lord would put into his mouth just enough to sustain life; for the Lord doesn't feed us in that way. The Lord gives us richly all things to enjoy, but he leaves to us the preparation of it, and he expects us to make an exertion to get it. Jacob's idea was that if the Lord would prosper him, even though he should give him what would seem barely sufficient for a livelihood, he would pay a tithe of it, and live on the remainder. The lesson to be learned is, that nineteenthths of what we think would support us, is better, with the blessing of God, than the entire amount that might seem necessary, without God's blessing.

God is able to make a small quantity equal to the largest amount. When the widow had only a handful of meal, and a small cruse of oil, the Lord made that small amount sufficient support for a family of three for a full year. 1 Kings 17:8-16. With only five loaves and two small fishes, the Lord fed more than five thousand people. It may be said that these were miracles. So they were; and he who does not see a miracle in his being kept alive and provided with daily food, "knoweth nothing yet as he ought to know." "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning." Lam. 3:22, 23. Surely since God gives us everything that we have, working miracles daily for our support, and is able to multiply a handful of meal into many barrels, he may well be depended on to make a little go a great ways for one of his servants.

Some people there are who refuse ever to make a pledge for the Lord's cause. They profess to believe that it is wrong to do so. How they can think so in the face of the Scripture record is a mystery. Not only does the Scripture contain instances of vows that have been made, but it expressly commands us to make vows. The man who refuses to make a reasonable pledge to the Lord's cause, for fear that when the time comes he may be unable to pay, is in the same condition as one who refuses to make a profession of religion, for fear he will not be able to hold out. Such ones show a total lack of confidence in God, indicating that they expect to have to do in their own strength all that is done. Their action is equivalent to saying, "I am afraid that the Lord will fail me; I dare not run the risk." And yet those very persons who are afraid to promise to do what they know to be their duty, have no hesitancy in giving a note to a man, promising to pay him a certain sum of money at some future time. The sincerity of any who profess to think it wrong to pledge, may well be doubted.

The Lord has said, "Where two or three are gathered together in my name, there am I in the midst of them." Matt. 18:20. Yet how many who go to the prayer-

meeting, where there undoubtedly are more than two who have come in the name of Jesus, could say, "The Lord is in this place, and I knew it not"? The Lord was at Bethel before Jacob had his dream; so the presence of the Lord in any place does not depend upon our recognition of it. We do not have to wait until the prayer-meeting is over, in order to be able to say that the Lord was present. Those who do so, lose a great deal of the blessing of his presence. But we should begin the meeting knowing that he is there because he has promised to be there; in that case we shall be prepared to receive the fullness of his blessing. W.

"Back Page" *The Signs of the Times* 14, 14.

E. J. Waggoner

All lovers of peace and good order will be glad to learn that Kaiser Frederick is improving in health. For some time there has been a steady gain, with no adverse symptoms. It is well known that he is for preserving peace; and although his malady may be incurable, it is sincerely to be hoped that the end will not come very soon.

Somebody has sent us some questions concerning church trustees, Sabbath-school superintendents, the leasing of churches, etc., but has given no name or address. If these are furnished us, together with stamp, we will reply by letter. The questions are not of sufficient general interest to be answered in the SIGNS, and we cannot answer anonymous communications. No person ought to be ashamed of his name.

An "All Fools' Club" has been started in San Francisco. We wouldn't dare deny the right of the club to such a name, but we greatly fear that it hasn't got all of them yet. The worst of the class are those who deceive their neighbors, and say, "Am not I in sport?" The report states that the club was started with an unlimited capital stock of folly. That is a sort of capital against which we have not heard of any organized opposition on the part of laboring men, or others. If there were such a movement, we should hear less about strikes and boycotts.

We have received several letters, calling our attention to a little item that appeared in Number 11 of the SIGNS, to the effect that the month of February, 1886, had no full moon. It seems that the almanac says that there was one, and our correspondents want to know whether the error is in the almanac or in the SIGNS. No doubt we shall have to confess to being in error, for it wouldn't do to impeach the almanac. The error on our part consisted in republishing an item that was going the rounds, without verifying it. McCarty's "Annual Statistician" says that it was the month of February, 1866. The substitution of an "S" for a "6" is a very easy matter. If this is not correct we hope to be informed of it. We are glad that the SIGNS has such close readers. We hope that they will scan the Bible arguments as closely, and take the trouble to verify them.

The *Interior* has been asked to give some information with regard to the order of the "White Cross," and answers in the following language, which expresses our sentiments exactly:-

"It is part of the work of the W. C. T. U. In our opinion the true White Cross origination is that original one, the Christian church. We do not have much faith in pledges or personal moral reforms not based upon sanctification by the Holy Spirit."

We will say, in this connection, that whatever cannot be done by the church of Christ in the way of moral reform, cannot be done at all. Outside agencies may accomplish a little seeming good, but it is only a gloss on the surface. Only the Spirit of God can work an entire reformation in a man, cleansing the fountain whence all his actions spring. We think, also, that the modern custom of having societies formed within the church, composed only of those members who will pledge themselves to abstain from certain bad habits, or to do certain good and necessary work, is reprehensible, and productive of much evil, in that it tends to give people a low standard of church obligation. It produces the impression that a church-member need not necessarily be a temperance man or a missionary worker, unless he has joined a society having that specific name, whereas the fact is that every church-member must be, by virtue of the church covenant, "temperate in all things," and a missionary worker. The church that is not a temperance society, and a missionary society, is not a true Christian church. That is, those members who are not temperance reformers and missionary workers, are not fulfilling the obligations that necessarily rest upon every professed follower of Christ.

In a recent address before the Young Women's Christian Temperance Union in Oakland, Rev. Dr. Horton stated that he had been credibly informed that during this Lentus season there were many families which gave their children wine in the place of meat, and said that teachers in certain schools complained that those children became utterly unmanageable in consequence. Was there ever a worse exhibition of straining out a gnat and swallowing a camel? We believe Lent is a period of time devoted to the mortification of the flesh? "The church" forbids the use of meat during that time, so that the body may be kept under; and these people, who would think it almost a mortal sin to disobey the church in this regard, give their children (and undoubtedly themselves also), wine, which is ten times worse than meat could be. This is a fair sample of the working of a religion that is fixed by law. Formalism at the expense of piety always results.

It is stated that Colorado has great hopes of becoming to tobacco-producing district of this country, careful experiments having determined that many varieties of tobacco will yield enormous crops upon its soil. The *Oakland Times* says:-

"If Colorado cannot produce the requisite soil and climate, it could certainly be found in California. With our vast domain it is ridiculous that we should still be spending eight to ten millions of dollars per year in buying the weed from Cuba and Sumatra."

We should say that if Californians must use eight or ten million dollars' worth of tobacco every year, it will be vastly cheaper to import it than to provide good land in producing it. It is well known that there is nothing that grows that exhausts the soil so much as tobacco. Much good land in Connecticut and Virginia has been rendered unfit for use, because it has been devoted to tobacco-raising.

Tobacco has only one mission, and that is, to kill, and it does that effectually, whether applied to the land, to men, or to pestiferous vermin.

The *Review and Herald* contains a brief review of an article published in the *Free Methodist*, by C. E. Harroun, Jr., entitled "Seventh-day Adventism Not Orthodox." We can well imagine what the article in question is, for we once listened for two hours, with all the patience we could muster, and our full stock was required, to a sermon by this man. The title of the sermon, which had been extensively advertised, was "Adventism against, or Adventism Essentially Infidel." We mentioned one of his arguments as a sample: He said that Adventist didn't live up to their profession, because he knew some who labored every Saturday. He had honesty enough, however, to state a few moments afterward that those Adventists were First-day Adventists, who didn't profess to keep Sabbath. As for the rest of his sermon it was merely a statement of what he believed, and a contrast of that with the belief of Adventist. Of course he could very easily show that we didn't believe the vagaries that found ready acceptance with him, and therefore he was sure that we were infidel. The Bible was not once referred to as the standard of belief.

The *Christian Union's* Chicago correspondent, commenting on the fact that Dr. Fulton was not allowed by the city authorities to fill his appointment to lecture on the topic, "Is Popery in the Way?" because they feared a riot, thinks that such refusal was unnecessary, and adds: "It surely is a dishonor to the Catholic Church if it is supposed the bloodshed would result if ever so violent addresses were made against it." Indeed it is a dishonor to that church and a dishonor which it has brought upon itself many times. The Catholic Church has had about fourteen centuries of such dishonor, for everybody who knows anything about that church knows that when it has had the power it has never hesitated to shed the blood of those who spoke against it. No man's life would be safe if he should go into any community in the United States, where the Catholics are numerous, and should openly tell the truth concerning that church. A false religion has no other argument at its command but violence.

The following item from the *Michigan Christian Advocate*, which came to our notice just after the above was written, is a very good comment on the *Christian Union's* statement that the Catholic Church is too good to cause blood to flow in consequence of addresses made against it:-

"Michael Welch was telling a Glad. . . why he left the Catholic Church, when a . . . men entered the room, and informing him that they were after blood, began throwing bottles at him."

On another page of this issue of the SIGNS OF THE TIMES we have made the statement that those who apologize for the Papacy now, would have condemned Luther if they had lived in the days of the Reformation, and that therefore they are not Protestants in any sense of the word. Since that article was written, we have received from the editor of *Herold der Wahrheit* a translation of a part of the remarks of the prosecuting attorney of the city of Cassel, Germany, in the case of the Rev. Thummel who was indicted for attacking the Papacy and of calling the Pope antichrist. In moving for nine months

imprisonment for Thummel, and two months' imprisonment for the publisher of the article, the prosecuting attorney said among other things:-

"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 taste, 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 166 of the Penal Code, be condemned."

Undoubtedly, and this is in a city where the majority of the churches to-day are Lutheran. If a man should be condemned now for using language similar to that which Luther used three hundred years ago, then he ought to have been condemned then, for it is Rome's boast that she never changes. If Luther were alive to-day he would undoubtedly say the same things about the Catholic Church that he said in the days of Leo X., and would include many professed Protestants in his remarks. Innately there are some still who are animated by the same spirit that Luther was, and who do not laud the Pope simply because his power is increasing.

April 13, 1888

"Fulfilling the Law" *The Signs of the Times* 14, 15.

E. J. Waggoner

A friend has sent us a copy of the *Church News*, a religious newspaper published in Duluth, Minn., by what denomination does not appear. The paper which we received contains several notices of Seventh-day Adventists and their work, and among them is a short article entitled, "Food for Seventh-day Followers," which we quote below entire:-

"In Matthew, 9th chapter, from the 17th to 20th verses, we read the explicit declaration of Christ:-

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

"They had been accusing Jesus of breaking the law. He did not deny it, but claimed to fulfill it, and showed that those who had rightly kept the letter of the law broke the law themselves, pointing to their long prayers, their tithes, neglecting the weightier matters of God's word. The Saviour then kept the law in fact, and they were such slaves to the letter of the word, that they could not see it. It is the *spirit* of a command that must be observed. 'The letter killeth but the spirit maketh alive,' says the Bible."

In another part of his paper the editor compliments Seventh-day Adventists upon their loyalty to the Bible, but the above exhibition of his own ignorance of it prevents us from being puffed up by the compliment. Anyone who has a Bible can readily prove the truth of our statement that the ninth chapter of Matthew

contains not a single reference to the law or the Sabbath. The text quoted is found in Matt. 5:17-20, and is one of the strongest testimonies to the perpetuity of the law, and to the absolute necessity that it should be kept by everyone who wishes to enter Heaven, that our Saviour ever gave.

The article says: "They had been accusing Jesus of breaking the law. He did not deny it, but claimed to fulfill it," etc. The idea evidently designed to be conveyed is that Jesus did break the law, and that breaking the law is perfectly consistent with fulfilling it. But the idea is overthrown by the editor's own admission further on, that the Saviour "kept the law in fact." This is the truth, the other is not. A promise cannot be fulfilled by breaking it, neither can a law. The following texts show most clearly what is meant by fulfilling the law:-

James 2:8-11: "If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well; but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. 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."

In this text fulfilling the law is put in direct antithesis to transgressing the law. Those who fulfill the law, "Thou shalt love thy neighbor as thyself," do well; but those who do not love their neighbors, as themselves, are transgressors. They do not fulfill the law.

Rom. 2:25-27: "For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, if it fulfill the law, judge thee, who by the letter and circumcision dost transgress the law?"

Here the antithesis between fulfilling the law and transgressing the law is made even more emphatic than in the other case. The apostle is showing, as is evident from verses 28 and 29, taken in connection with those quoted, that the keeping of the law is the only true circumcision. Outward circumcision profits nothing, if the man breaks the law; while the outwardly uncircumcised man who keeps the law, is counted as circumcised. But verse 27 contains the special point, because the terms "fulfill the law" and "transgress the law" are there used, as being directly opposite in meaning. The one who keeps the law fulfills the law. Christ says that he fulfilled the law. If he had not fulfilled the law it could not be said of him that he "did no sin."

This settles the whole question. It is indeed good food for seventh-day people, as it is good food for whoever will take it and live by it. We are told that we must live by every word that proceedeth out of the mouth of God. Christ here showed that not one particle of the letter of the law could be changed, and that he came to keep it thus perfectly, "leaving us an example, that ye should follow in his steps."

The latter part of the article above quoted seeks to convey the idea that the Jews kept the letter of the law, and that Christ reproved them for this; and the threadbare idea is put forth that the spirit of the law must be kept, but that the

letter ought to be disregarded. But the writer's statement that Christ "kept the law *in fact*" again knocks over his own attempted argument. To keep the law *in fact*, is to keep in *deed*, that is, in act, or, in other words, to keep the very letter of the law. The letter of the law is the very thing which it commands. This Christ kept. Without keeping the letter of the law none can keep its spirit. For instance, it is evident that no one can obey the letter of the commandment, "Thou shalt not bear false witness against thy neighbor," while he is guilty of slandering his neighbor. If a soldier is ordered to report for duty at the military headquarters in San Francisco, he cannot obey the letter of that command by going to Chicago; and no matter how strenuously he might assert that his intention was all right, and that his was the higher obedience of the spirit, instead of the slavish adherence to the letter, any court martial would speedily convict him of insubordination.

Now for what did Christ condemn the Jews? For pretending to keep the law while they did not. See Matt. 23:27, 28, where he says: "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." They pretended to keep the law, and many of them did comply with its letter, but they did not really keep it. A person may outwardly comply with the requirement of the law, and not keep its spirit, but a person cannot keep the spirit of the law, and not conform to the letter. This we have already shown, and indeed, it ought not to need any argument.

In view of the lax morality and the hypocrisy of the scribes and Pharisees, Jesus said to his hearers, and to all men: "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven." Following is the definition of "exceed;" "To pass or go beyond; to proceed beyond the given or supposed limit or measure of; as, one man *exceeds* another in bulk, stature, or weight; one offender *exceeds* another in villainy."-*Webster*. The man who *exceeds* another in weight weighs just as much as that other, and more. The man who *exceeds* another in villainy, is just as wicked as that other, and more. So the man who *exceeds* the scribes and Pharisees in righteousness, must be just as righteous as they were, and more. He must do all the good deeds that they did, and many more, and to a greater degree. If they kept the law in letter only, he must keep it in letter and in spirit too. The man who does not do this, says Christ, cannot enter Heaven. This, and this alone, is fulfilling the law.

But how can we fulfill the law? Paul answers in these words: "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 or by us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4. Christ is "the way, the truth, and the life." Outside of Christ there is bondage, and only bondage-the bondage of sin-no matter how zealously the individual may endeavor to fulfill the righteousness of the law. We are weak, and of ourselves can do nothing. But the spotless Lamb of God, our sacrifice, can cleanse from sin. In him we may be strong enough to

overcome. Through faith in his blood we may be cleansed not only from the guilt of sin-the remission of the sins that are past-but also from the love of sin-thus fulfilling the law, for "the just shall live by faith." Christ alone can give true freedom, the freedom which comes alone through conformity to the law of God. Ps. 119:45.

In this way alone can our righteousness exceed that of the scribes and Pharisees. They rejected Christ, and consequently could not attain unto the righteousness of God, namely, perfect conformity to his law. But suppose we professedly accept Christ as our righteousness, and then reject and refuse to obey the law which alone is righteousness, and which, shining forth in every act of his life, showed him to be "the way and the truth;" how much better off shall we be than they? Not one particle; like them we should in reality be rejecters both of Christ and the law.

This brief statement of Scripture truth concerning the law will serve also to disprove the slandering assertion that we would lead men into bondage to the law. We would have them come to Christ for pardon for the sins which now hold them in bondage, and then to stand fast in the liberty wherewith Christ hath made them free, "walking," through faith in him, "in all the commandments and ordinances of the Lord, blameless." We would have them lifted out from under the law, and have their feet set in "the way of peace," that they may be the undefiled "who walk *in the law* of the Lord." Ps. 119:1. We would have them "keep the commandments of God and the faith of Jesus." W.

"The Hope of the Promise" *The Signs of the Times* 14, 15.

E. J. Waggoner

Not only did Abraham have no inheritance in the land, but Isaac and Jacob were in a like condition. The apostle 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.

Then, after telling how, through faith, Abraham had a numerous posterity, the apostle continues:-

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God: for he hath prepared for them a city." Heb. 11:13-16.

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. Therefore we know beyond all question, that none of the patriarchs expected that the inheritance would be given to them in their life-time. 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. Said he:-

"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. This was the burden of all the apostle's. Paul said that in Corinth he knew nothing else but "Jesus Christ, and him crucified" (1 Cor. 2:2), and we may be sure that he did not preach a different gospel to the Corinthians from what he did to other people. Indeed, at the time 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.

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

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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. W.

"Jacob and the Angel" *The Signs of the Times* 14, 15.

E. J. Waggoner

LESSON 17.6 SABBATH, APRIL 28

1. How long was Jacob with his uncle Laban?

"This twenty years have I been with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten." Gen. 31:38.

2. Was his service an easy one?

"That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night. Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes. Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times." Verses 39-41.

3. How did God prosper him?

"And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me. If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ringstreaked shall be thy hire; then bare all the cattle ringstreaked. Thus God hath taken away the cattle of your father, and given them to me." "Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked thee yesternight."

4. When Jacob fled from Laban, how did the Lord interpose to protect him from Laban's wrath?

"It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad." Verse 29.

5. As Jacob went on his way, who met him?

"And Jacob went on his way, and the angels of God met him." Gen. 32:1.

6. What did Jacob say, and what did he call the place?

"And when Jacob saw them, he said, This is God's host; and he called the name of that place Mahanaim." Verse 2.

7. For what purpose are angels sent to earth?

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:14.

8. What message did Jacob send to Esau?

"And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom. And he commanded them, saying, Thus shall ye speak unto my lord Esau; thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now; and I have oxen, and asses, flocks, and menservants, and womenservants; and I have sent to tell my lord, that I may find grace in thy sight." Gen. 32:3-5.

9. What news did the messengers bring back?

"And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him." Verse 6.

10. How was Jacob affected by this news?

"Then Jacob was greatly afraid and distressed; and he divided the people that was with him, and the flocks, and herds, and the camels, into two bands. Verse 7.

11. What good reason had Jacob for fearing Esau?

12. What prayer for deliverance did he make?

"And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee; I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau; for I fear him, lest he will come and smite me, and the mother with the children. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude." Verses 9-12.

13. What precautions did he take for safety? Verses 7, 8, 13-21.

14. When Jacob was left alone who encountered him?

"And Jacob was left alone; and there wrestled a man with him until the breaking of the day." Verse 24.

15. How long did he wrestle with the stranger? -*lb.*

16. Who was it that was wrestling with him?

"Yea, he had power over the angel, and prevailed; he wept, and made supplication unto him: he found him in Bethel, and there he spake with us; even the Lord God of hosts; the Lord is his memorial." Hosea 12:4, 5.

17. What act opened Jacob's eyes as to the real nature of his antagonist?

"And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him." Gen. 32:25.

18. What did the Lord then say?

"And he said, Let me go, for the day breaketh." Verse 26, first part.

19. What may we conclude from this? -*That as soon as Jacob found out who it was that he was wrestling with, he ceased wrestling, and threw his arms about the Lord.*

20. What reply did Jacob make to the Lord's request?

"I will not let thee go, except thou bless me." Verse 26, last part.

21. How urgent was Jacob's plea?

"Yea, he had power over the angel, and prevailed; he wept, and made supplication unto him; he found him in Bethel, and there he spake with us." Hosea 12:4.

22. Why was Jacob so urgent at this time?

23. What evidence did he finally receive that his prayer was successful?

"And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed." Gen. 32:27, 28.

24. What was involved in this blessing? -*The pardon of all the sins of his past life.*

25. Into what condition do sinners usually come before obtaining pardon?

"O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." Rom. 7:24, 25.

26. What further evidence did he have that he had prevailed with God and with man? Gen. 33:1-16.

27. What exhortation is given us from this case?

"Therefore turn thou to thy God; keep mercy and judgment, and wait on thy God continually." Hosea 12:6.

28. Of what time in the history of the people of God was this experience of Jacob a figure?

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12:1.

"Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it." Jer. 30:7.

29. What will be granted to all those who finally prevail?

"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 Father in his throne." Rev. 3:21.

NOTE

The reason why Jacob was so urgent when he found out with whom he had been wrestling, was that he felt that he had come to a crisis in his life; he had no earthly friends who could help him, his own brother was his sworn enemy; and he knew that if God did not interpose to help him he was lost. He knew also that this calamity had come upon him because of his own wicked course. And since sin separates from God, he knew that if Esau met him before he made his peace with God, he would be eternally lost. For this reason he had sought that retired place to pray. We can imagine the agony of mind which he suffered while he was wrestling with one whom he doubtless supposed was a robber; he had retired to seek the Lord in this emergency, and precious time was rapidly passing while he was being kept from his purpose by this stranger. And it requires no stretch of imagination to believe that as soon as he found that his antagonist was the Lord, whom he had come to seek, he ceased wrestling, and threw his arms about the Lord, while he declared, "I will not let thee go, except thou bless me." This holding onto the Lord was indicative of his importunity and the strength of his faith, and is an example for all who seek special blessings from the Lord.

"Back Page" *The Signs of the Times* 14, 15.

E. J. Waggoner

The General Conference Committee recently in session, has arranged the following program for early camp-meeting. Probably few, if any, changes will copy made from the dates here given; and the places of meeting will be announced as soon as the officers of the various Conferences decide upon them, and notify us:-

Kansas	May 22-29
Iowa	May 29 to June 5
Upper Columbia	"30 to 5"
Minnesota	June 5-12
Pennsylvania	"6-12"
North Pacific	"6-13"
Wisconsin	"12-19"
Dakota	"19-26"
Kanada	June 28 to July 3

We have seen several so-called "spirit pictures," and have wondered whether they really resembled anybody who ever lived. The *Golden Gate* explains the matter by saying that "their recognition must come mainly from the interior consciousness." And yet Spiritualists have a great deal to say about people believing things with no reason therefor.

If any of those who are coming to the annual meeting in Oakland, have extra copies of the SIGNS OF THE TIMES, or other papers, which are unsoiled, and which they are not able to use to good advantage, they will confer a favor on the Oakland missionary society if they will bring them when they come. This society is short of material for distributor work, and can use all the unsoiled papers it can get.

A note of explanation is due our readers concerning the article entitled "The Promises to Israel," which appeared three weeks ago, and was marked "to be continued." The subject is being continued, and will be for several weeks yet, but under different heads. We did not wish to run the entire subject under one head, so we concluded to give different heads to the different branches of the subject, and run them as separate articles, although they form one connected argument. We make this explanation so that those who have been looking for something upon that subject may look for the articles as they appear each week.

A "plaintive plea" for papers and tracts on the Sunday question comes up from Reno, Nev., correspondent of one of our California religious papers. They are wanted to meet the literature which is being scattered abroad by Seventh-day Adventists. The writer is wrought up to such a pitch over the matter that he offers to pay for *one copy* of the *Advocate* (\$1.25) for this purpose, if a person can be found to act as a distributor. He says: "There are whole communities in the surrounding country which have been converted to Adventism, first, by sending the SIGNS OF THE TIMES, month after month, into the families." This is good news. We can thank God and take courage, for that is just our object in publishing the SIGNS OF THE TIMES.

In a sermon entitled "The Chosen People," delivered March 11, in San Francisco, before the Reform Congregation Keneseth Israel, a Rabbi Joseph Kranskopf said: "I am not troubled with harassing doubts whether the distinguished title, 'The Chosen People,' justly belong to our fathers or not. I know they have claimed that distinction, and I see every reason why they should have done so. Whether we of to-day may justly claim so proud a distinction, it is this question which troubles me sore. The distinction our father's claimed, they

toiled and suffered for, they justly merited. But the merits of the father are not necessarily the merits of the son." He urged less race exclusiveness, and dependence upon forms and names, and more real religion.

Life is existence. Eternal life is eternal existence, that is, it is existence without any end. The beloved disciple says: "This is the record, that God hath given to us eternal life, and this life is in his Son." 1 John 5:11. We have eternal life then, only by promise. Since this life is in Christ, we must conclude that we must have Christ, in order to keep eternal life. And that is just the case, for the apostle continues: "He that hath the Son hath life, and he that hath not the Son of God hath not life." That is, only those who are in Christ can have eternal existence. Says Christ, to those who are his followers, "Because I live, ye shall live also." Those who abide in Christ, must receive whatever he has and "death hath no more dominion over him." But he who has not Christ, cannot have eternal existence. His existence will be cut off. "He that believeth not the Son shall not see life." Such ones shall be as though they had not been. Who then loves Christ can refuse to accept a doctrine that gives to him all the glory for redeeming our life from destruction?

The Prohibitionists of California held their State Convention last week, and one of the planks of the platform which they adopted is the following:-

"We declare that Sunday is an institution so intimately woven into our laws, our customs, our civilization, and the very structure of our government, so intricately and innocently connected with our social, business, and moral life that we cannot dispense with it without sacrificing the very best interests of this country, and the highest welfare of the whole people. And so believing, we demand the enactment and enforcement of an intelligent and rational Sunday law."

There was considerable discussion over this plank, some wanting it omitted, and others wanting the word "Sabbath" substituted for "Sunday." It passed, however, as it stands, by a large majority. We think, as one of the delegates suggested, that they will have to spend half their time explaining to people that they do not contemplate religious legislation. And the worst of it is that all their "explaining" will not do away with the fact that the plan contemplates religious legislation and nothing else.

The *Pacific Printer* says that the *Woodland Democrat* is being boycotted by the liquor dealers of the place, on account of a communication in opposition to the saloon, which appeared in its columns. The *Democrat* is highly favored. If it can get the disfavor of the liquor traffic, it must be worthy of the patronage of respectable people, which we believe are still in the majority in that section.

"Read Carefully" *The Signs of the Times* 14, 15.

E. J. Waggoner

There are three articles under the heading of "General" in this week's paper into which we wish to call special attention. We enumerate them, as follows:-

1. "Before and After the Prayer-meeting," beginning on the second page. There is some excellent advice in this article, but we wish to make one

amendment. Certain ones, as the stingy, the mean, and the one who is impure in his language, are advised to keep still in the prayer-meeting. We agree that exhortations from such are not edifying, but our advice would be for them to confess their faults and to bear such a part in the meeting as will show the brethren and sisters that they wish to overcome these faults, and thus secure their help.

2. "Bible Interpretation," beginning on the third page. This is a good article in itself, but it derives additional interest from the fact that it was the leading editorial in a recent issue of the *Christian Leader* a Campbellites (Disciple) paper published at Cincinnati, Ohio. It is well known that that denomination as a body rejects the Old Testament, and many leading men among them reject everything that Christ said before his crucifixion, including the Lord's prayer. We are glad to see one man, at least, who clings to the "old paths." May he induce many to walk therein.

3. "A Horrible Doctrine," on the fifth page. This is the way the *Michigan Christian Advocate* justly characterizes the doctrine that the law of God is abolished. The article has the ring of one of Wesley's sermons on the law. We are especially glad to republish this article, because many Methodists are swinging loose from the old moorings, and are floating down the stream of antinomianism, which will surely land them in infidelity of the worst kind. The *Advocate* itself has given not a little aid and comfort to the enemies of the law of God, and we could wish that its conversion to all whole law might be complete. At any rate every word of this article is sound doctrine, and we commend it to everybody. It will be a good article to save against the time when the *Advocate* may forget that it has once acknowledged the whole law to be binding to every man.

"Ministerial and Church Institute" *The Signs of the Times* 14, 15.

E. J. Waggoner

In connection with the general meeting of the stockholders of the Pacific Press Publishing Association, to be held in this city April 23, as already noticed, it is purposed to hold meetings of importance and general interest. The meetings will open Friday evening, April 20. Preaching and devotional services will be held during the Sabbath and first-day, in connection with which the new church will be appropriately dedicated. The business meetings of the Association will be held on Monday and Tuesday. And during this time the California Tract and Missionary Society will hold its quarterly meeting.

Wednesday, the meeting will resolve itself into an institute for council on the best methods of work in the various branches of labor represented in our cause. Especial attention will be given to instruction an improvement in ministerial labor, missionary work, Sabbath school work, and in fulfilling the duties of church and Tract and Missionary officers. This line of instruction will continue until Wednesday, evening, May 2. It is expected that Sister E. G. White will be present to aid in the meeting by the experience and light which God has given her for his people.

Entertainment for the first four days of camp-meeting will be furnished free to all who come. During the institute, the cost will be twenty cents per meal, furnished at the restaurant provided for the purpose. Rooms for free. Special circulars have been sent out, giving fuller particulars, and it is earnestly hoped that there will be a large general attendance of our people, and especially of those interested in the various lines of instruction to be presented. It is particularly requested that those who are coming will inform Brother C. H. Jones, Pacific Press, of that fact a few days before the meeting begins.

April 20, 1888

"Let Them Laugh" *The Signs of the Times* 14, 16.

E. J. Waggoner

From a Spiritualist we have received a series of questions, which he evidently thinks cannot be answered without scattering to the four winds our recent articles on Spiritualism. First, he wants to know how it is that in forty years Spiritualism has made so many converts, while comparatively few accept the doctrine of our Lord's soon coming. This is easily answered. It is because the human heart naturally loves error. Ever since our first parents listened to Satan's great lie, "Thou shalt not surely die," error has been courted, while truth has had to fight its way to recognition. Says Bacon: "In general let every student of nature take this as a rule, that whatever his mind seizes and dwells upon with particular satisfaction is to be held in suspicion." The heart of man is naturally the spring of evil thoughts, and of vice, and so he is predisposed to error; if he learns to love truth, it is because some influence or power outside of himself has been brought to bear upon him. The argument that we ought to do or believe a certain thing because others do, is well adapted to sheep, which go in flocks, the hindmost following blindly whichever way the current sets; but men should "not follow a multitude to do evil."

He asks, "Did you ever *investigate* Spiritualism? or are you too timid?" etc. Yes, we have fully investigated Spiritualism. We claim that we know more of its nature and tendency than any Spiritualist who lives. But we are too timid to venture into it. We submit that the man who stands at the mouth of a dark cave and views its interior by the aid of an electric light, whose bright rays he causes to be reflected into it, is in a position to know more of it than the one who stumbles into it without any light. Having examined Spiritualism by the light of God's word, we are too timid to venture near it. The wolf may twit the lamb with cowardice for not coming to examine his teeth and nails; but all will agree that timidity in such a case is wisdom. We know the nature and effects of arsenic; we know that it is a deadly poison, although we were never poisoned with it.

Again, "If your Jesus is a delusion, where do you stand?" We reply, Nowhere. We are free to confess that without Jesus we are nothing. That is why we pity Spiritualists, who reject Christ. He will not fail us, and we have no fear. The implied idea that we should cast off our faith in Christ, simply because if he were not a reality our faith would be vain, and we should be lost, is most absurd. There

is a man walking across the Brooklyn bridge. If that bridge should fall, what would become of him? Why, he would be killed. Suppose the bridge upon which he is walking were not a bridge at all, but were only a streak of fog, what then? Why, then of course he could not walk upon it. But because he couldn't walk there if the bridge were not there, shall he refuse to walk on the solid bridge which is there? Shall he refuse to stand upon its firm structure, because he couldn't stand upon it if it were not in existence? What nonsense! So we shall not be frightened from "the everlasting arms," because someone cries that we should fall into perdition if they were not there. That is just why we stay in that secure place; it is the only place of safety.

Finally, we are told that if we would lay aside our opposition to Spiritualism, we "would not run any risk to become the laughing stock for over two millions of converts to Spiritualism." No doubt. But we are perfectly content to be laughed at by Spiritualists, whether they be two million or two hundred million. "It is better to hear the rebuke of the wise, than for a man to hear the song of fools. For as the crackling of thorns under a pot, so is the laughing of the fool; this also is vanity." Eccl. 7:5, 6. We would rather have their laughter than their commendation. W.

"The Rest that Remains" *The Signs of the Times* 14, 16.

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. Thus when Moses allowed two tribes and a half to settle in the country across the Jordan, he said to them:-

"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. 22:6, 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 the land, but rest. Then 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

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the Lord gave them rest round about, according to all that he sware 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. W.

"The Victims of Strikes" *The Signs of the Times* 14, 16.

E. J. Waggoner

A recent number of a Philadelphia paper says that "the saddest results of the late strike on the Reading Road are now coming to light, and its victims are beginning to realize their own folly in obeying the orders of their malignant leaders. . . . They left their work wilfully and without just cause; others have taken their places; and now they have no work and no means of support. Their situation is pitiable indeed."

These misguided men have asked to be taken back into the employe of the Railroad Company, but President Corban has firmly but kindly told them that "he cannot break the promises made to the new men, and discharge them to make room for the old ones, who voluntarily left the service of the company when ordered to do so by the leaders of the Knights of Labor." He was offered, however, to recommend for places elsewhere all old employe's against whom there is no complaint except that they went on strike. This is all, and more than these unfortunate men could reasonably expect of the Railway Company, whose business was damaged by the strike to the amount of hundreds of thousands of dollars.

The employe's of that company had no just cause for the strike; they went out, not because they had grievances, but because they were ordered to do so by irresponsible leaders of the Knights of Labor, who had nothing at stake but their reputation, and very little of that.

Though a strike always entails heavy loss to a corporation against which it is directed, the most serious loss is that sustained by the strikers themselves; their violent dealings generally come down upon their own pates; or, as is too often the case upon the heads of their helpless families—they are its real victims. The *Lutheran Observer* pertinently says:-

"Such folly and presumption have been so often repeated in the labor organizations of this country in recent years, that their sad and disastrous consequences should be held up as a warning to all others from pursuing a similar course."

"Plotting Against the Just" *The Signs of the Times* 14, 16.

E. J. Waggoner

LESSON.6SABBATH, MAY 5

1. Where did Jacob dwell?

"And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan." Gen. 37:1.

2. In what light did the patriarchs consider their residence in the land of Canaan?

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Heb. 11:13.

3. To what did they look forward as a permanent residence?

"But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God: for he hath prepared for them a city." Heb. 11:16.

4. How many sons had Jacob?

"Now the sons of Jacob were twelve." Gen. 55:22, last clause.

5. Which one did Jacob love the most?

"Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colors." Gen. 37:3.

6. How did Joseph's brethren regard him?

"And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him." Verse 4.

7. What made them hate him still more? Verses 5-11.

8. Upon what errand did Jacob send Joseph?

"And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he said to him, Here am I. And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem." Verses 13, 14.

9. When his brethren saw him coming, what did they propose to do?

"And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams." Verses 18, 20.

10. What did they do with him when he came?

"And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph out of his coat, his coat of many colors that was on him; and they took him, and cast him into a pit: and the pit was empty, there was no water in it." Verses 23, 24.

11. How did they afterwards dispose of him? Verses 25-27.

12. For how much did they sell him?

"Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver; and they brought Joseph into Egypt." Verse 28.

13. How do the wicked ever regard the just?

"The wicked plotteth against the just, and gnasheth upon him with his teeth."
Ps. 37:12.

14. What trait was it that moved Joseph's brethren to sell him into Egypt?

"And the patriarchs, moved with envy, sold Joseph into Egypt; but God was with him." Acts 7:9.

15. What scripture was verified in their case?

"For where envying and strife is, there is confusion and every evil work."
James 3:16.

16. In what class is envy placed?

"Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."
Gal. 5:19-21.

17. What is said of those who do such things?

18. What course did they take to deceive their father?

"And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; and they sent the coat of many colors, and they brought it to their father; and said, This have we found; know now whether it be thy son's coat or no." Gen. 37:31, 32.

19. When Jacob saw the coat, what did he at once conclude?

"And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces." Verse 33.

20. How did this affect Jacob?

"And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him." Verses 34, 35.

21. Can you recall any actions of Jacob that were of a similar character to this wicked deception? Relate them.

22. When had Jacob been forgiven for his wicked deeds?

23. What important lesson may we draw from this? - *That although a sin may be forgiven, the results of it may remain, and the one who committed it will often have it brought before him, and will suffer in consequence.*

24. What scripture is fulfilled even in this life?

"For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." Matt. 7:2.

NOTES

In this lesson we have an exemplification of the proverb of Solomon: "Whoso diggeth a pit shall fall therein; and he that rolleth a stone, it will return upon him." Prov. 26:27. Jacob had greatly deceived his father, and his sons in turn deceived him. By Jacob's deception, his parents were deprived of his society for long years; and he in turn suffered the same sorrow, only in a greater degree, by

being deprived of his beloved son. It is true even in this life, that as we measure to others it will be measured to us again, and that without regard to our repentance of the evil. Another example is found in the case of David, who, although he bitterly repented of his great sin, had to suffer the same at the hands of others. It is nowhere claimed that this being forced to receive measure for measure is just but the fact cannot be gainsaid. It is unjust that a man's sin should be remembered against him after he has repented of it, and God does not do so; but unregenerate men will remember a sin to a man's injury, no matter how thorough his repentance may have been. And not only so, but from the very nature of things, certain results must follow certain causes. The man who gets in motion a train of circumstances that will result in evil, may repent of his rash act, but he cannot stop what he has begun. How much sorrow we might avoid if we could always remember to "leave off strife before it be meddled with," and to do to others just as we would wish them to do to us.

Joseph has been the subject of a great many moral lectures against tale-bearing.

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Well-meaning but ignorant persons have censured him as the cause of all the discord in Jacob's family. Such censure is most unjust. Joseph's brothers were envious of him; but their envy was only the outgrowth of their own wicked hearts, "For where envy and strife is, there is confusion and every evil work." A corrupt heart is the only soil in which envy can grow. There is not a particle of evidence that Joseph did any wrong. He is one of the few Bible characters concerning whom no evil is recorded. His father loved him more than all the rest of his sons, because he was more worthy of his love than they were. The same thing moved his brothers to think of killing him, and afterward to sell him, that moved Cain to kill Abel; because their own works were evil, as his were righteous. We do not mean to intimate that Joseph was born without faults; but he certainly had the fear of God before his eyes.

It is worth while in passing, to note the features in which Joseph's experience resembled that of Christ. Joseph was hated by his brethren; Christ came unto his own, and his own received him not, neither did his brethren believe in him. Joseph was sold into slavery; Christ was sold to his enemies. And both suffered thus, not on their own account, but that they might deliver others. Of course it is not designed to place Joseph on the same plane with Christ, but he may be considered as in some respects a type of Christ.

If it was wrong to allow envy and jealousy to control the heart in those days it is equally wrong now. Indeed, it would seem that in this age of gospel light and privileges, with the experience of men for ages past written out for our learning, it must be worst then to indulge in such feelings now than then. And, so, it is more dangerous now than then. The nearness of the coming of the Lord is given as a special reason why peace and love should prevail. Says the apostle: "Grudge not one against another, brethren, lest ye be condemned; behold, the Judge standeth before the door." James 5:9. What a terrible thing it would be if he should open the door and find us thus engaged. "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as

newborn babes, desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Peter 2:1-5. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" W.

"The Consequence of Pleasing God" *The Signs of the Times* 14, 16.

E. J. Waggoner

LESSON XIX. 6 SABBATH, MAY 12

1. To whom did Joseph's brethren sell him?

"Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver; and they brought Joseph into Egypt." Gen. 37:28.

2. What did the Midianites do with him?

"And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard." Verse 36.

3. Who was with Joseph in this strange hand?

"And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian." Gen. 39:2.

4. What was the consequence to Joseph of the Lord's being with him?

"And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand. And Joseph found grace in his sight, and he served him; and he made him overseer over his house, and all that he had he put into his hand." Gen. 39:3, 4.

"And the patriarchs, moved with envy, sold Joseph into Egypt; but God was with him, and delivered him out of all his affliction, and gave him favor and wisdom in the sight of Pharaoh king of Egypt and he made him governor over Egypt and all his house." Acts 7:9, 10.

5. What was the result to Potiphar, from having a godly man in his house?

"And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house, and in the field." Gen. 39:5.

6. How much responsibility was placed upon Joseph?

"And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was a goodly person, and well favoured." Verse 6.

7. How old was Joseph when he was sold into Egypt?

"These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives; and Joseph brought unto his father their evil report." Gen. 37:2.

8. When he was strongly tempted in Potiphar's house, what noble stand did he take?

"But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand; there is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife; how then can I do this great wickedness, and sin against God?" Gen. 39:8, 9.

9. Did he stand firm to this resolution?

"And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her." Verse 10.

10. What was the immediate result of his upright conduct?

"And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled. And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound; and he was there in the prison." Verses 19, 20. Read also verses 11-18.

11. Who was with Joseph still?

"But the Lord was with Joseph, and showed him mercy, and gave him favour in the sight of the keeper of the prison." Verse 21.

12. What can always be said by one who has the Lord for a companion?

"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; he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever." Ps. 23.

13. How was this verified in Joseph's case?

"But the Lord was with Joseph, and showed him mercy, and gave him favour in the sight of the keeper of the prison." Gen. 39:21.

14. What trust was committed to Joseph in the prison?

"And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it." Verse 22.

15. Why was this?

"The keeper of the prison looked not to any thing that was under his hand; because the Lord was with him, and that which he did, the Lord made it to prosper." Verse 23.

16. What scripture was fulfilled in Joseph's case?

"When a man's ways please the Lord, he maketh even his enemies to be at peace with him." Prov. 16:7.

NOTES

Said the Saviour to his disciples, "Ye are the salt of the earth." Salt is a preservative; that which would soon decay, if left to itself, may be preserved indefinitely by the addition of a little salt. It is thus that the true followers of Jesus are the salt of the earth. A corrupt generation would soon become so offensive as to necessitate its removal from the earth; but the presence of a humble few who walk in the Spirit, checks the flood of iniquity, and stays the wrath of God. The presence of righteousness has often served to save the lives of wicked men. So God blessed Potiphar, and all that he had, for Joseph's sake. And since God uses means, it is not presumptuous to suppose that part at least, of the blessing upon Potiphar's house was because an honest man was administering his affairs. The wicked despise the righteous, yet they owe to them more than they can realize.

When David had committed the grievous sin of taking the wife of Uriah, and his sin had been brought home to his conscience, he cried out to the Lord: "Against thee, thee only, have I sinned, and done this evil in thy sight." Ps. 51:4. He realized that his sin was primarily against God. So when Joseph was tempted to wrong his master, he recalled how his master had trusted him by putting everything into his hand, he said, "How then can I do this great wickedness, and sin against God?" Every act which shows a lack of love for our neighbor, shows a lack of love for God; the wrong which one may do to his fellow-man is only secondary; the greater wrong is against God. Only conscientious souls realize this; those who have not the "fear of God" before their eyes, will not stop to consider the interest of their neighbor, when it comes in conflict with their own pleasure. W.

"Back Page" *The Signs of the Times* 14, 16.

E. J. Waggoner

There will be no paper issued next week. The next number of the SIGNS OF THE TIMES, No. 17, will be dated May 4. For this reason we publish to Sabbath-school lessons in this number.

It is announced that Professor Huxley is making inquiries into the phenomena of Spiritualism, with a view to elucidate all there is in it. We shall await with interest the result of his investigations, not because we have any doubt as to the origin of those phenomena, but because Professor Huxley is doubtless an unbiased investigator, and his report will influence many people.

The Pacific Press has just issued a new sixteen-page, illustrated catalogue of Oxford Teachers' and Reference Bibles, also of Apocraphas and helps to the study of the Bible. They have a large stock and a fine assortment of Oxford Bibles, ranging in price from one dollar to sixteen dollars, and no one can fail to find what will suit him. Send for catalogue. Address Pacific Press, Oakland, Cal.

Elder G. C. Tenney and family will sail on the *Zelandia* for Australia May 3. We are informed that fruit is exceedingly dear in that country; and if any of our brethren and sisters have dried fruit which they would be glad to donate to the mission for the benefit of the faithful laborers there, we are certain that it would

be highly appreciated. Any such can bring the fruit with them when they come to the Oakland meeting.

Instances of the ascendancy of Catholicism in this country, are multiplying with startling rapidity. The latest thing is the news that the mayor of Boston ordered the public library to be closed on St. Patrick's day, and the Chicago Board of Education ordered the public schools of that city to be closed on Good Friday. The *Advance* rightly says that in each case the action was a public impertinence; but if the people were not so generally imbued with the dread of appearing bigoted by opposing Catholic presumption, such impertinence could not be indulged in. Such servility is not only disgusting, but it is alarming.

There are few words more abused than the word "liberty." Charlotte Conday exclaimed, when on the way to the guillotine, "Oh, liberty, how many crimes are committed in thy name!" In truth it is; for most of the so-called liberty of the present age, or of any age, is sin. Men think that the throwing off of restraint is liberty. They chafe against the restrictions of law, and think to find liberty by breaking through these restraints. But when they find themselves behind prison bars, they learn that liberty is found only in obedience. Said David: "I will walk at liberty; for I seek thy precepts." Ps. 119:45. The law of God is the will of God. It is that by which the universe is governed. It is as pure as God himself, and as boundless as God's infinity. Within its just and mild sanctions, there is room for the largest freedom of action. It comprises all the thought and actions of God. What larger scope could one what? It will eventually give the one who walks in it here, the freedom of the universe of God; while on the other hand, the transgressor is always in bondage here, and will at last be deprived not only of liberty, but of life itself. There never was a greater mistake than for a man to think that he could find liberty in having his own way in opposition to the law of God. Far better would it be to make God's way our way. The grace of God can, if a man will allow it to, so transform him that his highest employment and pleasure will be found in keeping the commandments of God.

"Liberty" *The Signs of the Times* 14, 16.

E. J. Waggoner

Says the apostle, "Where the Spirit of the Lord is, there is liberty." This text is often given a narrow application. Almost everybody has heard the leader of a prayer-meeting urge the people to be free to take part, by saying that where the Spirit of the Lord is, there is liberty, meaning . . . pray or bear testimony. This is no doubt true, but only in the secondary sense. What the apostle meant is that where the Spirit of the Lord is there is freedom from sin. It is the same as in Gal. 5:18: "But if ye be led of the Spirit ye are not under the law." There can be no condemnation to one who is walking in the Spirit, and in whose life its fruits are manifested. The law of God is spiritual, the one who transgresses it, grieves the Holy Spirit, and falls into condemnation; he is in bondage; but whoever repents and walks in the law, the peace of God abides in his heart, and the Spirit bears witness with his spirit that he is no more a servant, but a son, and if a son then an heir of God through Christ. . . . the natural result will be that the man's heart

shall be filled with praise, and that he should . . . give utterance to it on every proper occasion.

May 4, 1888

"Going to Rome" *The Signs of the Times* 14, 17.

E. J. Waggoner

In the "Catholic Christian Instructed," chapter 23, we find the following questions and answers:-

"*Question*-What warrant have you for keeping the Sunday preferable to the ancient Sabbath, which was the Saturday?

"*Answer*-We have for it the authority of the Catholic Church, and apostolic tradition.

"*Q.*-Does the Scripture anywhere command the Sunday to be kept for the Sabbath?

"*A.*-The Scripture commands us to hear the church, . . . but the Scripture does not in particular mention this change of the Sabbath. St. John speaks of the Lord's day (Rev. 1:10), but he does not tell us what day of the week this was, much less does he tell us that this day was to take the place of the Sabbath ordained in the commandments; St. Luke also speaks of the disciples meeting together to break bread on the first day of the week. Acts 20:7. And St. Paul (1 Cor. 16:2) orders that on the first day of the week the Corinthians should lay by in store what they designed to bestow in charity on the faithful in Judea; but neither the one nor the other tell us that this first day of the week was to be henceforward the day of worship, and the Christian Sabbath; so that truly the best authority we have for this is the testimony and ordinance of the church. And therefore those who pretend to be so religious observers of the Sunday whilst they take no notice of other festivals ordained by the same church authority, show that they act by humor, and not by reason and religion; since Sundays and holy days all stand upon the same foundation, viz., the ordinance of the church."

This is plain language, but no Sunday-keeping Protestant can deny it. After years of search by the ablest men, it has been impossible to find any Scripture warrant for the observance of Sunday, and many people have been driven to the claim that Christ certainly changed the day, but that he, for certain reasons, did not think best to say anything about it! Some of them really seem to think that the Lord would have made known the change if he had known how hard pressed they were going to be for argument to uphold their custom.

But now the majority of professed Protestants are freeing themselves from the charge of partiality that is preferred against them by the Catholics. They do not propose to "act by humor" any longer, by neglecting the other festivals that stand on the same basis that Sunday does; and so Christmas, Lent, Good Friday, Easter, and "Holy Week" are coming to be devoutly observed. In proof thereof we publish the following from the *Congregationalist*, of April 5, which is only one of many like reports. It comes under the heading of "Observance of Holy Week:"-

"Probably more Congregational Churches than ever before marked the eventful days of last week either at their regular services, or with special meetings.

"In Lowell the John Street Church was open every afternoon, and Rev. H. T. Rose gave a brief address, many coming from other churches to listen, and to share in the worship. The churches of Salem united on Good Friday in a communion service at the Crombie Street Church, Rev. L. B. Voorhees preaching.

"A remarkable series of discourses was given in Worcester at the union meetings of the Central Church and St. John's Episcopal, each house of worship being alternately used. The preachers were Drs. Merriman, Tucker, Herrick, and Phillips Brooks. These union meetings, continuing through Lent, have fostered the spirit of unity, and desire for aggressive work.

"As last year, union services were held in Pittsfield every noon, for half an hour, in the First Church, only one clergyman being in the pulpit, and the exercises consisting of prayer, hymns, a Scripture reading covering the incidents of the day, and a few fitting words. The congregation united in the Apostles' Creed and the Lord's Prayer. On Good Friday the service, 'The Watch on the Cross,' was held at St. Stephen's Church from twelve till three o'clock, being conducted by Rector W. W. Newton. Each of the other evangelical clergymen of the town spoke briefly on one of the seven words from the cross. The services have had a meditative and strength-giving character, and the yearly observance of the week is now a settled thing.

"The observance was more general than every in Hartford. The Asylum Hill and South Churches each held daily services at 5 P.M. The Center, Park, and Pearl Street churches held union services for five evenings. At the Fourth Church the annual week-night communion service was held. Doctor Stainer's 'Passion Music' was rendered at the Good Friday service in the South Church."

The "beast,"-the Roman Catholic Church,-received "a deadly wound" as the result of the enlightenment that followed the Reformation; at the present rate of progress, with almost all professed Protestantism observing all her festival days, with a Pope who is the most shrewd politician that ever occupied the Papal chair, with elements of discord and anarchy working everywhere, with the idea gaining ground that the Pope alone can successfully act as peacemaker, and with leading Protestant journals (so-called) resenting an attack upon the Catholic Church as quickly as they would upon their own,-how long will it be before that deadly wound will be fully healed? It will not be long until "Protestantism" will be simply a name to distinguish the American church, which will be but a counterpart of the Papacy.

And these things are but tokens of the near approach of the end. For when that anti-Christian power, puffed up by the adulation and servile homage which all nations will render to her, shall say, "I sit a queen, and am no widow, and shall see no sorrow," then "shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her." May it be ours to faithfully hold up the beacon light of truth to the many honest souls yet enslaved by her, so that when the final cry shall be

given, "Come, out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues," they may flock to the standard which the Spirit of the Lord hath raised. W.

"Intemperance in the Church" *The Signs of the Times* 14, 17.

E. J. Waggoner

The Presbyterian *Messenger* (London) shows that:

"A church of 300 members, of whom one-third expend one penny per day, one-third twopence per day, and one-third fourpence per day, on drink and tobacco, will spend in one year £1,064 11s. 8d. (\$5,000).

"If all the members of the church would agree to cast the cost of tobacco and intoxicating beverages into the treasury, the sacrifice would be very small, and they would be richly repaid by improved health, and by the knowledge that they were setting a good example to those around them-to the rising generation in particular-at the same time knowing that they would not have the sorrow of expelling any members for drunkenness, as is too often the case at present, in many churches throughout the kingdom."

The *Interior*, from which the above is clipped, says that this "will be read on this side of the water as a curiosity. Nothing like it can be found in our temperance religious literature less than fifty years old." The statement that "nothing like it can be found in our temperance religious literature" should not be taken to imply that no such state of things exists in our religious society, for it does exist on this side of the water also, though the religious press is not as faithful in dealing with these sins as the case demands. It is doubtless true that the common use of rum and other intoxicating drinks has decreased in the ranks of Christian people; but it is at the same time true that the prohibition of their use is not always strictly enforced by some of the nominally evangelical churches. Cards and wine are called upon to minister to the amusement and tastes of many people who occupy high places in society and church, and who "love the uppermost seats in the synagogues." And as far as money figures go, it may well be supposed that the wine bill of the church is as large to-day as in the more primitive days when each man was his own manufacturer of liquors.

But tobacco! O, what a horrid stench comes up to heaven from the once sacred limits of the church. Men made in God's image chewing, smoking, and spitting, defiling themselves and all their surroundings. Out of the same mouth which is a pit of pollution, pouring out floods of filth, come the sacred name of Him who was pure and holy. "Doth a fountain send forth at the same place sweet water and bitter?" And this is a growing evil, as all statistics show. The man who does not use tobacco is an exception. The majority which use it is so great that those to whom it is unspeakably objectionable, must submit in abject silence to the insolence of the smoking, puffing crowds who blow the wretched fumes in their faces and glory in doing it. If a man is so unfortunate as to be born or educated with a clean breath, and sensitive stomach and olfactories, he must suffer the consequences without protest. And where is the church that will boldly take its stand on the side of purity and suffering humanity? Not amongst the

mighty. A very few are lifting their voices against this slavery of men to a Satanic habit, but still the offering to Molech goes on and legions of professed Christians are in the ranks of its victims. How can a man thus enslaved present his "body a living sacrifice, holy, acceptable unto God?"

"May We Do as We Please?" *The Signs of the Times* 14, 17.

E. J. Waggoner

The following request has been received:-

"Please explain Rom. 14:5 for the benefit of one who has just embraced the Sabbath. V.B."

Rom. 14:5 reads as follows: "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind." This is taken by very many as a warrant for everybody to believe just as he pleases concerning the Sabbath, and to act according to his own belief; to keep any day he chooses, or no day at all. But such a construction of the text can come only from wresting it from the context. We have no right to give any text a meaning not warranted by the context, or contrary to the teachings of other scriptures.

The first verse of the chapter shows that the Sabbath is not under consideration at all: "Him that is weak in the faith receive ye, but not to doubtful disputations." But the Sabbath is not a doubtful matter. The fourth commandment is very explicit and very emphatic: "Remember the Sabbath day, to keep it holy. Six days shalt thou labour, 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." This is one of the commandments which "stands fast forever and ever," which our Saviour came to magnify, every jot of which is more enduring than heaven and earth, and which are established by the gospel. We are to keep the seventh day of the week, for the commandment declares that that day, and that day only, is the Sabbath. The commandment is very definite. It does not leave us any chance for doubt as to which day is the Sabbath, and it does not give us any license to observe no day at all. Therefore the Sabbath is removed entirely from the scope of this chapter.

But the days to which the apostle refers are only connected with questions concerning the eating of certain things. Now in connection with the old sanctuary service, "which was a figure for the time then present," there were certain rules concerning "meats and drinks and divers washings" which many of the Jews observed very scrupulously, of course, "Christ being come an high priest of good things to come," these things were of no consequence. Indeed, they never could "make him that did that service perfect, as pertaining to the conscience." Nevertheless, the force of habit was so strong that many could not disregard these old customs. Paul's relation to these things was one of utter indifference. If anybody felt like observing the Passover, and eating bitter herbs, he would not roughly combat his prejudices and perhaps thereby throw him into perplexity and doubt that might result in his ruin. His advice was: Do not reject a man who has faith in Christ, even though his faith be weak. Do not

rudely shock his sensibilities, but rather encourage him and strengthen his faith, for the more perfect his faith becomes, the less will he care for these things that are nothing. Don't dispute about rites and ceremonies which, if a man clings to as a child does to a toy, work neither benefit nor injury.

"For no man liveth to himself, and no man dieth to himself." This is why the apostle made the declaration which we find in another place where he is arguing on the same point: "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." 1 Cor. 8:13. This is true Christian charity, which is tender of the feelings of others, always making concessions to the prejudice of the weak, when such concession involves no principle. Yet we find that this same apostle was as unyielding as a rock when a principle was at stake. But nowhere in the Bible can we find any warrant for considering as non-essential anything which God has commanded. Therefore we conclude that Rom. 14:5 has no reference whatever to the Sabbath of the Lord, which is of primary, universal, and eternal obligation. W.

"Baptism for the Dead" *The Signs of the Times* 14, 17.

E. J. Waggoner

A friend asks for an explanation of 1 Cor. 15:29, he says that his minister claims that in Paul's day there were people who believed that if a man died without being baptized, a living man could be baptized in his stead, and it would be counted the same as though the dead man had been baptized. We do not believe that there were any people in Paul's day who held to anything of the kind, and it is certain that Paul had no reference to any such custom. The Mormons now believe in and practice the baptism of the living as substitutes for the dead, professing to derive their authority therefore from this text; but the text gives no warrant for any such practice.

In the first place, no man can perform an act of righteousness for another. No man can do more than his own duty, so as to have some of his good deeds placed to the credit of some other one who has come short. Christ is the only one whose righteousness can be imputed to another, and even his righteousness cannot be imputed to the dead. It can be imputed only to those who have faith for themselves. But the dead know not anything; "their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:5, 6. The apostle says that "it is appointed unto men once to die, but after this the Judgment." Heb. 9:27. This text, taken with the one quoted just previously, shows that so far as a man is concerned, the next thing for him after death, is the Judgment. Death ends every man's probation; it is as though he were brought immediately before the Judgment seat. It therefore necessarily follows that since there is no probation for the dead, it would be folly to be baptized for them.

But what does the text mean? Let us read it, and consider it in connection with the context: "Else what shall they do which are baptized for the dead if the dead rise not at all? why are they then baptized for the dead?" This language occurs in the midst of a chapter that is devoted to a defense of the doctrine of the

resurrection. The apostle proves that the dead do rise, from the fact that Christ is raised. In him alone is our hope of salvation, and if he is not raised then our faith is vain and we are yet in our sins. He "was delivered for our offenses, and was raised again for our justification." Rom. 4:25. His death would have accomplished nothing for our salvation, if he had not risen from the dead. The apostle's argument turns right upon this fact.

Baptism is an act by which we express our faith in the death and resurrection of Christ. It is designed as an expression not merely of our belief in the historical fact that Christ did die and rise again, but to show our personal faith in that event as the means of justification from sin, and of our acceptance of it as accomplishing that for us. In another place the same apostle gives expression to this fact in these words:-

"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." Rom. 6:3, 4.

Thus it appears that baptism is the act by which we express our death to sin, and our resurrection to a new life, and our union with the crucified and risen Redeemer, by which our new life is made possible. Not only this, but it is a token of our belief in the final resurrection of the dead, of which the resurrection of Christ was a pledge. With this view, it is easy to see how absurd it would be for anybody to be baptized if he did not believe in the resurrection. The argument might be paraphrased thus: You say that there is no resurrection of the dead; if that is so, then of course Christ is not raised; then why are we baptized? So many of us as were baptized into Jesus Christ were baptized into his death; but if the dead rise not, then we are baptized only into his death, into a dead Christ, and our baptism amounts to nothing. In short, if the dead rise not, then our baptism is only a baptism for the dead, having no reference to a new life in Christ, for baptism derives all its force from the resurrection. W.

"Joseph Before Pharaoh" *The Signs of the Times* 14, 17.

E. J. Waggoner

1. What is wisdom?

"And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." Job 28:28.

2. Who have a good understanding?

"The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments; his praise endureth forever." Ps. 111:10.

3. How was this shown to be true in the life of Joseph? Gen. 40.

4. Who had a dream two years later?

"And it came to pass at the end of two full years, that Pharaoh dreamed; and, behold, he stood by the river." Gen. 41:1.

5. What was the dream? Verses 2-7.

6. What success did Pharaoh have in getting his dream interpreted? Verse 8.

7. How was Joseph's experience in prison now turned to his favor? Verse 9-14.

8. What did Pharaoh say to Joseph when he came before him?

"And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it." Verse 15.

9. Who did Joseph say of himself, and to whom did he ascribe the power?

"And Joseph answered Pharaoh, saying, It is not in me; God shall give Pharaoh an answer of peace." Verse 16.

10. After Pharaoh had related his dream, how did Joseph interpret it? See verses 30-31.

11. What did he say the repetition of the dream indicated?

"And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass." Verse 32.

12. What advice did he give to Pharaoh? Verses 33-35.

13. What did Pharaoh think of this advice?

"And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants." Verse 37.

14. Whom did Pharaoh think was the most . . . for the work which Joseph had advised?

"And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art; thou shalt be over my house, and according unto thy word shall all my people be ruled; only in the throne will I be greater than thou." Verses 38-40.

15. To what position did Pharaoh advance Joseph? Verses 41-44.

16. What scripture was fulfilled in the history of Joseph in Egypt?

"The wicked watcheth the righteous, and seeketh to slay him. The Lord will not leave him in his hand, nor condemn him when he is judged." Ps. 37:32, 33.

17. What sure promise is given to those who trust and serve the Lord?

"Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday." Ps. 37:5, 6.

NOTES

Human wisdom is always accompanied by iniquity. The fear of the Lord is the only true wisdom, and humility is a part of that wisdom. Joseph had the fear of God continually before his eyes, and God gave him divine wisdom. When called before Pharaoh to interpret his dream, Joseph said: "It is not in me; God shall give Pharaoh an answer of peace." Note the similar answer that Daniel gave when he went in to interpret Nebuchadnezzar's dream. Dan. 2:28, 30.

Pharaoh showed his appreciation of the fact that true wisdom comes from God to those who are his servants in truth, by saying of Joseph when he had advised that men be appointed to preserve food for the time of famine: "Can we find such a one as this is, a man in whom the Spirit of God is?" He knew that

there was no use in looking further. A man to whom God had given such wisdom, was just the one to carry out the work which he had advised.

The question may arise, Was this knowledge that Joseph had miraculous? Did God give him special knowledge, just because he was a good man? We believe not, at least not wholly. The fear of the Lord, that *is* wisdom. Says the psalmist: "A good understanding have all they that do his commandments." The law of God is infinite in breadth, and it is that in which a righteous man meditates. Surely then it ought to make him broad-minded. When the mind contemplates little things, it contracts; when it dwells upon great themes, it expands. Therefore since the law of God is the greatest thing, "exceeding broad," it must enlarge the understanding of the man who thinks of it continually, in order that his way may be right. Take the book of Proverbs alone. The man who studies that book carefully, and who follows its teachings cannot go wrong. It is the best book in the world for a man to study, who wants to be successful in business. It is only in harmony with the words of our Saviour: "But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." But we are not to suppose that every man who studies the word of God and walks in its light, will have an equal amount of knowledge. God gives man the power to get wealth, but he does not give equal ability to all. So he does not give to all equal ability to acquire knowledge. And this should keep those of superior ability from boasting over those of less ability. "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?" 1 Cor. 4:7.

"Back Page" *The Signs of the Times* 14, 17.

E. J. Waggoner

In an article in an Oakland daily paper, a Catholic priest has the unblushing effrontery to claim that the Catholic Church wrote the Bible! And he actually expects that sober people will give him credence. The next thing we know, some of the priests will be claiming that the Pope of Rome made the world.

The loss to workingmen in New York State alone during the year 1887, in consequence of strikes, was \$2,230,296. Let it be remembered that for all the strikes and the consequent loss, labor unions are responsible. If it had not been for the labor unions, there would have been no strike; and if there had been no strikes, the workingmen of the State of New York would have been \$2,230,296 better off. The labor unions of to-day are the greatest foe that the laboring man has.

Last week the National Reform Association held its annual meeting in Philadelphia. We have not yet received any report, but we were struck with a remark by President Brumot, in his call for the convention. After stating what questions were before them, namely Sunday laws, religion in schools, etc., he said: "It is by no means certain that the answer we shall give to those questions will be the right answer." We wish we could be sure that this is the beginning of a spirit of distrust of the principles which they have heretofore advocated. We are

very certain that the answer which they will give will not be the right one, unless it is radically different from anything they have ever yet given.

Sometimes even Doctors of Divinity get their illustrations a little confused. At the recent session of the New York Methodist Conference, there was a lively discussion on the temperance question. The Committee on Temperance brought in a report opposing all liquor license laws, and in opposition to this, Prof. George R. Crooks, D.D., said, "I will tie the monster, if I cannot kill him." But if he can "tie the monster," why can't he kill him? A real, live monster could be fatally shot much more easily than it could be caught and tied. And such will be found to be the case with the liquor monster. It may never be killed, but we are sure that if it is not killed, no effort to "tie" it will ever diminish the power.

A daily paper in a prohibition State calls upon its readers to mourn the sad fate of a liquor-dealer, whose family has been reduced to a state of utter destitution because his saloon has been closed up, and he has been thrown out of business. It calls such work "persecution," and speaks of the "tyrannical prohibitory law." Now it is all very well to sympathize with those who are in trouble, and a saloon-keeper's family is as much entitled to commiseration when it is in distress, as is the family of any other man; but would it not be worthwhile to save some sympathy for the victims of that man's prosperity when he was in business? Sorrow for the saloon-keeper's family, *because he has been driven from his business*, is like pity expended on the family of a highwayman because of vigilance of the officers of the law renders it unsafe for the husband and rather no longer plunder travelers, to obtain means for the support of his wife and children. The family of such a man are to be pitied, not because their natural protector is no longer able to support them by the wages of iniquity, but because he will not devote himself to some legitimate business for the support of those who are dependent upon him.

The following note in the *Congregationalist* has a queer sound:-

"One of the good fruits which the visit of Professor Drummond to our American Colleges is bearing, is the increased demand for biographies of Christ. A librarian of one College reports almost a remarkable run upon lives of Christ."

Wonder if any of them ever heard of the Bible; that contains the best biography of Christ that we know of, for it was written by the personal acquaintances who witnessed the events of his life. We unhesitatingly recommend its perusal to everybody. If it cannot be found in any college library, this office can supply the deficiency, for it keeps constantly on hand a large assortment.

At the recent meeting of the Napa Ministerial Association, held in Calistoga, Cal., Rev. C. E. Rich read a paper on "The Holy Spirit and Our Republic," and the report speaks of the argument as "placing our republic in direct spiritual succession from the republic of Moses, which the Holy Spirit founded. Thus spreads the pernicious idea which is the soul of the National Reform movement. Thus the way is being prepared for religious persecution. It is useless to say that men in this enlightened age will not persecute; there are no better minds now than there were in the days of the Reformation, or in the early days of

Christianity. Once let the idea become prevalent that this Government is the same as that of ancient Israel, and religious proscription must follow.

A Catholic in an interior town in California, whose honest zeal evidently far surpasses his knowledge, writes to us concerning our articles on the Catholic Church as antichrist, and asks us to apologize *for* the Pope. We can't do it. We do not know of anybody who stands in greater need of having something done for him than does the Pope of Rome, but we can find no excuse of apology for his course. If the Pope will apologize for himself, if he will come down from the stool of infallibility which he has erected for himself, and will humbly confess his sins, we know of no reason why he may not be forgiven as well as less pretentious sinners. This we say of the Pope as an individual. As to the Papacy, it cannot be reformed; utter destruction is the only thing left for it.

"The Annual Meetings in California" *The Signs of the Times* 14, 17.

E. J. Waggoner

The State laws require the holding of the annual business meetings of corporations upon a fixed date, and those for the Healdsburg College, Pacific Press, and Rural Health Retreat are located in April, and have all been held within the last two weeks. The former was held at the college, April 16, a report of which will appear. The meetings at Oakland followed, beginning April 20, and including in their course the dedication of the new church, the State Tract and Missionary quarterly meeting, business meetings of the Publishing Company, followed by an institute of one week for counsel and instruction in the various departments and features of our work. This latter part of the meeting is still in progress at this writing.

Nearly all the laborers of the Conference are present, and participating in the exercises. The attendance of the people is quite large, and a good and growing interest has been manifested. The meetings have been attended with a degree of continual blessing, and many have taken advantage since the Spirit of God has witness to the word of truth.

Daily instructions are given in Tract and Missionary work, and personal missionary work, church duties and relations, and ministerial labor and culture.

The results of such meetings can but be for the upbuilding of the cause, and to unite more clearly hearts and efforts of those to our laboring to advance present truth. All feel that the present meeting is a profitable and precious season, and that the divine blessing rests upon the endeavors of God's people to come near to him and to understand his will.

"Unreasonable Prejudice" *The Signs of the Times* 14, 17.

E. J. Waggoner

From an Auckland, New Zealand, paper we find the following local item, which was of interest to us as it evidently refers to the tent of brother . . . by showing the unreasonable prejudice of the people there, goes to prove that human nature is much the same the world over:-

"There was some chuckling in orthodox circles at Graiton Road last Sunday morning, when it was found that the storm had blown down and permanently demolish the preacher's tent, which is. . . an eyesore to certain church-goers. A judgment clearly "the act of God," and an outpouring of divine wrath-such was the all-but-universal verdict, but the good folks were rather taken aback when the Adventists found that beyond the pulling up of the stakes, and the smashing of a single lamp found not a bit of damage had been done to the tabernacle in the wilderness, or to its primitive furniture, by the Sabbatarians-or, to be strictly accurate, I should say the Sundayrians-had their amazement turned to unmitigated discuss when those practical 'Saturday' people set to work with hammer and mallet 'on the Lord's day, even on Sunday,' repaired the tent, amid a tremendous 'row,' which was a perfect contrast to the noiseless building of Solomon's Temple in the olden days before Sunday was invented. There was at first some talk of a prosecution for breach of the law which forbids labor on Sabbath, but that law appears only to apply to Chinamen, the modern Daniel was not brought to judgment."

May 11, 1888

"Forever and Ever" *The Signs of the Times* 14, 18.

E. J. Waggoner

"Will you please explain Rev. 20:10, which says: 'And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.'" Is it possible that their punishment will last forever and ever without an end? I thought that after the earth was thoroughly melted, and all things therein had burned up, the fires would go out, and the earth be prepared as a fit inheritance for the saints. Please explain to me, for I am a little confused. M. V. B. R."

This text has often been explained in these columns, but we are glad to repeat any point as often as it is required. On of the points upon which our friend is confused, although unconsciously, is in the terms "torment" and "punishment." It is not only possible, but absolutely true, according to the Scriptures, that the punishment of the wicked will have no end. When Christ said, "These [the wicked] shall go away into everlasting punishment, but the righteous into life eternal," he showed that the punishment of the wicked will last just as long as does the reward of the righteous; for the words "everlasting" and "eternal" in Matt. 25:46 are from the same Greek word, and the same word could not be used in two senses in such close connection.

But what will be the punishment of the wicked? Paul answers, when he says that the wicked "shall be punished with everlasting destruction" (2 Thess. 1:9), and that "the wages of sin is death." Rom. 6:23. Death, destruction, will be the punishment of the wicked. "They shall be as though they had not been." Obadiah 16. "For yet a little while, and the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." Ps. 37:20. While they will be made to suffer "indignation and

wrath, tribulation and anguish," they will not have received their punishment until they have consumed away into smoke and ashes, until it can be said of them, "They are dead; they are then as extinct as though they never had been." From that death there will be no awakening; it will be eternal.

This, however, is of itself sufficient to disprove the supposition that the wicked will to all eternity suffer torment. While they are being punished, they will suffer anguish; but how can they suffer torment after they have become as though they had never been? It is utterly impossible. This point may be emphasized thus: If the wicked die, and become as though they had not been, and this death never has any end, then they cannot suffer torment to all eternity; if it be true that the wicked are to suffer torment to all eternity, then it cannot be true that they will die, for so the Bible expressly declares in many places; therefore it is not true that eternal torment is to be the lot of any creature which God has made.

What then must we conclude? that the Bible contradicts itself? Not by any means. That would be an impossibility, for the Bible is the word of God, "and he cannot deny himself." Then we must conclude that the term "forever and ever" does not necessarily mean "eternity." And that is just the case, as can be proved from instances in the Scriptures. One instance alone will suffice.

In the thirty-fourth chapters of Isaiah there is a record of the punishment that is to be visited upon all the nations of the earth, and of the state into which the earth is to be brought. Although the judgment is said to "come down upon Idumea," and the great slaughter is to be "in the land of Idumea," the first four verses of the chapter, which read as follows, show that the whole earth is meant, and that Idumea is put for the earth:-

"Come near, ye nations, to hear; and hearken, ye people; let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies; he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree." Isa. 34:1-4.

The following verses, also, to which we wish to call special attention, show that the judgment spoken of is not local, but is the final judgment upon the whole earth:-

"For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever; from generation to generation it shall lie waste; none shall pass through it for ever and ever." Isa. 34:8-10.

This language is just as strong as that used in Rev. 20:10, and refers to the same thing; and yet in the very next chapter we read:-

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice

even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God." "Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water; in the habitation of dragons, where each lay, shall be grass with reeds and rushes." "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:1, 2, 6, 7, 10.

This shows that the same land concerning which it is said that "the smoke thereof shall go up for ever; from generation to generation it shall lie waste; none shall pass through it for ever and ever," will afterwards be inhabited. If anything more is needed to prove this, 2 Peter 3:10-13 furnish it. That text brings to view the melting of the earth, and also its restoration as an abode for the righteous. The psalmist also shows that the righteous are to dwell upon the same place from which the wicked are to be removed, when he says:-

"For evildoers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37:9-11.

We understand, therefore, that the term "forever and ever," as used in Isa. 34:10; Rev. 14:11; 22:10, does not mean unending duration, but that it does mean that the thing spoken of shall continue a long time, and without intermission within the limits assigned to it.

But then, it may be asked, How can we know when the term "forever and ever" is used in the sense of eternal duration? or how can we be sure that it is ever used in that sense? It is a proper question, and easily answered. We may know in the same way that we know that in the instances already considered it does not mean eternal duration, and that is by what is elsewhere taught us of the nature of things to which it is applied. True, we know that it does not mean eternal duration when applied to the torment of the wicked, and the destruction of the earth, because the Bible expressly declares the wicked shall cease to exist, and that the earth will be restored to the condition in which it was when God pronounced it "very good," and shall be given the righteous for an inheritance. So when we read that the righteous shall shine "as the stars for ever and ever" (Dan. 12:3), we know that it means ceaseless duration, because in the same prophetic book it is declared that "the kingdom and dominion, and the greatness of the kingdom under the whole heavens shall be given to the people of the saints of the Most High," and that the kingdom is "that which shall not be destroyed," and "shall not be left to other people." Dan. 7:27, 14; 2:44. There is not need for confusion upon the subject if one will but particularly compare scripture with scripture, giving to each its due weight. W.

"Sabbath Observance" *The Signs of the Times* 14, 18.

E. J. Waggoner

In a paper published in Edinburgh, called the *Free Church of Scotland*, which we take to be the organ of that church, we find the following item:-

"The bishops in convocation have had before them the subject of Sabbath observance. It would appear that among the upper classes in London the Lord's day is being more and more used for purposes of pleasure and amusement. The fact was much deplored; but when we find it said that most English churchmen now deny that the Lord's day is to be identified with the Jewish Sabbath, it will be difficult to find a basis broad enough to urge with effect the duty of Sabbath sanctification."

Exactly; it will be difficult indeed to find a basis broad enough to urge the duty of Sabbath sanctification, if the day which it is designed to sanctify be different from the Sabbath of the fourth commandment. And those English churchmen do well to deny that Sunday (for that is what the item means by "Lord's day") is to be identified with the Sabbath of the commandment, which is commonly misnamed "the Jewish Sabbath." That Sabbath is the seventh day of the week, and of course Sunday cannot be identified with it. Consequently there is no ground whatever for urging the duty of Sunday observance; if either the upper classes or lower classes are brought to observe that day, force will have to take the place of exhortations to duty.

"Back Page" *The Signs of the Times* 14, 18.

E. J. Waggoner

Elder G. C. Tenney and family departed from San Francisco, May 5, on the steamer *Zealandia*, bound for Australia, to join with the workers there in spreading abroad the glorious truth of the Third Angel's Message.

Even the SIGNS, or rather its editors, get sleepy once in a while, and not over their work. In one of those seasons, a few weeks ago, a remark by Madam Roland was attributed to Charlotte Conday. We noticed the error before the friend in Los Angeles's kindly called our attention to it, but thought it not worthy of mention, as the point which we made in the note was not affected. We notice it now simply to save other friends the trouble of writing to notify us of the mistake.

Our brother and will all be pleased to learn that the Elder A. J. Cudney arrived in Oakland, Cal., Thursday, May 3, on his way to Pitcairn Island. He and Brother Tay will sail for Pitcairn on the first ship that they can find which will land them there. They will also carry the message to other islands of the Pacific as God may give them opportunity. We know that many prayers will ascend to Heaven that the Lord may speed the sails which shall carry these brethren to the longing hearts on that lonely island. All who have letters or papers to send to Pitcairn Island should address them at once. The postage on letters is five cents a half ounce, on papers, two cents each.

The following questions have been received:-

"1. Is it right to administer the ordinances when the brethren are at variance?

"2. Can one partake of the ordinances with a brother knowing him to be at fault with another brother?"

1. It is not right to celebrate the Lord's Supper when the brethren are at variance. Says Paul: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body; for we are all partakers of that one bread." 1 Cor. 10:16, 17. Now it is certain that if all are one body, all are united to Christ, all must be united to one another. There can be no distinctions among those who are Christ. So all efforts should be made to settle all differences and to secure perfect harmony before the ordinances are administered.

2. If the church has done its duty, there will be no occasion to unite in the Lord's Supper with one who is at enmity with another. For if the Bible plan has been followed, the offending one will have been restored, or, if stubborn, will have been brought before the church and subjected to proper discipline,-placed under censure, or disfellowshipped. There is, however, a wrong idea in the minds of many. They think that they cannot continue if there is one in the company who is not doing just right, although his action may not concern them personally. This is a mistake. If a man dares come to the Lord's Supper with sin cherished in his heart and eats and drinks unworthily, not discerning the Lord's body, the responsibility rests with him. I need not deprive myself of the blessed privileges, simply because somebody else is presumptuous.

Here is something that is old, but it ought to be repeated until everybody has learned it by heart, and until everybody who has a conscience has learned its full meaning: "Calumny would soon starve and die of itself, if nobody took it in and gave it lodging." There are some people who think that if they do not originate a false report, or if they do not absolutely know that it is false, they are at liberty to pass it along. They do not seem to realize that he who tells a thing which he does not know to be true, is guilty of falsehood if it should prove that the story is not true. Many people who would scorn to originate a slander, will pass it along to somebody else, and thus become an equal sharer in the guilt. In the Judgment, the maker of a lie and the lover of a lie will be classed together.

The Oakland general meeting closed Wednesday night, May 2. It was a most interesting and profitable meeting throughout. From Tuesday, April 24, to Wednesday, May 2, the time was devoted to a Ministerial Institute, the Tract and Missionary work, the Sabbath-school, the canvassing work, and the church-its organization, its officers and their duties. The attendance was good, and all entered into the work with a will to know what could be learned in the time that was given to instruction. Sunday the new Seventh-day Adventist house of worship was dedicated. The meetings closed with the ordination of Brother Robert Hare to the work of the gospel ministry. The workers have now all gone, with good courage, to their several fields of labor. We thank the Lord that he has counted us worth of a part in his work; and we thank him for these seasons of mutual encouragement and improvement. May all our work be indeed the work of faith, our labor the labor of love, our patience the patience of hope; and may it at last all be approved and accepted by Him who is the Author of faith and love and hope.

Judge Love of the United States District Court in Iowa, thus expounds the law governing strikes, which is of special interest at the present time:-

1. Railroad employÈs have a right to quit work.
2. But they have no right to prevent others from taking their places, nor to interfere with the operation of the road.
3. A railroad company must haul the freight of every other company on equal terms.
4. It is no excuse for the company to say that its employÈs will not handle the cars of a road on which there is a strike.
5. Such company must obey the law of the land, not the order of the Brotherhood of Engineers.
6. If it refuses the traffic of another road it may be order to carry, by the courts, and, moreover, is liable to suits for damages at the hands of shippers.

The California *Christian Advocate* says:-

"As an outcome of the Law and Order League crusade against Sunday business in Pittsburgh, Pa., a club with 250 members has been organized, a State charter will be applied for, and there will be a hall secured where members and their wives can meet on Sunday and drink liquor without interference."

This will afford the National Reform Association another chance to cry out against "the demands of liberalism," and to urge the necessity of laws to prevent the world from swallowing the church. They conveniently ignore the fact, which is stated above, that there were no Liberal Leagues and "demands of liberalism" until the National Reform Association and kindred orders began to make demands for the church, such as Christ never authorized. Infidels have never banded together to secure laws inimical to Christianity, when Christians were continually carrying out the divine commission; they only make "demands" when the churches stop outside the sphere, and *demand* things which they have no right even to request.

The following from the dramatic columns of the San Francisco *Chronicle*, does not give much support to the theory that the theater has a general elevating effect on the morals of those who frequent them.

"One thing is perfectly certain, that the question of morality and immortality has been for a long time held altogether of too little importance in a . . . a book. The youngest of our theater-goers has come to believe that it is unmanly to be moral. He has been allowed to see men on the stage habitually imposed as gentlemen, and women habited and posed as ladies, guilty of the most terrible of moral crimes, and, as a rule, the soft-hearted American playwright and the scrupulous manger have made the act always end happily for everybody except the . . . lain, who may suffer some temporary inconvenience, but who, unless it is a melodrama, goes guilty . . . the end to have more *liaisons* with other women. This question is one of much greater importance than many people will admit. It helps a moral . . . ity which in the rapidly-developing generation is likely to have painful social results. It is quite liable now to reflect how loose the relations between the sexes are, and how widespread the immortality is."

Quite a sensation is reported from Louisville, Kentucky, over the proposed action of the First Christian Church of that place, in the case of two robbers who

are whisky dealers. Recent revival and temperance meetings by Moody and Murphy have stirred up the people and they propose that the whisky men must leave their business or the class. The dispatch says:-

"The action of the church in the matter has aroused a great deal of indignation among which men, who are leaders here in business circles and regard themselves quite as good Christian as anyone else. Liberal-minded laymen are also opposed to the movement, but a majority of the congregation will be found in approval. It is understood that this movement is to be followed up by other churches and in that event the whisky men will very likely establish a church of their own."

It is quite natural that there should be indignation among whisky men, who think themselves "quite as good Christians as anyone else;" but it is pitiable to read that church members apologize to the dispensers of the liquid poison, simply because they sell it by the wholesale and so make much money. There is no doubt that the whisky men are quite as good Christian as the "liberal-minded laymen who champion their cause. But just fancy a church established by and composed of whisky men. We read of "the synagogue of Satan," and we can imagine no more perfect specimen of it.

May 18, 1888

"The Throne of David" *The Signs of the Times* 14, 19.

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." 1 Kings 12:16-20.

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." 1 Kings 11:31-33.

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." 1 Kings 11:37, 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, 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.

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 the twenty-fifth chapter of Jeremiah we find the announcement of their captivity, because of their refusal to obey God. And the twenty-seventh chapter contains the record that the Lord told the king of Judah, and the kings of the surrounding nations, that he had given their lands to the king of Babylon, and that they should submit to him. Jeremiah was commanded to say to the messengers of the kings:-

"Thus saith the Lord of hosts, the God of Israel; Thus shall ye say unto your masters; I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son's son, until the very time of his land come; and then many nations and great kings shall serve themselves of him." Jer. 27:4-7.

This was in the reign of Zedekiah, after Nebuchadnezzar had besieged Jerusalem once, and had taken part of the people captive. But Zedekiah would

not obey the Lord, neither would he submit to the punishment which the Lord put upon him through Nebuchadnezzar. The record says: "And he did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet speaking from the mouth of the Lord. And he also rebelled against king Nebuchadnezzar, who had made him swear by God; but he stiffened his neck, and hardened his heart from turning unto the Lord God of Israel." 2 Chron. 36:12, 13.

The record continues:-

"Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place; but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, *till there was no remedy*. Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age. . . And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. . . To fulfill the word of the Lord by the mouth of Jeremiah." 2 Chron. 26:14-21.

This was the complete overthrow of the kingdom of Judah. 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 favors, 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 earth. 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. W.

"The Day of the Lord" *The Signs of the Times* 14, 19.

E. J. Waggoner

Under the heading "Fulfilled Prophecy," the *Christian Oracle* undertakes an exposition of Acts 2:16-21, in which it claims that that day of Pentecost was the "great and notable day of the Lord," of which Joel prophesied. Says the *Oracle*, "If it was not the 'day of the Lord,' then the day of the Lord has never yet come." With this we most heartily concur. Yes, we gladly agree with this statement, while we protest against the idea that the day of Pentecost was the day of the Lord; for if the day of the Lord had come at some time in the past, then our salvation, and that of other people whom we hope to meet in Heaven, would be an impossibility. In proof of this, we will first compare two portions of Scripture. The first is from the prophecy of Isaiah:-

"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; to proclaim the acceptable year of the Lord, and the day of vengeance of our God." Isa. 61:1, 2.

The second is found in Luke 4:16-21, which says of Jesus that,

"He came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears." Luke 4:16-21.

Now why did Jesus close the book as soon as he had read the words, "to preach the acceptable year of the Lord"? Simply because if he had read the next line he could not have said, "This day is this scripture fulfilled in your ears." Those who heard him "wondered at the gracious words that proceeded out of his mouth," because he was "full of grace and truth." He came announcing a "great salvation," which was afterwards "confirmed unto us by them that heard him;" and the call has been reiterated since that time by whosoever has heard. Since ten days before the day of Pentecost, Christ has been at the right hand of God, ready to "save them to the uttermost that come unto God by him" (Heb. 7:25); there will come a time, however, when he will "put on the garments of vengeance for clothing," and "according to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies" (Isa. 59:17, 18); but that time will be when there is "no intercessor." That is to say, when the day of the Lord comes, the day of salvation will be in the past.

To this end the prophet Zephaniah speaks when he says:-

"Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." Zeph. 2:1-3.

The prophet Ezekiel says:-

"The word of the Lord came again unto me, saying, Son of man, prophesy and say, Thus saith the Lord God; Howl ye, Woe worth the day! For the day is near, even the day of the Lord is near, a cloudy day; it shall be the time of the heathen." Eze. 30:1-3.

Isaiah says: "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty." "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it." Isa. 13:6, 9.

But perhaps some may say that these quotations are all from the Old Testament, and were written long before the day of Pentecost. Very true, but was a single one of their specifications fulfilled on that day? was that day of Pentecost "a day of darkness and of gloominess, a day of clouds and of thick darkness"? was it a day to cause all the inhabitants of the land to tremble? was the land then laid desolate? and were all sinners then destroyed by the "fierce anger" of the Lord? To all of these questions everyone must answer, No. Then the day of Pentecost was not "the great and the notable day of Lord," and by the same things it is evident that the day of the Lord has not yet come.

Texts showing the nature of the day of the Lord might be quoted by the score, but we will quote only one more, and it should settle the question, even with the editor of the *Oracle*. The same Peter who preached the sermon on the day of Pentecost, wrote an epistle more than thirty years afterward, in which he used these words:-

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3:10.

This text alone, from the most prominent speaker on the day of Pentecost, shows the folly of calling that day the day of the Lord. Such an exposition may not be an example of "handling the word of God deceitfully," but it is certainly an instance of handling it very carelessly. It is an instance of a custom that is altogether too common, that of jumping to conclusions without stopping to see what is the word that cometh from the Lord.

The editor of the *Oracle* closes with these words: "'The day of the Lord' has to us a light of hope and joy, and does not of necessity mean death and desolation." Which causes us to think that he might profit by the following words, which seem to be specially addressed to him:-

"Woe unto you that desire the day of the Lord!

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To what end is it for you? The day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness and not light? even very dark, and no brightness in it?" Amos 5:18-20. W.

"Mormonism" *The Signs of the Times* 14, 19.

E. J. Waggoner

The following from the *Methodist Advocate*, of Chattanooga, does not afford much ground to hope that the plague-spot of Mormonism in the heart of our country is diminishing in size:-

"Probably but few persons are aware of the extent to which the Mormons are pushing their work here in the South. It is not generally known that the national plague-spot has an agency and an office right here in Chattanooga, and that there are probably five hundred of these fellows preaching their abominable doctrines, and proselyting the more ignorant of the Southern whites. So far as we

are aware they have not as yet received any revelation in regard to the colored population. From this point they are annually shipping hundreds of the poor deluded creatures whom they claim as converts, to Utah Territory, to strengthen numerically that sworn enemy of the national Government."

"The Commentary. The Bondage in Egypt" *The Signs of the Times* 14, 19.

E. J. Waggoner

LESSON 22.6SABBATH, JUNE 2

1. When Joseph had made himself known to his brethren, what did he tell them to do?

"Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt; come down unto me, tarry not; and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast; and there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty." Gen. 45:9-11.

2. What liberal offer did Pharaoh make?

"And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan; and take your father and your households, and come unto me; and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. Also regard not your stuff; for the good of all the land of Egypt is yours." Verses 17-20.

3. What timely caution did Joseph give his brethren?

"So he sent his brethren away, and they departed; and he said unto them, See that ye fall not out by the way." Verse 24.

4. How did Jacob feel when his sons returned with this story?

"And they went up out of Egypt, and came into the land of Canaan unto Jacob their father, and told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not." Verses 25, 26.

5. What finally induced him to consent to go?

"And they told him all the words of Joseph, which he had said unto them; and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived; and Israel said, It is enough; Joseph my son is yet alive; I will go and see him before I die." Verses 27, 28.

6. When he started, what encouragement did the Lord give him?

"And Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices unto the God of his father Isaac. And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I. And he said, I am God, the God of thy father; fear not to go down into Egypt; for I will

there make of thee a great nation; I will go down with thee into Egypt; and I will also surely bring thee up again; and Joseph shall put his hand upon thine eyes." Gen. 46:1-4.

7. How many were there who went down into Egypt?

"Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls." Acts 7:14.

8. How long did they live there in peace? Compare Gen. 41:46; 45:11; 50:26.

9. How did the children of Israel prosper in Egypt?

"And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them." Ex. 1:7.

10. What took place some time after Joseph's death?

"Now there arose up a new king over Egypt, which knew not Joseph." Verse 8.

12. What did they do to the Israelites?

"Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses." Verse 11.

13. How did this affect them?

"But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel." Verse 12.

14. What did the children of Israel have to suffer at the hands of the Egyptians?

"And the Egyptians made the children of Israel to serve with rigour; and they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field; all their service, wherein they made them serve, was with rigour." Verses 13, 14.

15. Of what prophecy was this a fulfillment?

"And he said unto Abram, 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." Gen. 15:13.

16. What cruel order did the king of Egypt make?

"And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive." Ex. 1:22.

17. Relate the story of one child who was saved from the king's decree. Ex. 2:1-10.

18. What led the parents of Moses to do as they did?

"By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment." Heb. 11:23.

NOTES

"Now there arose up a new king over Egypt, which knew not Joseph." This text has been brought quite prominently before the public, recently, by the discovery of the mummy of Ramses II., "the Pharaoh of the Oppression." Some

have affected considerable contempt for this discovery, claiming that it is a myth, because, as they say, the Pharaoh of the oppression was drowned in the Red Sea. Such ones either forget that the "new king" who "knew not Joseph" was the great oppressor of Israel, inasmuch as he first enslaved them, or else they imagine that he was identical with the one who opposed the work of Moses and Aaron. But Ex. 2:24 tells us that the Pharaoh whose daughter found Moses, died before Moses was sent to deliver Israel. It was this Pharaoh whose mummy has recently been found in Egypt, and which is now in the museum of Bulaq.

In connection with their discovery, considerable light is thrown upon the statement that "there arose up a new king over Egypt, which knew not Joseph." He was literally "a new king," inasmuch as he was the founder of a new dynasty. He was not an Egyptian, but an Assyrian, and therefore it could not be expected that he would be moved by any sentimental consideration of what Joseph had done for Egypt. The memory of Joseph's service for the country might have prevented a native king from oppressing his countrymen, but would have no weight with a foreigner. With this view of the case, Isa. 52:4 becomes perfectly clear: "For thus saith the Lord God, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause."

We are not to understand from Gen. 15:13 that the Israelites were in Egypt four hundred years. The actual time spent in Egypt was only about two hundred and fifteen years, but they were sojourners in a land that was not theirs for a much longer period than that. As the four hundred and thirty years of Ex. 12:40 are to be dated from the promise to Abraham, so the four hundred years are to be dated from thirty years later, or about the time that Ishmael, "he that was born after the flesh, persecuted [Isaac] him that was born after the Spirit." Gal. 4:20.

"Back Page" *The Signs of the Times* 14, 19.

E. J. Waggoner

Quite a sensation is said to have been created in the Methodist General Conference now in session in New York, by the introduction of the resolution to the effect that no one should be elected or consecrated bishop until he had taken a cast-iron oath to abstain from the use of tobacco. The resolution, was voted down.

The little boy of whom the following story is told, was certainly a philosopher. He had been to the cemetery, and on his return he said:-

"Mamma, where do the good people go to when they die?"

"They go to Heaven."

"And where do the bad people go to?"

"They go to the bad place, my son."

"And what kind of people do they put in the graves?"

It is too bad to think that a boy with so fine a mind as that should be discouraged in a search for truth, by being compelled to believe the stories that are commonly told the children under such circumstances.

The editor of *New Thought*, a Spiritualist paper, does us the honor to say that the SIGNS OF THE TIMES is "the biggest liar" on its list of exchanges. To be

regarded as a liar from the standpoint of those whose work it is to change the truth of God into a lie, is good evidence that we have been successful in our efforts to make the truth so plain that anybody can understand it. But to learn that out of two hundred papers ours has been the most successful in this respect, is more than we dared to hope. That same editor challenges us to go with him "into an investigation of the comparative merits of Spiritualism and Adventism." What would be the use? We have no common ground from which to start. He would reason from his own self-consciousness, and we from the Bible; but he doesn't believe in the Bible, and we don't believe in him. So that ends the matter.

The superintendent of a Connecticut Sunday-school says that their Sunday-school library, numbering upwards of eight hundred volumes, is composed mainly of fiction of the best quality that we have been able to find, "and wants to know how the children can be induced to draw the few books of travel, biography, etc., that the library contains, and what can be done "to cultivate more taste for such profitable books." The *Sunday School Times*, to which the question is addressed, very sensibly says that the way to induce children to read more profitable books, is to have the library composed "mainly" of such books; that "one way, and a very good way, of cultivating the taste of children for books which are profitable reading for children, is by providing such reading for them, and not providing any other." It seems strange that this simple remedy has never occurred to that Connecticut superintendent. The closing remarks of the *Sunday School Times* are so much to the point that we quote them:-

"Surely no Christian man, in Connecticut or elsewhere, would say that children ought to be provided with only such food, at the home table, from the pulpit, or in the Sunday-school, as they happen to have a natural fancy for. Those who are responsible for the children we have, are responsible for the children's training-including the training of the children's taste."

Yet that is just what many people do. Instead of training children they allow them to follow their own inclinations, and then wonder why they do not develop better taste.

For some time there have been negotiations between the Presbyterians of the North and those of the South, looking toward a union of the two bodies; but there does not seem at present to be much prospect of any such union. The Presbytery of Louisville has adopted the following resolution:-

"Until our northern brethren can see their way clear to adopt a policy organizing the colored people of the Northern States into separate churches, presbyteries, and synods of their own, and until there shall be clearer and fuller understanding brought to bear upon the minds of many of our people in reference to their interpretation and application of these points of our common ecclesiastical law that now deal with secular and political questions, we judge that the quiet, peace, and prosperity of both churches will be best served by ceasing to educate or prosecute the question of organizing a union."

Quiet and peace may come as a result of this step, but whatever prosperity comes will be fictitious. A church founded on caste may gain names, but it cannot gain souls. In Christ Jesus there is neither Jews nor Greek, there is neither bond or free, there is neither male nor female, but all are one.

Bishop Coxe, of Western New York, has been delivering a series of lectures on the works of the Ante-Nicene Fathers, the object of which, as indicated by the title, "The Reunion of Christendom," is to show that "Christian union," that is, a union of all the sects, can be effected only by a general acceptance of the dogma of apostolic succession. That is, every minister outside of the Catholic and Episcopal Churches, must admit that he has not been properly ordained, and must consent to receive ordination at the hands of someone who received of somebody else who received it at the hands of somebody else who was ordained by somebody else,-and so on back to the man who received ordination at the hands of one of the apostles. Only this little thing is needed in order to make Christendom a unit. In other words, all must receive ordination from the Catholic Church, and must acknowledge that the Roman Catholic Church received its commission from the apostles. And in that case they must admit that the slaughter of so-called heretics by the Catholic Church was a Christian act. There are a good many professed Protestants who are so anxious for "Christian" union that they will accept it on those terms; but as for us, we would rather be known as born directly of the Spirit, than to be obliged to trace our ancestry back through the Catholic Church.

One of the Eastern Spiritualist papers has for a correspondent an "M.D." who indulges his fancy by writing impossible stories illustrating the meanness and narrowness of Christians, and the inherent goodness of all Spiritualists. In a recent number he describes a *sÉance* at which a young lady previously opposed to Spiritualism was entranced and made to play more skillfully on the piano than she could when in her right mind. The following extract, of which the italics are ours, shows some of the wonderful things that can be accomplished by spirit aid:-

"Under this influence she went to the piano, and displayed new and marvelous power in her performance. She played piece after piece of the richest and most difficult music. Several of the pieces were new both to herself, and to all the hearers. *She performs several pieces in foreign languages, which she did not speak or understand.* The whole circle were enchanted with this unexplained and remarkable mediumship, coming in so sudden a manner."

No wonder they were astonished. To hear the piano played *in English* and then, without warning to hear the same instrument played in French, German, or Spanish, or possibly Chinese or Russian must be an event of one's life-time. We are reminded of the young man who, on visiting France, found to his surprise that the roosters crowed in English! What wonderful thing will Spiritualism develop next?

The New York Senate has, with only seven negative votes, passed a bill partially repealing the Saturday half-holiday law, leaving it in force only on June, July, August, and September. This is the law for which so many religious journals, notably the *Christian at Work*, so zealously worked, expecting great results from it. But the *Independent*, more shrewd than the others, says of the action just taken:-

"This is better than to have the law apply to all the months of the year; but it plainly does not go far enough, since it leaves this piece of humbug and demagoguery to be operative during one-third of the year. What should be done is to

sweep the law from the statute-book altogether. The pretext of order which the law was originally passed at the commendation of Governor Hill, was that it would promote the interests of workingmen. His motive in making the recommendation was to court the labor vote of this State. Republicans fearing that they might lose by not tickling this vote, united with the Governor and the Democrats in enacting such a law. The whole thing was nothing but political trickery from the beginning to end."

But this law was only a Sunday law in disguise, or, rather, the stepping-stone to a Sunday law, and what the *Independent* says of it may be said of all Sunday laws. Professedly they are in the interest of the workingmen, but actually they are "nothing but political trickery from beginning to end."

The New York *Observer* says that "the license court of Philadelphia has been engaged for the past three or four weeks in going about with a lantern in search of an honest man among the liquor-dealers of that city." "In twelve wards of the city it was decided to reject about seventy-five per cent. of the applications for a license, on account of the revelations that were made in regard to the character and previous record of the applicants." The *Observer* further says:-

"The facts brought out thus far in the investigation together constitute a record of dishonor, corruption, and shameless disrespect of the laws that it would be impossible to parallel in the conduct of any other business. It is shown that a large proportion of the liquor-dealers themselves are ruthless and professional criminals, and their places of business the resort of the lowest in vilest specimens of humankind."

It is highly probable that the saloon-keepers and the applicants for that position are themselves the most surprised that anybody over this investigation. They must wonder what has got hold of people to cause them to suppose that a moral character is necessary in order to sell whisky. Certain it is that if the license court of Philadelphia finds an honest man among the applicants for a saloon license, and grants him one, it will have contributed toward making one more dishonest man in that city. The liquor traffic makes criminals of men, no matter on which side of the bar they stand.

May 25, 1888

"Salvation-Present and Future" *The Signs of the Times* 14, 20.

E. J. Waggoner

There are some scriptural expressions that have been so misused by ignorant and fanatical persons that they have almost fallen into disrepute among sober-minded people. One of these terms is the word "saved," as applied to an individual in this present life. In a certain class of revivals it is very common to hear persons who have been wrought up to the proper pitch of excitement, testify that they are saved. The more that can be induced to rise and say with greater or less vehemence, "I am saved," or who, in response to the question, will hold up their hands to that effect, the greater the list of "converts" the revivalist has to report. Now we earnestly deprecate any such methods as this; yet simply

because the term "saved" is abused, we ought not to reject it, any more than we would refuse to believe in present conversion, because the term is used by many people who have not the slightest idea of its meaning.

The word "saved" is frequently used in the Bible in a sense similar to that of "conversion." Paul says: "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." 1 Cor. 1:18. Here it is used in the present tense, and has no reference to future salvation. Again he says: "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." 2 Tim. 1:8, 9.

To the same intent the word is used in Titus 3:4-6:-

"But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour."

Other texts might be quoted, but these are sufficient. They show that when one has been forgiven for all his past transgression,-when the burden of sin that clung to him as a body of death, has been removed,-and a new heart has been given him,-a heart loving righteousness and hating iniquity,-it is proper to say that he is saved. The trouble arises from confounding that salvation which is wholly future as is evident from the following texts:-

"And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved." Matt. 24:12, 13. Here we learn that those who are converted-saved-must endure to the end if they would be saved.

"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. Here again we learn that at "the last time" a salvation is to be brought to those who, having a hope in God through the resurrection of Jesus, endure, through the grace of God, to the end. There is a possibility that this present salvation may not be lasting, that those who have "tasted the good word of God, and the powers of the world to come" (Heb. 6:5, 6) may fall away; but the salvation "to be revealed at the last time" cannot be lost, as is seen by the following text:-

"But Israel shall be saved in the Lord with *an everlasting* salvation; ye shall not be ashamed nor confounded world without end." Isa. 45:17. From this we learn of a salvation that is to be everlasting, that will be shared by Israel-all who overcome. This is the salvation that is to be revealed at the last time.

Now, what connection have the two? Simply this, the first is a preparation for the second. One is salvation in the kingdom of grace, and the other is salvation in

the kingdom of glory. Paul, in writing to the Colossians, prays that they might walk worthy of the Lord unto all pleasing,-

"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." Col. 1:12-14.

Here is present salvation, and translation into a kingdom; yet it is not until Christ comes "the second time without sin unto salvation" (Heb. 9:28), sitting upon the throne of his glory, accompanied by all his holy angels, that he says to the righteous: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34. Now, of those who have been delivered from the powers of darkness, and translated into the kingdom of God's grace, "through the redemption that is in Christ Jesus," only those will have an entrance ministered unto them "abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ," who heed the exhortation, "Give diligence to make your calling and election sure" (2 Peter 1:10, 11), so that they do not fall.

The kingdom of grace receives subjects to be fitted for the kingdom of glory. It saves men from the guilt and the love of sin, clothing them with the divine nature, so that when the Lord shall come in his glory, they may be clothed upon with immortality, which will then be the only thing lacking. But none will share this glory who indulge in vain boasting, or who imagine that a work just begun for them is already done. "Wherefore let him that thinketh he standeth take heed lest he fall." W.

"The Throne of David. (Concluded.)" *The Signs of the Times* 14, 20.

E. J. Waggoner

The rejection of the Messiah filled up the cup of the iniquity of the Jewish nation. "He came unto his own, and is 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 remained the chosen people of God, through whom the nations of the world should be enlightened, and around whose standard all the faithful would flock. But they rejected the last offer of mercy. 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. Their day of Israel was past, and soon their city would be destroyed, because they knew not the time of their visitation. When Christ uttered that last cry upon the cross, "It is finished," the vail of the temple was rent in twain from the top to the bottom, showing that their house was left unto them desolate. Less than forty years later (A.D. 70), the Romans besieged Jerusalem and utterly destroyed it, fulfilling the words of Christ, recorded in Matt. 24:1, fulfilling the words of Christ, recorded in Matt. 24:1, and Luke 19:43, 44. This destruction, which marked the utter extinction of the Jewish people as a nation, also prefigured the final

destruction of all that reject the gospel. From this point we leave the lineal descendants of Abraham.

But God had not forgotten 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 so when the angel Gabriel came to Mary to announce the birth of Jesus, he said:-

"Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. 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." 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. When he stood before Pilate he acknowledged that he was a king, but indicated that the time had not yet come for him to manifest kingly power, by saying: "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.

After his resurrection, as he was about to ascend to the Father, his disciples asked him, "Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, it is not for you to know the times or the seasons, which the Father hath put in his own power." Acts 1:6, 7. Immediately afterward he ascended 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 Father in his throne." Rev. 3:21.

So he has not yet received his kingdom, but sits 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

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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. As he 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 the following texts:-

"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." Col. 1:12-14.

"For the Kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Rom. 14:17.

It is a kingdom in which the Spirit of God is being used; and Christ said: "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." Matt. 12:28.

The Spirit performs its work silently, as Jesus said: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." John 3:8. And so Jesus said of the kingdom of grace, when the Pharisees demanded when the kingdom of God should come: "The kingdom of God cometh not with outward show; neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is among you." Luke 17:20, 21, marginal reading. By the coming of the kingdom of God, the Pharisees meant the coming of the Messiah, and he was already among them, "full of grace and truth."

So it was this same kingdom that John was in when he said: "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ." 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. And so Christ said:-

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the *throne of his glory* [not the throne of grace]: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." 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.

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. "And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading." 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 and 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. W.

"The Impelling Power" *The Signs of the Times* 14, 20.

E. J. Waggoner

A writer in the *Lutheran Observer* comments upon the "Sad Results of Our [Their] Divisions," among which he names the lack of American Lutheran theological seminaries in the West. After telling what the German and Swedish Lutherans have done he says:-

"But now, what of the *young people* of these vast multitudes, who are rapidly becoming anglicized, and cannot be kept long in the churches using only the languages of their fathers? Are we Americans following them up, and ready to supply them with English Lutheran ministers, to gather them into congregations, and to break the bread of life to their souls? What are we doing to provide ministers for them? Must I answer, *Nothing*? Comparatively NOTHING. Not an American *theological school* in all these mighty Northwester States! Perhaps a dozen or twenty young men, sent from the West, in our Eastern theological seminaries, studying for the ministry, and they will stay in the East, if they can get better salaries!"

And then he closes with the sad confession:-

"Not the love of Christ, nor the love of men's souls, commends the ministers of the present day, but the *almighty dollar!*"

This reminds us of the words of an ancient prophet: "They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us." Micah 3:10, 11. And the worst of all is that the people themselves are responsible for such a state of things. See 2 Tim. 4:3, 4; Hosea 4:9.

"Moses and His Work" *The Signs of the Times* 14, 20.

E. J. Waggoner

1. Who claimed Moses as her son?

"And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses; and she said, Because I drew him out of the water." Ex. 2:10.

2. What advantages did this give him?

"And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son. And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." Acts 7:21, 22.

3. What happened one day when he was grown?

"And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand." Ex. 2:11, 12.

4. How old was he when this happened?

"And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian." Acts 7:23, 24.

5. Why did he do this?

"For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not." Verse 25.

6. What is indicated by this verse?—*That Moses had in some way learned that God would make use of him to deliver the children of Israel; and he supposed that they would understand it also.*

7. Did they understand it?

8. What shows that they did not?

"For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not. And the next day he showed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us? Wilt thou kill me, as thou didst the Egyptian yesterday?" Verses 25-28.

9. By this attempted deliverance of Israel, what stand did Moses take?—*He identified himself with Israel.* Heb. 11:24.

10. What choice did he make?

"Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Heb. 11:25.

11. What did he value more highly than the wealth of Egypt?

"Esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward." Verse 26.

12. When Moses found that even his own people would not acknowledge him as a deliverer, what did he do?

"Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian; and he sat down by a well." Ex. 2:15.

"Then fled Moses at this saying, and was a stranger in the land of Midian, where he begat two sons." Acts 7:29.

13. How long did he remain there?

"And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush." Acts 7:30.

14. What did he do all these years?

"Now Moses kept the flock of Jethro his father-in-law, the priest of Midian." Ex. 3:1, first part.

15. At the expiration of forty years, what took place? Acts 7:30.

16. What did the Lord then propose to do with Moses?

"I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt." Verse 34.

17. Did the Israelites believe in the mission Moses this time?

"And Moses and Aaron went and gathered together all the elders of the children of Israel; and Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people. And the people believed: and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped." Ex. 4:29-31.

18. What must have been the reason that they did not accept him before?—*Because although he had been appointed to do the work, he did not go in the Lord's way nor the Lord's time; he had only his own credentials.*

NOTES

"And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." The learning of the Egyptians was proverbial. The sacred historian in describing the wisdom of Solomon, could express it in no better way than to compare it with the wisdom of the Egyptians. He says: "And Solomon's wisdom excelled the wisdom of all the children of the East country, and all the wisdom of Egypt." 1 Kings 4:30. Rawlinson's "Herodotus," chapter 8, first paragraph, says: "That the Greeks should have been indebted to Egypt for their early lessons in science is not surprising, since it is known, in those days, to have taken the lead in all philosophical pursuits. Thales, the first Greek who arrived at any proficiency in geometry, went to study there; and his example was afterwards followed by others, who sought the best school of science and philosophy." "It was doubtless from Egypt that Thales and his followers' derived the fact of the moon receiving its light from the sun."

Still further Rawlinson says (we leave out his references):-

"No one will for a moment imagine that the wisest of the Greeks went to study in Egypt for any other reason than because it was there that the greatest discoveries were to be learnt; and that Pythagoras or his followers suggested,

from no previous experience, the theory of the sun being the center of our system; or the obliquity of the ecliptic, or the moon's borrowed light, or the proof of the milky way being a collection of stars. . . . The same may be said of the principle by which the heavenly bodies were attracted to a center, and impelled in their order, the theory of eclipses, and the proof of the earth being round. These and many other notions were doubtless borrowed from Egypt, to which the Greeks chiefly resorted."

Stephen's statement would indicate that Moses was not simply well versed in the arts and sciences, but that he was a practical man. Josephus says ("Antiquities," book 2, chap. 10) that he was placed at the head of the Egyptian armies, and that by his skillful leadership he defeated the Ethiopians, gaining great glory for the Egyptians. Whether this is true or not, it is certain that he was a great general. In all the years of his stay in the court of Egypt, as well as while he was in the land of Midian, God was preparing him for the great work of his life. God works through means. While he could have miraculously endowed an ignorant man with the knowledge necessary to lead his people, he chose to take a man possessed of all the natural and acquired qualifications that from a human standpoint would seem necessary, and to place his Spirit upon him. The Lord doesn't usually call people to do a work for which they have no fitness. One of the qualifications of a minister of the gospel is that he should be "apt to teach." If he has not this aptness, and cannot cultivate it, he may accept that fact as evidence that God has not called him to the ministry. When God calls a man to a work, he calls him to prepare for it. W.

"Back Page" *The Signs of the Times* 14, 20.

E. J. Waggoner

On Sunday, the 20th, Elder A. J. Cudney sailed in the bark *Sonoma* for Honolulu, *en route* to Tahiti, whence he will sail for Pitcairn Island on the first opportunity. Brother Tay will sail shortly for Tahiti direct, and will meet Brother Cudney there.

By the terms of a law just passed in Brazil, slavery is abolished in that empire. All the emancipated negroes now on coffee plantations are required to remain there until the next coffee crop is gathered, but in the meantime they are to receive a small rate of wages from their former owners, and are not to be locked up in their quarters as formerly. Former owners receive no compensation for liberated slaves. Nearly a million and a half of slaves are liberated by the new law.

The pamphlet containing the Sabbath-school lessons (with notes) for the last half of the present year is now in process of preparation. The pamphlet containing the lessons for the first six months of the year was an experiment, and, owing to the little time left for its preparation after the General Conference, but few notes were inserted. This defect will not appear in the present series. Copious notes will be appended to every lesson. Send in your orders to Pacific Press, Oakland, Cal., early and they will be filled as soon as the pamphlet is ready.

The Chinese minister in England has warned Lord Salisbury that his Government will probably respond to the exclusion of Chinese from Australia, by an immediate edict enjoining absolute prohibition of the entry of Australian ships or produce to any points in China. In consequence of this threatened action on the part of China, the British premier has promised that the home Government will not give its support to any immigration laws passed by the colonies independently of the Imperial Parliament, and will specially oppose any such laws that bear directly against the Chinese.

We are asked to correct the statement made a few weeks ago in giving a favorable notice of an article from the *Christian Leader*, to the effect that the Campbellites (Disciples) quite generally reject the Old Testament, and that some of them reject all that was written or spoken before the crucifixion, not excluding the Lord's prayer. Of course we did not mean that they rejected all as uninspired, but that they do not regard it as having any force in the Christian age. We see no reason to modify the statement which we made, for we spoke from knowledge. The one who asked us to retract our statement, says in the very letter in which he makes that request that "some of the Disciples question the propriety of present use of the Lord's prayer, on account of the phrase 'Thy kingdom come.'" So according to his admission we were correct in our statement. We would ask only this: If it is not proper to use the Lord's prayer now, was it ever proper to use it? Why did the Lord give it to his disciples if it was not to be used?

In answer to a query as to what conditions "polite society," and what a gentleman must do to be popular, the new journal, *America*, says:-

"Society could be defined as a conglomeration of pleasure, dissipation, gossip, and sick-headaches. The poor devotee is limited in his fears; if he talks about literature, the world brands him as a pedant; if he talks about people, he is a gossip; if he converses on politics, and he is objectionable to those holding opposite views; should his conversation turn to religious subjects, he is a fanatic; if he has musical tastes, he is congenial to none but his *confreere*; should he converse on art, he is understood by few; if he brings business into social life, he is considered a boor. What course remains for him to follow? But one-flattery."

Guessing at the meaning of prophetic symbols, and trying to imagine a hidden meaning for every incidental allusion in a parable, and then putting forth such conjectures and vain imaginings with as much confidence as though they were matters of special revelation, are among the most pernicious things that are done under the head of Scripture exposition. Nobody has any right to declare anything from the Bible, which he cannot prove by the Bible. "No prophecy of Scripture is of any private interpretation." What any man *believes* or *thinks* about a given passage is not worth the paper on which it is written, no matter how learned and pious the man may be, if he cannot present Bible authority for his position. There is no man on earth that is to be taken as an authority on any matter of doctrine. There is no authority but the Bible.

Under the heading, "A Narrow Escape from Death," a religious exchange prints a report from a minister, in which he tells of an accident that occurred to him as he was driving. The harness broke as he was going down a steep hill, and he was thrown out of the carriage, receiving a severe shock which rendered him

unconscious for some time. After telling of this he adds, "Oh, it would have been delightful, when so near the 'border-land,' to have been permitted to pass over. But our God seems to have had other thoughts," etc. Now just think of it! He was unconscious, almost died just within sight of Heaven, and if life could have gone out with consciousness he is sure that he would have gone straight to Heaven, but fortunately he *escaped such* a dread calamity! But that is just as consistent as error can be. It shows that however fully people may sing themselves into the belief that "death is the gate to endless joy," they instinctively feel that death is an enemy, a bitter and cruel foe, to be feared and shunned, as is taught in the Scriptures. Nowhere in the Bible are people encouraged to look upon death as a friend.

A lady correspondent of the *Open Court* makes the following vigorous protest against a common nuisance, which we print, not with any hope that it will abate the nuisance, but for the satisfaction it gives. It is, however, barely possible that there are some smokers who have not become so narcotized as to be wholly selfish, and who may be made to see themselves as others see them:-

"Is there not a question of *right*, involved in a condition which bears so hardly upon one side and gives the other so vast an advantage? Why should the smoker be given, or take, the mean privilege of driving from comfort to misery all those who dislike tobacco, even in the most public places? Can anyone explain, on principles of justice or good breeding, the right of the smoker to render the air of cars, steamboats, public coaches, hotels, and boarding-houses, and all other places where he likes to be, disagreeable, and often sickening? It has been truly said that "smoking is the only vice that all people are compelled to share the effects of in their own persons." If my neighbor drinks whisky, I am not obliged to take even a drop into my system. But if my neighbor smokes, I am obliged, as long as he remains my neighbor, on the piazza or other places of resort, to inhale some of the poison he is consuming. There is much to say about the pecuniary waste and physical harm of tobacco-using as a personal habit, but the sole purpose of this article is to draw attention to the infringement upon the rights of those who dislike tobacco, perpetuated by tobacco users and sanctioned by those who cater to a tobacco-smoking public. This aspect of the question has passed beyond the boundaries of taste, or preference, or conventional good manners. It has entered the domain of *ethics*. The point now to be determined is, in brief, this: Have those who dislike tobacco any rights which tobacco-users are bound to respect?"

On the point that is mentioned elsewhere in this paper, concerning the propriety of using the Lord's prayer, we would simply offer the following: The prayer occurs in the sermon on the mount, which was given in the second year of our Lord's earthly ministry. He introduced the prayer with the command, "After this manner therefore pray ye." And at the close of his ministry on earth, when he delivered the great commission to his disciples, he said: "Go ye therefore, and teach all nations. . . . teaching them to observe all things whatsoever I have commanded you." Matt. 28:19, 20. This certainly includes the commandment to use the Lord's prayer as a model petition. But the fact that the Lord's prayer is the prayer for Christians of all ages, is self-evident that we feel almost ashamed

to give even the defense of it. Those who reject it would certainly do well to consider Luke 6:46.

The Papal rescript intermeddling in Irish affairs is meeting with considerable apparently determined opposition in Ireland, and indeed among Irish Catholics everywhere, but it is safe to say that very soon the most of those who now boldly talk rebellion against the Pope will be again at his feet, supplicants for the Papal blessing.

The McGlynn protest in New York amounted to nothing; neither will the protests of the Irish Catholics. Every Catholic believes, is taught from the infancy to believe, that the Pope holds the keys of the kingdom of Heaven, and that he can close the gates against whomsoever he will. Only let the communion and absolution be withheld from the Catholics of Ireland, and the nationalist leaders can no more lead them than a shepherd could a flock of sheep with a pack of wolves in the midst of them.

The Papal system enslaves its votaries, body and soul; it puts a man in the place of God and clothes him with divine powers, and all who assent to these monstrous claims of the Pope must of necessity be his slaves and do his bidding, not only in spiritual but also in political affairs.

June 1, 1888

"Let There Be No Alliance with Rome" *The Signs of the Times* 14, 21.

E. J. Waggoner

The Presbyterian Union of New York City is composed of the Presbyterian ministers of that city. In their meeting February 28, the discussion turned on the question, "How far is the Roman Catholic Church our ally, and how far our enemy." From a report of the proceedings we take the following points of interest:-

Rev. Philip Schaff, D. D., the ecclesiastical historian and professor in Union Theological Seminary, opened the discussion. He said that the origin of the Roman Catholic Church was involved in obscurity. It may have originated on the day of pentecost; it may have originated at Corinth, or it may have originated much later. In any event the precise time could not be fixed. He claimed that the Pope is antichrist, but not the church. That the Pope and the church are not one, and that Second Thessalonians refers to the Pope alone, claiming that this was the view held by Calvin, Melancthon, and Luther. He said that the Roman Catholic Church must hold to all the cardinal doctrines, such as the Trinity, divinity of Christ, justification, sanctification, good works, and others. He emphasized the historic character of the church and that under its claim of infallibility it could not abandon one of the cardinal doctrines and live; that it was the largest church of Christendom, with its 200,000,000 members, and should be the ally of Protestantism.

Rev. Dr. John Hall, pastor of the Fifth Avenue Presbyterian Church, was the next speaker. Each point that Dr. Schaff raised Dr. Hall answered, and when he said that he could not realize how so learned a man, a professor in the chair of

church history in a Presbyterian theological seminary, could advocate an alliance with the historic enemy of truth, justice, and morality, he was enthusiastically applauded.

He held to his clear and logical style of argumentation, but his deep interest and earnest convictions upon this important subject, led him into such bursts of eloquence that he carried his audience before him with irresistible force.

Dr. Hall said that he had lived among Catholics; had preached in a parish where there were three Roman Catholics to one Protestant; he had been to Rome and met the cardinals to whom he had been introduced. He knew Romanists and Romanism, priesthood and laity, better, probably, than any person present. He said the Pope was the church and the church was the Pope, and that both are antichrist, "so that he as God sitteth in the temple of God, showing himself that he is God." The Pope and Romanism stand and fall together. Paul demonstrated this antichrist, this son of perdition, as the workman of Satan; that Satan who had overcome the first Adam, and with all the subtlety of his nature endeavored to overcome the second Adam, but had failed. Satan had endeavored to overcome Christ by offers of that temporal

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power which the Church of Rome now holds out, and the offer was made by the same arch conspirator.

Moses's fight was continually against apostasy. Satan does not ask the people at first to become atheists, but he asks them to place alongside of the true God other gods also. This is what the Roman Catholic Church asks and does. Satan was satisfied when the Jewish kings set up the temple of the living God, provided they had Baal and Ashteroth in their groves. As to the origin of the Roman Church, a careful reading of history showed that it was from Constantine, who was a shrewd statesman, a politician and murderer, that it had sprung. Out of heathenism, Judaism, and Christianity, were taken those portions of their several services that would appeal to the sensualism of man, and with these playing upon the inborn sentiment of natural religion, Christ was kept out of the heart.

Dr. Schaff had referred to the decrees of the Council of Trent, acknowledging the divinity, kingship, and priestly offices of Christ. Dr. Hall said that it was true, but it was not fair to quote a portion and not the whole of the decrees. Read them through and in their logical connection, and you would find that they were completely Romish; the doctrine of justification is ignored, Christ's office as a Saviour is rendered wholly void; and every leading doctrine of the religion of Christ had been manipulated until it was of none effect.

The decrees of the Council of Trent claimed ten virtues for the priesthood, traditions, penances, purgatory, indulgences, and in Mariolatry, to one in the atonement of Christ. Christ's divinity was merged in the infallibility of the Pope, the influence of the Holy Ghost merged in the confessional interferences of the priesthood, and instead of bowing to the kingship of Christ, the devotees of the Roman system kissed the toe of St. Peter's statue. No Catholic is permitted by the decrees of the church to be "justified freely by his grace through the redemption that is in Christ Jesus," and his soul goes blindly into purgatory in order that the church may receive money for saying masses for his soul.

As to the church's influence, no devotee of heathenism in Japan but lives a freer life than does the slave of Romanism. There is no truth of the Decalogue that it has not broken, no truth of Christianity that it has not assailed.

It is claimed that the marriage relationship has been defended by the Romish Church, and yet there has been no greater insult offered to that holy relationship than celibacy and monasticism and their attendant evils.

It is said that Romanism educates. It does so in places where it has no other way to carry on its aggressive work, and when it does educate, it does so always at your expense; but where it can get along without it, it does not educate.

It is claimed that the Roman Church holds in check the turbulent spirits that have caused our strike, and that we should join hands with it to keep this power under restraint. That 60,000,000 of people should conciliate 8,000,000 of enemies to their liberties in order to keep in check a small portion of our body politic! No; a thousand times better that these misguided people should strike, and strike, until they learn how to appreciate the laws of our land and their own good, rather than that the iron hand of superstition and spiritual death should be riveted about their arms and souls until they could not move.

The Presbyterian Church should not form such an unholy alliance. It was our duty to magnify Protestantism, the Christianity of the Bible, and not make an unholy alliance with error. He had no word against the individuals of the Church of Rome, but against that church he should always raise his voice.

When Dr. Hall had concluded, the Rev. Howard Crosby, D. D., pastor of the Fourth Avenue Presbyterian Church, arose and commenced his address with the question, "Why should we not join with the Roman Catholic Church in the fight against infidelity?" He paused and deliberately said, "Because the Roman Catholic Church makes infidelity." The answer was electrical. The audience cheered and applauded for several minutes. Dr. Crosby continued: "The Roman Catholic Church has been called an historic church, and we are asked to make it an ally because it is such. Look at Mohammedism, Buddhism; they, too, are historic. Shall we join with them on account of their antiquity?"

"When does an apple get so rotten that it ceases to be an apple?" said the doctor. "Let us not be deceived by the virtues of those who are superior to their religion, into fellowship with that which is unfriendly to our every interest."

"The 'New Law' Examined" *The Signs of the Times* 14, 21.

E. J. Waggoner

We have been somewhat interested in reading a list of "The Ten Commandments of the New Testament," as given by one who believes, or professes to believe, that the ten commandments as given upon Sinai were abolished at the cross. We have known quite a number who hold similar views, and as the idea is becoming quite prevalent that the standard of righteousness that existed in Old Testament time has been superseded by a New Testament law, we will give the so-called new law, and examine it somewhat in detail. But first, we will state that the one who gave the list which we quote below, prefaced it with a statement to the effect that Jesus is the lawgiver of the new

dispensation, and that the commandments which followed are "the commands given by Jesus." Here is the list:-

"1. 'Thou shalt worship the Lord thy God, and him only shalt thou serve.' Matt. 4:10, and Luke 4:8.

"2. Little children, keep yourselves from idols.' 1 John 5:11; Acts 15:20-29; 21:25; Rev. 9:20.

"3. 'But above all things, my brethren, swear not neither by Heaven, neither by the earth, neither by any other oath.' James 5:12; Matt. 5:33-36.

"4. The fourth commandment of the Decalogue is not in the New Testament.

"5. 'Honor thy father and thy mother; he that curseth father or mother, let him die the death.' Matt. 15:4; 19:19; Eph. 6:1.

"6. 'Whoso hateth his brother is a murderer.' 1 John 3:15; 'Thou shalt do no murder.' Matt. 19:18; Mark 10:19; Rom. 13:9; Eph. 5:5; Rev. 21:8.

"7. Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.' Matt. 5:28. 'Thou shalt not commit adultery.' Matt. 19:18; Mark 10:19; Rom. 13:9; Eph. 5:5; Rev. 21:8.

"8. 'Thou shalt not steal.' Matt. 19:28; Mark 10:19; Eph. 4:28.

"9. 'Thou shalt not bear false witness.' Matt. 19:18; Mark 10:19.

"10. 'Thou shalt not covet.'" Rom. 13:9; Eph. 5:5; 1 Tim. 6:10.

THE NEW COMMANDMENT

"A new commandment I write unto you." 1 John 2:8. "And this commandment have we from him, That he who loveth God, love his brother also." 1 John 4:21."

Let us examine this list, which is said to constitute the commandments of Jesus, and to take the place of the ten commandments as given upon Sinai: Of the nine quotations, only six of them were made by Jesus. The other three are from the writings of the apostles. So the writer would have, not one lawgiver, but many. Of those that were spoken by the Lord, we note the following points:-

The first one was spoken to Satan, at the very beginning of Christ's ministry, more than three years before the crucifixion, the time when it is claimed that the ten commandments were abolished. Then if this were a reenactment of the law, we should have the anomaly of a law reenacted three years before it was abolished! But again: Jesus prefaced the statement with the words, "It is written." He was quoting from the law as recorded in the Old Testament. Then the alleged New Testament commandment is identical with the Old Testament commandment; and consequently, if it were true that the old law was abolished at the cross, we should now have no commandment against worshiping false gods. Wouldn't it be better for us as Christians to admit that there is still a law requiring all men to worship the Creator of the heavens and the earth?

The one quoted as the second is from the writings of John, about sixty years after the crucifixion. Therefore if the old law was abolished at the cross, there was a period of sixty years in which it was not sinful to worship idols, because there was no law against it. We trust that few would have the hardihood to declare that such was the case. As a matter of fact, neither the second

commandment nor its equivalent appears in the New Testament. The reference in what is given above as the second commandment, is to the first.

The same thing may be said of the third as is said of what is called the second in the new series.

The one which is called the fifth was quoted by the Saviour directly from the law as given upon Sinai, together with the announcement of the penalty, which immediately followed; and when Christ uttered it, he showed that he was quoting from the law, by saying, "God commanded, saying," etc. Again, the fact that the death penalty is not now inflicted for Sabbath-breaking, is often urged as showing that the Sabbath commandment is not binding. But here we have a commandment of the old law, death penalty and all, made a part of the new law. Shall we stone disobedient children? Notice, as in the case of the first, that if the law of Sinai were abolished at the cross, then this one must have gone too, for it is the very same.

The commandments which are given in the above list as the sixth, seventh, eighth, and ninth, of the "ten commandments of the New Testament," were quoted by the Lord direct from the ten commandment law of Sinai. Of these, as of the others, it must be said that if the old law was abolished at the cross, they went too, for they do not simply correspond to the sixth, seventh, eighth, and ninth commandments of the law, but they are the identical commandments of the law.

The one given as the tenth was never spoken by Christ, so far as the New Testament record informs us. Paul quotes it about thirty years after the crucifixion, directly from the law as recorded in Exodus, and gives it as a quotation. But if it be held that that law was done away at the cross, and that this was the enunciation of a new commandment, then there must have been a period of thirty years when there was no commandment forbidding coveting.

The result of our examination is that if it were true that the law given on Sinai was abolished at the cross, and if the above is the law that was given to take its place, then we would have at most only three commandments, since six of the new list were unfortunately given so long before the first were abolished that they were swept away with them! And the three that we have come stringing along at varying intervals during a period of sixty years! Is it not a shame that men will charge the Lord with such folly?

But what of the new commandment? Why, John says that it is the commandment which we "had from the beginning." 1 John 2:7; 3:11; 2 John 5. It is simply the summing up of the last six commandments of the Decalogue; for all the law pertaining to our duty to our fellow-men is fulfilled in this, "Thou shalt love thy neighbor as thyself." And this commandment, together with the six of which it is the sum, has existed among men, in written form, ever since the days of Moses.

What was the use of printing this list of so-called New Testament commandments, and noting each one? That people might see what pitiable work men make when they tamper with God's immutable law. The conclusion all must arrive at, is that unless the original law is binding as spoken from Sinai, then we have no law to guide us. And in that case we would have nothing to judge us,

there would be no sin, for sin is the transgression of the law, and there would be no gospel, for the gospel is God's remedy for sin. But this is not the case. The very effort to construct some other law besides the one which God himself gave, only serves to bring into greater prominence the fact that "all his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Ps. 111:7, 8. They are the foundation-stones of the throne of God,- the basis of his Government-and instead of vainly seeking with puny hands to overturn them, men would better yield cheerful obedience to them lest when it is too late they are forced to cry for the mountains to hide them from the face of Him that sitteth upon the throne. W.

"The True Israel" *The Signs of the Times* 14, 21.

E. J. Waggoner

The throne of David is the only throne promised 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." Dan. 7:27. 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.

1. The promise is: "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 Father in his throne." Rev. 3:21. Now the word "Israel" signifies, "a prince of God," or "one who prevails." It was given to Jacob after he had wrestled all night with the angel, and had gained the victory. The Lord said to him: "Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed." Gen. 32:28. Therefore an overcomer is an Israelite; and the promise is that to those who are Israelites Christ will grant to sit with him on his throne.

2. The natural descendants of Abraham were never considered as the true Israel, and heirs according to the promise, unless they were, like him, righteous. When Christ told the Jews that if they believed in him they should know the truth and the truth should make them free, they replied, "We be Abraham's seed, and were never in bondage to any man." John 8:33. But Jesus showed them that they were in a worse bondage than any human slavery, namely, the bondage of sin (verse 34); and to their repeated statements that they were the children of Abraham, he replied: "If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God; this did not Abraham." "Ye are of your father the devil, and the lusts of your father ye will do." Verses 39, 40, 44.

In like manner, also, John the Baptist told the wicked Pharisees and Sadducees not to flatter themselves that they were the children of Abraham, because God was able of the very stones to raise up children unto Abraham (Matt. 3:7-9), plainly implying that sooner than fulfill the promise to such unworthy descendants as they were, God would raise up children unto Abraham, out of the stones. That this was not a new idea, is evident from the fact that even in the wilderness, from the very time that the promise was renewed to the Jews, at the exode, the stubborn Jew who refused to humble himself before God, and confess his sin, on the day of atonement, was cut off from among his people (Lev. 23:28, 29), while a stranger was at any time permitted to identify himself with Israel by circumcision.

Circumcision was the mark of Jewish citizenship. The man who was circumcised was known to be an Israelite; yet, as has been stated, this rite was administered to foreigners, after which they were considered the same as those that were born of Jewish parents, thus showing that the natural descendants of Abraham did not comprise all Israel. More than this, we have evidence to show that the Lord never regarded the outward mark of circumcision, whether in the person of a native Jew, or a foreigner, as evidence that that individual was really an heir of Abraham. In Rom. 4:8-11 we learn what circumcision implied:-

"Blessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also."

Abraham received circumcision as a sign that he had obtained "the righteousness of God which is by faith of Jesus Christ." Circumcision was, therefore, a sign of righteousness. If a person was circumcised, but was not righteous, he was no more a child of Abraham than any other man; and whoever was righteous, like Abraham, was really his child. So Abraham was the father of all that believed, whether circumcised or uncircumcised. That outward circumcision did not make an Israelite, unless a man was righteous, is plainly declared by Paul in Rom. 2:25-29:-

"For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

This was true, not simply when the apostle wrote, but from the beginning of the history of the Jewish nation. When the Lord gave laws to his people, from Mount Sinai, he said that if they disobeyed him he would bring desolation upon their land, and they should perish among the heathen; but,-

"If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; and that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity; then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land." Lev. 26:40-42.

And so it was in the days of Moses, as well as in the days of Christ, that "an Israelite indeed," was one in whom was "no guile." John 1:47.

In the eleventh of Romans the apostle very forcibly illustrates the way in which the promises to Israel could be fulfilled, even though all the literal descendants of Jacob should forfeit their right to the inheritance. In the first and second verses he declares that God has not cast away his people. This might lead us to suppose that literal Israel are yet the chosen people of God, if he did not say in verse

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5 that those that remain are "according to the election of grace." Then he represents Israel by an olive tree. Some of the branches have been cut off, and the Gentiles, a wild olive tree, have been grafted in. This grafting is contrary to nature, for the grafts partake of the root and fatness of the tame olive tree into which they are grafted, and bear the same kind of fruit. He warns those who are thus grafted in not to boast, since they stand only by faith, and that as the natural branches were broken off because of unbelief, so they may likewise be removed. The Jews, the natural branches, may become part of the tree, but if they do, it will not be as original branches, but as spiritual grafts. Thus the people of Israel are only a spiritual people,-those who are Christ's,-"and so all Israel shall be saved." W.

"Learning by Obedience" *The Signs of the Times* 14, 21.

E. J. Waggoner

After the plain truth of the Scripture has been set forth concerning the Sabbath, the nature of man and his dependence upon Christ for life both here and hereafter, the coming of the Lord, and kindred subjects, it is very common to hear someone talk something like this: "That seems very clear; but there's one objection that bothers me; and until it is answered I cannot think of accepting the doctrine that you have been expounding. Now while it is perfectly proper to seek to have everything made plain, such a position as that noted above is not consistent. It is likened to the infidel assertion, "I will not believe anything that I cannot fully understand." When a person takes that position he effectually cuts himself off from really understanding anything. Very often the acceptance of a thing which we do not fully understand, is necessary to a full understanding of it. the child who should refuse to accept any principle in mathematics until he could understand reason for it, would never advance to the higher mathematics in which the earlier principles are rightly demonstrated.

Many things which when we were children we

look upon trust, we find ourselves able to fully analyze as our minds become mature. And so it is in matters of religion. It is utterly impossible that we should understand all the truth of God at once. If we accept as much as we can see, the way will be prepared for greater light to come to us. "The righteousness of God is revealed from faith to faith." And when we arrive at a state of more mature spiritual judgment, we shall find that what we thought were objections are not objections at all. There were many people to whom the whole matter was perfectly clear, even while it seemed to us an insuperable objection; but it was an objection to us because of our own ignorance, and because of our immature judgments in spiritual things they could not explain it to us. The Christian must grow in knowledge, and this presupposes the fact that he doesn't know everything when he first starts out.

"The Commentary. Moses Sent to Egypt" *The Signs of the Times* 14, 21.

E. J. Waggoner

LESSON 24.6 SABBATH, JUNE 16

1. When Moses went out the first time to deliver Israel, by slaying the Egyptians, what did he manifest?—*Pride and self-sufficiency.*

2. What must we conclude was his idea of the way deliverance would come?—*That the people would rally around him, and that under his military guidance they would fight their way out of bondage.*

3. In that case who alone would have received the glory?

4. What was God's design?

"And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. And the Egyptians shall know that I am the Lord, when I have gotten me honor upon Pharaoh, upon his chariots, and upon his horsemen." Ex. 14:17, 18.

5. While Moses was keeping sheep in the wilderness, what did he learn?

"Now the man Moses was very meek, above all the men which were upon the face of the earth." Num. 12:3.

6. When he went with the Lord's commission, how was he regarded?

"And the Lord gave the people favor in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people." Ex. 11:3.

7. How did the Lord appear to Moses, when he would send him to Egypt?

"And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned

aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I." Ex. 3:2-4.

8. When Moses went to see the burning bush, what was said to him?

"And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Verses 4, 5.

9. Who was it speaking from the bush?

"Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God." Verse 6.

10. What other instances can you name where people were required to put off their shoes on account of the presence of God?

11. What did the Lord say he had seen and heard?

"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." Verse 7.

"I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt." Acts 7:34.

12. What did he say he now proposed to do?

"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; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now therefore, behold, the cry of the children of Israel is come unto me; and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt." Ex. 3:8-10.

13. How eager was Moses now to go?

"And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" Verse 11.

14. What did the Lord say?

"And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain." Verse 12.

15. What question did Moses ask?

"And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?" Verse 13.

16. What did the Lord reply?

"And God said unto Moses, I AM THAT I AM; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." Verse 14.

17. What did God say of this name?

"And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and

the God of Jacob, hath sent me unto you; this is my name for ever, and this is my memorial unto all generations." Verse 15.

18. What is its meaning?—*It means "the One who is," that is, the self-existent One, thus expressing the distinguishing characteristic of God.*

19. What objection did Moses still interpose?

"And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice; for they will say, The Lord hath not appeared unto thee." Ex. 4:1.

20. What three signs did the Lord give him by which he might prove that he had a divine commission? Verses 2-9.

21. Was Moses ready to go then?

"And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; but I am slow of speech, and of a slow tongue." Verse 10.

22. What reply did the Lord make!

"And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." Verses 11, 12.

23. What did Moses still say?

"And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send." Verse 13.

24. How did the Lord regard this continued refusal?

"And the anger of the Lord was kindled against Moses." Verse 14, first clause.

25. What help did he provide for Moses?

"And he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee; and when he seeth thee, he will be glad in his heart." Verse 14, last clause.

26. Who did he say should instruct them both?

"And thou shalt speak unto him, and put words in his mouth; and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people; and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God." Verses 15, 16.

27. What confidence may the Lord's servants have in this age as they go to preach the gospel?

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." Matt. 28:18-20.

NOTES

Some people confuse meekness with weakness. They suppose that a meek person must be what is popularly known as "soft," and so they have a mild contempt for meekness. But Moses, whose very name has become a synonym

for meekness, was not a milk-and-water man. Brought up in the Egyptian court, he was "mighty in words and in deeds." His summary punishment of the Egyptian who was striving with a Hebrew, shows the impulsiveness of his nature. His firmness and fearlessness were shown when he stood up in defense of the daughters of Jethro, against the ruffianly shepherds. When he finally went before Pharaoh to demand the release of the Israelites, he showed intrepidity. Indeed, all through his life he showed a firmness that is rarely seen. He possessed a strong character, yet he was meek.

When God sent Moses back to Egypt, he gave him the best commission that was every given to man. "This shalt thou say unto the children of Israel, I AM sent me unto you." God made himself known as the self-existent one-the living God. He is the living God, in contradistinction from all other gods of every kind. He has "life in himself," he is the Author of life. The title, "I AM" comprises all that may be said of God, for that he is the Creator of all things is necessarily conveyed in the idea that he alone lives by his own power. The possession of life, inherent life, marks Deity. The man who claims to have life in himself, whether he has faith in Christ or not, actually claims to be God.

On the changing of the rod into a serpent, "Speaker's Commentary" says:-

"This miracle had a meaning which Moses could not mistake. The serpent was probably the basilisk or Uracus, the Cobra. See Tretram, Nat. His., p. 271. This was the symbol of royal and divine power on the diadem of every Pharaoh. It was a poisonous snake, as is shown by the flight of Moses, and by most passages in which the same word occurs, *sehash*, derived from hissing. This snake never attacks without first inflating its neck, and then hissing; on the monuments it is always represented with its neck enormously swollen. The conversion of the rod was not merely a portent, it was a sign, at once a pledge and representation of victory over the king and gods of Egypt." W.

"The Sabbath and the Resurrection" *The Signs of the Times* 14, 21.

E. J. Waggoner

"In the end of the Sabbath, as it began to dawn toward the first day of the week," etc., Matt. 28:1. Here we have New Testament testimony upon the subject of what day should be called the Sabbath. It is the day that immediately precedes the first day of the week, therefore the Sabbath is the seventh day of the week. This is just what the commandment says: "The seventh day is the Sabbath of the Lord thy God." And Luke, in speaking of the Sabbath day which immediately preceded that first day of the week in which Christ arose from the tomb, says that the women "rested the Sabbath day according to the commandment." Luke 23:56. This item alone should be sufficient to firmly establish anyone who may be wavering concerning the Sabbath in the New Testament.

But some may say that this Sabbath was past before the resurrection, and that the change in the day could not take place until Christ had risen and appeared to his disciples. We reply that the resurrection of Christ has nothing to do with the matter. The gospels were all written years after the occurrence of the events which they record, and the names which they give to things must be the

names by which the Holy Spirit wishes those things to be known throughout the entire Christian age. With one accord they speak of the seventh day of the week—the day immediately preceding the first day of the week—as "the Sabbath." The first day of the week they call simply "the first day of the week," and nowhere in the Bible is it given any other title. Now when the Bible says that the seventh day is the Sabbath, and throughout both the Old and the New Testament it is called the Sabbath, by what authority do men give that title to the first day? How dare men take such liberties with the word of God? The Lord looks with favor only on those who tremble at his word. See Isa. 66:1, 2.

Facts must outweigh conjectures; yet even in the face of the uniform testimony of Scripture, some will argue that "redemption is greater than creation." Well, suppose for a moment that it is; what has that to do with the Sabbath? How is it possible to find any connection between the alleged fact that redemption is greater than creation, and the Sabbath day. The seventh-day Sabbath rests upon the great fact that God created the heavens and the earth in six days and rested on the seventh, and that he afterwards blessed and sanctified that day. Now to make the redemption argument apply to the alleged change of the Sabbath, people must argue like this: "Redemption is greater than creation, therefore the Lord did not bless and sanctify the seventh day." But says one, "That is nonsense." Of course it is, and so it is nonsense to argue that anything in God's plan of redemption can possibly affect the day which he himself has made holy, and commanded all men to observe.

But who knows that redemption is greater than creation? Has it been revealed in the Bible? No. Then what man has known the mind of the Lord so well that he could declare it? Who can fathom infinity, so as to compare two infinite works? No power less than that of an infinite God could create a world, and it required is power to redeem it. And no mind but the mind of God can ever comprehend either work. Then it well becomes poor, ignorant mortals to accept the judgments of God, as "righteous altogether," and not try to do for him that which he has not done.

The idea that men can commemorate finished redemption by resting on Sunday is a wild one. In the first place it has never been commanded, and that alone is sufficient to condemn it. If it had been commanded, then we should have to observe two days, for no power can ever annul the fact that the seventh day is the sacred rest-day of the Lord. But God has not required another day of rest. The resurrection of Christ is a pledge of the final redemption of all who believe in him; but it did not mark the close of redemption. Paul says that "the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. 8:22, 23. And he also says that the possession of the Spirit is simply the pledge of our inheritance, until the purchased possession is redeemed and given to us. See Eph. 1:13, 14. Only when the saints shall stand around the throne of God, in the kingdom of glory, can they celebrate redemption completed; and those who share that triumph will have lived not according to their own views or preferences, but "by every word that proceedeth out of the mouth of God." W.

"Back Page" *The Signs of the Times* 14, 21.

E. J. Waggoner

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." Prov. 3:5, 6.

Among the prominent men who have been elected to the office of bishop in the M. E. Church, by the General Conference now in session, are Drs. J. H. Vincent and John P. Newman.

At the Presbyterian General Assembly, now in session in Philadelphia, Dr. Howard Crosby opposed to adoption of a resolution denying church membership to liquor sellers. Dr. Crosby has doubtless given more encouragement to the liquor traffic than any other man in America. In spite of his opposition, however, the resolution was adopted with a large majority in its favor.

The members of Plymouth Church, Brooklyn, have extended a unanimous call to Dr. Lyman Abbott to become permanent pastor. Dr. Abbott has been temporarily filling the position since the death of Mr. Beecher, and will accept the call. The Doctor has all of Mr. Beecher's "liberality," that is, conformity to infidel ideas in the interpretation of Scripture, besides some extra heresies of his own.

In the General Assembly of the Southern Presbyterians, in session in Baltimore, the case of Dr. Woodrow, of Georgia, was considered. It will be remembered that charges were brought against him some time ago for teaching evolution to the students under his charge. The assembly gave a practical indorsement of the evolution theory, by sustaining Dr. Woodrow by a vote of thirty-four to nineteen.

The Oakland *Enquirer* speaks of a Spiritualist paper which was recently mentioned in these columns, as "a religious journal." This results from too narrow a classification. It is quite customary to classify newspapers as religious and secular, but this does not cover the ground. A better classification would be religious, irreligious, and secular. To the first belongs the papers which are devoted to religion, are devoted especially to politics and the news of the day. But there is a class of papers, like the one mentioned week before last, that are devoted to denunciation of the Bible and of Bible morality, that try to show their puny hatred for God by spelling the word with a small "g," and that exercise all the brain power that God has given them in inventing new forms of blasphemy. Such papers must be called irreligious. That which they call religion is a religion that tends to promote immorality.

One of the "Seven Modern Wonders of the World," according to Joseph Cook, is the "establishment of a scientific supernaturalism." In plain English, "scientific supernaturalism" is Spiritualism, and it is this which Mr. Cook lauds as a modern wonder. But he doesn't call it by that name. Nominally he doesn't believe in Spiritualism any more than do thousands of others who preach against it, but, like them, he believes not only in natural immortality, which is the foundation of Spiritualism, but also in spirit communication. We believe most heartily in a supernaturalism, but not a "scientific supernaturalism." Science, as men use the

term, knows nothing of the supernatural. When men try to penetrate the deep things of God by "scientific" methods, they are sure to follow that philosophy which is only "vain deceit." Those who take their ideas of immortality and supernaturalism from the Bible alone, are safe, and none others are.

"An Uninspired Psalm" *The Signs of the Times* 14, 21.

E. J. Waggoner

It may be interesting to our readers to note the difference in tone between apocryphal and inspired Scriptures, and so we give them the following, which, with the introduction, we clipped from a recent number of the *Independent*. While it is true as to fact, the psalm has no likeness whatever to the genuine psalms of David. It simply lacks inspiration.

"From a Syriac manuscript, formerly belonging to the Society for Promoting Christian Knowledge, but now deposited in the University Library at Cambridge, Prof. W. Wright translates the following apocryphal psalm:-

"PSALM CLI. A THANKSGIVING OF DAVID

1. I was youngest among my brethren
And a youth in my father's house.
2. I used to feed my father's flock,
And I found a lion and a wolf, and I slew them
and rent them.
3. My hands made an organ,
And my fingers fashioned a harp.
4. Who will show me my Lord?
He, my Lord, is become my God.
5. He sent his angel and took me away from my
father's flock,
And anointed me with the oil of anointing.
6. My brethren, the fair and the tall,
In them the Lord had no pleasure.
7. And I went forth to meet the Philistine,
And he cursed me by his idols.
8. But I drew his sword and cut off his head
And took away the reproach from the children
Of Israel."

This sounds very much like the self-praise of the ancient Assyrian kings, but not at all like the songs in which the sweet psalmist of Israel praised God.

"What of the Bible?" *The Signs of the Times* 14, 21.

E. J. Waggoner

An investigation to ascertain whether or not a certain woman was sane, occupied the attention of one of the courts in Oakland for several days lately. It was in evidence that she was a Spiritualist, and in the course of the investigation

the following question and answer passed between a lawyer and a witness who also professed faith in Spiritualism:-

"You say you are a member of the Presbyterian Church, how can you reconcile that faith with your belief in Spiritualism?"

"I will reconcile it with the statement that one week ago our clergyman, Dr. Horton, made, that Spiritualism was the only proof that we had that we are immortal."

Dr. Horton is one of the most prominent Presbyterian clergymen on the coast, and is now in the East as the representative of the denomination in the General Assembly, and this utterance which is attributed to him, and which we must accept as a correct report, since it was made under oath, and by one of his friends, is truly significant. It is another indication of how the way is being prepared for Spiritualism to take possession of the churches. We do not expect that Spiritualism, under that name, will ever become much more popular than it is now; but we do expect, and have good reason to believe, that under the guise of Christianity, every principle of it will very soon be avowed by all the great religious bodies of the world. It will be the active agent in forming a union of the denominations and the union of Church and State.

This utterance of Dr. Horton's should give pause to those believers in the natural immortality of man who truly love and reverence the Bible. If the Bible does not teach that man now has immortality-if those who hold the theory are forced to go to Spiritualism, which repudiates the Bible, for "evidence" in its favor,-is it a safe doctrine to be held? Is it not worth while to examine this matter carefully, and bring our belief into strict harmony with the Bible?

June 8, 1888

"Judged by the Law" *The Signs of the Times* 14, 22.

E. J. Waggoner

In an article concerning Seventh-day Adventists, which appeared in the *Christian Oracle* about two months ago, we noticed the following statement:-

"With them, instead of being judged by the gospel, the New Testament, all men are to be judged by the tables of stone, or the ten commandments."

We quote this statement, not for the purpose of controversy, but simply as a text for a short article, that those who have fallen into the same error that the editor of the *Oracle* seems to have fallen, may recognize that the article is for them. It may be that there are very many who suppose that all who have lived since the days of Christ will be judged by the gospel. If so, they have entirely mistaken the nature of the gospel. The apostle Paul says that the gospel is "the power of God unto salvation to every one that believeth." Rom. 1:16. It is God's means for the salvation of sinners. All must admit that if there were no sinners in the world, there would be no need of the gospel. But when we say that the gospel is the power of God unto salvation-that it is the good news of a way of salvation for sinners-we thereby assert that there was sin before there was any gospel. Now when a person is accused of sin, he must be judged by the thing

which he has transgressed; and since sin existed before the gospel, it is absolutely certain that sin is not the transgression of the gospel, and therefore the sinner cannot be judged by the gospel.

This truth was stated by Christ when he was making the gospel known to Nicodemus. Said he:-

"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. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John 3:16-18.

There is the whole thing in a nutshell. The whole world was in a lost condition. All men were doomed to destruction. But God had such love for them that he sent his Son, so that whoever would believe on him should be saved from destruction. Then the Saviour emphatically asserts that he did not come to condemn men, but to save those who were condemned already. It was not necessary that he should condemn them; on the contrary, it was absolutely necessary that he should not, if they were to have salvation; for the gospel cannot at the same time save and condemn. If men were to be judged by the gospel, then it would be the case that they are now condemned by the gospel; and in that case the gospel would be the power of God to condemnation, instead of to salvation.

The gospel brings pardon, on condition of belief in Christ. But a pardon cannot condemn. A pardon presupposes a man already condemned; it comes to free him from condemnation. Now if there were a lot of man already condemned, and under sentence of death, and a messenger should come bearing a pardon from the governor, and that pardon should also condemn them (supposing such a thing were possible), then they would indeed be in a pitiable case.

"But," says the objector, "it is the gospel itself that condemns; we do not admit that there is anything back of the law, in this age, that condemns men, or by which they must be judged." Surely that is spoken without thought. If there is nothing back of the gospel, then there is no need of the gospel. If men are not sinners already, then there is no chance for the gospel; for the gospel is for the purpose of saving men who are lost. See Matt. 18:11. What would be thought of a governor who should issue a pardon to a company of honest, upright citizens? It would be considered an insane freak. But if, worse still, he should say that this pardon issued to honest men was going to condemn them first, in order that it might have a chance to pardon them, he would be thought wholly insane. And if, in addition to this, these men should be brought into court, and tried by that pardon, no words could express our sense of the folly of the act. And yet men actually charge God with such folly as that, by saying that the gospel condemns men. For let it not be forgotten that men are condemned by the very same instrument that judges them. If the gospel is to be the rule of judgment, then it must condemn some people, unless everybody is to be saved.

Says Jesus, "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." John 3:19.

Then the condemnation which men were under already, before the gospel came, was because of evil deeds, because of sin. But says the apostle John, who was the latest New Testament writer, "Sin is the transgression of the law." 1 John 3:4. Then men were condemned because they were violators of the law, and it must be the law by which they are to be judged. Indeed, nobody ever heard of people being judged by anything else but by law.

We pass by some plain testimony in the Old Testament, and consider only a little in the New. The apostle Paul is very explicit. Says he: "For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law; for not the hearers of the law are just before God, but the doers of the law shall be justified." Rom. 2:12, 13.

Nothing can be plainer. Those who have sinned having full knowledge of the law shall be judged by the law. If the doers of the law shall be justified, then it is plain that the breakers of the law shall be condemned.

The apostles James, in the second chapter of his epistle, has something to say of the law. We quote:-

"If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well; but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors." James 2:8, 9.

This is a plain statement of what it is that condemns men. By a certain course of action, men are "convinced of the law as transgressors." Then the apostle enters into a brief argument, in the course of which it appears that he is speaking of the law of ten commandments. He says:-

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. 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." Verses 10, 11.

And then he adds this exhortation:-

"So speak ye, and so do, as they that shall be judged by the law of liberty." Verse 12.

Here again we have the plain declaration that the law of ten commandments is that by which men are to be judged. Certainly anybody who believes even the New Testament, ought to be satisfied with this evidence.

One thought: If men are to be judged by the gospel, then what is going to save them? Cannot the reader see that to say that men are going to be judged by the gospel, is equivalent to saying that there must be "another gospel"? The Catholic Church has provided this, in her deification of the Virgin Mary. It teaches that Christ is the stern judge, the one who condemns, and that it is by the intercession of the Virgin Mary that he relents and allows men to be pardoned. But this is a most dangerous error, and a curse has been pronounced upon those who teach it.

There will be a time when Christ will come as a judge to execute sentence upon the ungodly; but the sentence which he will execute will be that which has been pronounced as the result of judging men's acts by the law. Now, however, Christ is our Advocate, and those who would escape his wrath when he comes as Judge, should accept the pardon for past sins, which God so freely offers

through him, and then, through continued faith in him, live so that the righteousness of the law may be fulfilled in us, even as it shone out in his spotless character. W.

"An Alarming Proposition" *The Signs of the Times* 14, 22.

E. J. Waggoner

And still they travel the road to Rome. We have frequently of late given in these columns instances of the way in which Catholicism is absorbing Protestantism, or, rather, the way in which Protestantism is plunging headlong into Catholicism, and now we have another step to record. In the *Christian at Work* of April 12, Prof. Charles A. Briggs, Lt. Lt., of Union Theological Seminary, New York, had an article which was continued in the *Christian at Work* of April 19. The article was entitled, "Is Rome an Ally, an enemy, or Both?" Starting out with the assertion that "the Roman Catholic Church and the Protestant churches are agreed in nine-tenths or more of the contents of Christianity," Doctor Briggs makes some statements concerning the Reformation and then says:-

"We are agreed as to the essentials of Christianity. Our common faith is based on the so-called apostles' creed, and worship on the Lord's prayer, our morals upon the ten commandments, and the sermon on the mount. Who will venture to say that the Roman Catholic Church is not as faithful to these foundations of our common religion as Protestants? Taking our stand on the apostles' creed, we must add to the articles of faith on which we are agreed, all the doctrinal achievements of the church for fifteen centuries, the doctrine of the unity of God, the person and work of Jesus Christ, the holy Trinity, original sin and human depravity, salvation by divine grace, the absolute need of the atonement of Jesus Christ. On all these great doctrines of our religion Romanism and Protestantism are one. Here we are allies, and it is our common task to proclaim these doctrines to the heathen world, and to overcome by them all forms of irreligion and infidelity in Christian lands. And differences about justification by faith, and salvation by the divine grace alone, and the authority of the church as regards the determination of the canon of Scripture, and its interpretation, ought not to prevent our cooperation and alliance in the great work of indicating and proclaiming the common faith. Our conflict over the doctrines in which we differ would be more fruitful in good results if our contest should be based upon concord and alliance in the common faith. If our contest could be narrowed to the real points of difference, and that contest could be conducted in a brave, chivalrous, and loving manner, the results would be more fruitful.

"Taking our stand upon the Lord's prayer we observe that as to the greater part of Christian worship we are agreed. We worship God in common, in morning and evening assemblies, by prayer, songs of praise, the reading and preaching of the Scriptures, and the celebration of the sacraments of baptism and the Lord's Supper. All this is common. Furthermore, we take the liberty of affirming that the matter of all this worship is for the most part common in both these great bodies of Christians. I have heard sermons in Roman Catholic Churches of Europe which were more evangelical and less objectionable than many sermons

I have heard in leading Protestant churches in Berlin, London, and New York. It is well known that the Protestant books of liturgy contain a considerable amount of material derived from the old mass-books, and they are all the more valuable for that. Roman Catholic baptism has many superstitions connected with it, but the essentials of baptism are there in the baptism by the minister in the name of the holy Trinity. Roman Catholic observance of the Lord's Supper is connected with the worship of the materials of the supper under the doctrine that they are really the body and blood of the divine Lord; but who can deny that pious souls by faith really partake of the body and blood of Christ in this holy sacrament,

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notwithstanding the errors in which it is enveloped? If we look with eyes of Christian charity upon the Lutheran and Zwinglian views, which are regarded as serious errors by the standards of the reformed churches, and would not deny to the participants real communion with Christ, why should we deny such communion to pious Roman Catholics?

"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, and to proclaim to the world the necessity of worshiping God in his house, and of becoming members of his church by baptism, and of seeking union and communion with the Saviour by Christian worship, the study of the Scripture, and the observance of the Lord's Supper. With this recognition of concord, Protestants can then debate with Romanists in a friendly manner, and seek to overcome their errors, remove the excessiveness they have heaped upon the simple worship in the spirit and in truth which seems to us more in accordance with the Scripture and the wishes of our Saviour.

"We should also note that in the great constituent parts of prayer, invocation, adoration, thanksgiving, confession of sin, petition, intercession, and consecration. Roman Catholic and Protestant worship are agreed, and consequently the matter of prayer is essentially the same, the differences are less than most people imagine. In Christian song the differences are still less. If our hymn-books were stripped of hymns from the ancient and medieval church, and from modern Roman Catholics, they would be bare indeed. Looking now at the sphere of morals we take our common stand on the ten commandments and the sermon on the mount. As to the vast majority of all questions of morals, Romanism and Protestantism are agreed. It is true 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 Protestant churches should make an alliance. Their joint efforts would have an influence upon public and private morals such as the world has not yet witnessed. We may agree to differ and debate on all questions of morals where there is discord. But when we are agreed on the vast majority of questions that come before the public it is sheer

folly for us to waste our energies in antagonism, when cooperation and alliance would be productive of vast good.

"We hold, therefore, that the Roman Catholics and the Protestants ought not to hesitate to ally themselves for the maintenance and the preparation of those great principles of Christian doctrine, Christian worship, and Christian morals that they hold in common."

The proposed alliance with Rome, the necessity for which Doctor Briggs reiterates so often, is a noteworthy sign of the times, and we could not ignore it and be true to our name. The Doctor seems to base his plea for alliance quite largely upon the fact that Protestantism is about as bad as Catholicism. He says above that Protestantism has little to boast of over Roman Catholicism, in the way of morality, and elsewhere in the same article he says:-

"Why should we complain of the persecutions that our ancestors suffered from Rome, when we have to lament that others of our ancestors were merciless to Roman Catholics? Roman Catholic intolerance and bigotry may be matched by Protestant intolerance and bigotry. I doubt whether God looks with any more favor upon these detestable vices in the one than in the other."

This is, no doubt, a valid reason why Protestantism and Roman Catholicism should join, for when Protestantism becomes as bad as Catholicism, we can see no necessity for maintaining a separate existence. For ourselves we think that there is yet quite a difference between the two bodies; but when a prominent professor in one of the leading theological seminaries in the land can see no difference between the Lord's Supper as celebrated according to the divine command, and the Roman Catholic mass, and when he indorses "all the doctrinal work of the [Catholic] Church for fifteen centuries," the point of perfect union cannot be far off.

What an array of names we now have in favor of Protestant union with Catholicism,-Doctors Hodge, Hitchcock, Schaff, Patton, Briggs, Field, etc. But who has heard or read of a Catholic priest clamoring for Catholic union with Protestantism? Nobody. Why not? Would not the Catholic Church be willing to enter into such an alliance as these Protestant doctors of divinity propose? Most certainly it would be, but the movement must all be made by the Protestants. The Catholic Church will gladly receive the Protestant churches to her bosom, or she will accept their aid in the furtherance of her peculiar schemes,-but she can afford to wait till they come of their own accord, for if they make the proposal, she can dictate the terms.

One more thought. What must we conclude will be the effect of an alliance between Protestantism and Catholicism, when we remember that one of the strongest pleas for such an alliance is not that Catholicism is as good as Protestantism-but, that Protestantism is nearly, if not quite, as bad as Catholicism? Those who know anything of Rome's peculiarities, do not need to have an answer given them.

Some may say that we are alarmists. Indeed we are; and we think that anyone who sees such danger approaching and does not sound an alarm, deserves to suffer all the ill that may follow. Our only wish is that we might sound

the alarm so loud that it would awaken the thousands who seem to be asleep, and who are in danger of being taken in the snare. W.

"The Death of Adam" *The Signs of the Times* 14, 22.

E. J. Waggoner

We find on our table a question concerning the death of Adam. The writer quotes God's words, "In the day that thou eatest thereof thou shalt surely die," and thinks there is some plausibility to the objection that they were not fulfilled, and that the devil told the truth when he said, "Ye shall not surely die." But the fact is, Adam did die, for the record says that "all the days that Adam lived were nine hundred and thirty years; and he died." Gen. 5:5. This therefore disposes of the supposition that Satan told the truth.

Now how about the words of the Lord? Adam did not die that day, but lived nine hundred and thirty years. Our answer is found in the words of Christ: "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. To say that God ought to have put Adam to death that very day, is equivalent to saying that God had no right to provide a plan of salvation for fallen man. All must admit that God does not deny himself by offering salvation to sinners. God is just, at the same time that he is the justifier of him that believeth in Jesus.

Although God had announced a specific penalty for transgression, he certainly could with perfect justice remit that penalty in the case of anyone who should accept the offering which he freely provided, and which was outside the demands of the law. Moreover, if God provided such a plan, it must necessarily, in order that strict and equal justice should be done, include all men, not excepting Adam. And, still further, since such a plan was provided, the execution of the penalty must necessarily be stayed, in order to give man an opportunity to accept the offered salvation, if he wished; for it would be but mockery to devise such a plan and still execute the penalty without giving the fallen one any chance to accept it.

Adam had a second probation, and if, as we believe, he repented of his sin and exercised faith in Christ, he will receive eternal life when Christ comes to confer immortality; but since he was only dust, and was removed from the source of life, he necessarily, in the course of time, returned to the dust, just as God said he should. And all of his posterity being likewise of the earth earthy, have also returned to earth. Men die now simply because they are born mortal; Adam died as the direct consequence of his sin.

The penalty, however, whose execution was stayed, still hangs over the fallen race, and when Christ shall cease to interpose in man's behalf, it will fall upon all who have not hidden in him. Then the folly of those whose hearts are fully set in them to do evil, because sentence is not executed speedily, will be manifested, and it will be seen that every word of God is sure. The Lord "is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." Happy are those who believe that "the long-suffering of our God is salvation," and who accept that salvation. W.

"God's Requirement for Israel" *The Signs of the Times* 14, 22.

E. J. Waggoner

LESSON 25.6 SABBATH, JUNE 23

1. Who met Moses as he was on his way to Egypt?

"And the Lord said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him." Ex. 4:27.

2. What did Moses tell Aaron?

"And Moses told Aaron all the words of the Lord who had sent him, and all the signs which he had commanded him." Verse 28.

3. When they reached Egypt, what did they do?

"And Moses and Aaron went and gathered together all the elders of the children of Israel; and Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people" Verses 29, 30.

4. How did the people receive the message, and what did they do?

"And the people believed; and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped." Verse 31.

5. With what words did Moses and Aaron greet Pharaoh?

"And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness." Ex. 5:1.

6. What reply did Pharaoh make?

"And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." Verse 2.

7. What further statement did Moses and Aaron make, showing the urgency of the case?

"And they said, The God of the Hebrews hath met with us; let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God; lest he fall upon us with pestilence, or with the sword." Verse 3.

8. Had God told Moses to make this request?

"And they shall hearken to thy voice; and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, the Lord God of the Hebrews hath met with us; and now let us go, we beseech thee, three days; journey into the wilderness, that we may sacrifice to the Lord our God." Ex. 3:18.

9. Do you think that Moses expected Pharaoh to grant this request?

"And I am sure that the king of Egypt will not let you go, no, not by a mighty hand." Verse 19.

10. Then why was he directed to make it, and why did he ask that the people might be allowed to go and sacrifice, when they wanted complete deliverance? See note.

11. What did Pharaoh charge Moses and Aaron with doing?

"And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens. And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens." Ex. 5:4, 5.

12. What did he say was the reason that the people wanted to go and sacrifice?

"And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof; for they be idle; therefore they cry, saying, Let us go and sacrifice to our God." "But he said, Ye are idle, ye are idle; therefore ye say, Let us go and do sacrifice to the Lord." Verses 8, 17.

13. How were their burdens increased in consequence?

"And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying, Ye shall no more give the people straw to make brick, as heretofore; let them go and gather straw for themselves." "But he said, Ye are idle, ye are idle; therefore ye say, Let us go and do sacrifice to the Lord." "And the officers of the children of Israel did see that they were in evil case, after it was said, Ye shall not minish ought from your bricks of your daily task." Verses 6, 7, 17, 19.

14. After the Israelites had been delivered, what exhortation was given to them, based on their hard usage in Egypt?

"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, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm; therefore the Lord thy God commanded thee to keep the Sabbath day." Deut. 5:14, 15.

15. What were they told to remember in order that they might not be led to require their servants to work on the Sabbath? Verse 15.

16. For what purpose did God deliver them from bondage?

"And I say unto thee, Let my son go, that he may serve me; and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn." Ex. 4:23.

"And he brought forth his people with joy, and his chosen with gladness; and gave them the lands of the heathen; and they inherited the labour of the people; that they might observe his statutes, and keep his laws. Praise ye the Lord." Ps. 105:43-45.

17. What does this indicate?—*That they could not properly serve him in Egypt.*

18. What may we conclude from this fact, and Pharaoh's statement to Moses and Aaron that they made the people "*rest* from their burdens," and the exhortation in Deut. 5:14, 15?

NOTES

It is not in accordance with God's plan to punish any man, no matter how wicked he may be, without warning him, and giving him a chance to repent.

Therefore, although he knew that Pharaoh was so churlish and stubborn that he would not listen to reason, he did not begin to send judgments upon him at first, to force him to let Israel go, but sent a simple request instead. Thus his justice was manifested. In the demand, "Let my people go, that they may hold a fast unto me in the wilderness," an opportunity was offered to Pharaoh to recognize the God of Israel as the true God. It was, in fact, Pharaoh's chance for repentance. If Pharaoh had granted the simple request which Moses brought to him from the Lord, it would have indicated that he recognized the authority of God; and in that case he would have been

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willing to grant whatever else the Lord might demand.

From Ex. 4:23 and Ps. 105:43-45 we learn that the children of Israel could not serve the Lord in Egypt. In Deut 5:14, 15 we find special emphasis given to that portion of the fourth commandment requiring the man-servant and the maid-servant to rest, and the Israelite was told to remember that he had been a servant in the land of Egypt; also in Ex. 5:5 we learn that Moses and Aaron made the people "rest from their burdens." From these facts we may conclude that the Sabbath was one of the things in which they could not serve the Lord in Egypt; and when Moses and Aaron came with the message of God (Ex. 1:29-31) they attempted a reform, which only increased their oppression. The Israelites were delivered that they might observe the statutes of the Lord, including the Sabbath, and this place upon them an additional obligation to keep the Sabbath strictly as well as to keep all the commandments. Compare Deut. 21:17, 18.

"Back Page" *The Signs of the Times* 14, 22.

E. J. Waggoner

By a vote of 274 to 153, the Methodist General Conference voted to make the time limit of the pastorate five years instead of three.

Ninety per cent. of the inhabitants of the Fiji Islands are regular attendants at church. In Chicago the average attendance at church is a little over seven per cent. of the population.

This may be old, but it is worthy of being repeated several times a year:-

"Is your father a Christian?" asked the new minister. "No;" replied the boy, "he sings in the choir."

From the actions of a great many people who sing in choirs, one might naturally conclude that singing in the choir and being a Christian are necessarily two different things.

This is how a lady describes the "sermon" of one who was once a professed minister of the gospel but who is not an "apostle of humanity":-

"He preached just as I expected him to. We went asking for bread, and he gave us-not a stone-no, it was not 'hefty' enough-but, sawdust. It was about the 'same philosophy underlying all religions,' and how we should labor to bring all things into 'harmony'-that is, idol worship and Buddhism and Christianity. 'An idol is not a god, it is merely a word to express their idea of God,' etc. I could hardly sit in my sea. I just ached to get up in the pulpit when he had done, and say the first and second commandments."

We can heartily second every of the following from the *Advance*; we felt much the same way when we received the circular:-

"We have received an invitation to the 'Virginia Agricultural, Mechanical, and Tobacco Exposition,' in Richmond, June 10. On many accounts we would exceedingly like to be present and see what the New Old South is doing; but as for the tobacco exposition, we see every day such an 'enormous display' of it, from the poisoned little cigarette between the livid lips of the ragged, unkempt, scrawny, pinch-faced, prematurely old little boy of the street, up to the bigger fellow who has no better manners than to puff his smoke in the most crowded thoroughfares right into the faces of others, that we are not anxious to witness any further 'tobacco exposition.'"

The following item is significant. It indicates that when the Sunday-law advocates shall have gathered enough strength to put into execution their pet scheme of a national Sabbath, there will be none to stand in opposition to it except those whose faith in Jesus leads them to yield reverent obedience to all the commandments of God.

"The leading progressive Hebrews in this country are coming more and more to favor the substituting of Sunday in the place of their Sabbath, which comes on Saturday. Dr. Hirsch, of the Temple Sinai in Chicago, declares that he prefers preaching to men on Sunday, rather than to a handful of women on Saturday. He is said to have discarded his Saturday services altogether. The leading Hebrew congregations of New York have also added a Sunday service to their former Sunday-school."

"By the word of the Lord were the heavens made and all the host of them by the breath of his mouth." Ps. 33:6. By the word of the Lord the earth which he had created, "being overflowed with water, perished." 2 Peter 3:6; Gen. 6:5. And by the same word the heavens and the earth which are now, are "reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3:7. As surely as God once destroyed the earth by a flood, so surely will he again destroy it by fire. Yea, just as surely as the earth now exists, will it be destroyed, because the same word which brought it into existence has decreed its destruction. Let no one therefore say that "all things continue as they were from the beginning of the creation," nor imagine that the world will stand forever, simply because *he* doesn't see any prospects of its destruction.

Says the beloved disciple, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." 1 John 2:1, 2. The things which John wrote in order that we should not sin, are that the blood of Christ cleanseth us from all sin, if we but confess and forsake our sins. There is not and cannot be any stronger incentive to put away sin, than the knowledge of the infinite love of God in the sacrifice which he has provided for sinners. The knowledge of the free gift of God by grace, instead of leading to looseness, makes sin abhorrent. Yet God does not cast men off even if after coming to the knowledge of the truth, they fall into sin. He is still the propitiation for our sins, as well as for the sins of the whole world. What a wonderful love is the love of God!

In their earnest advocacy of the Sunday plank of their platform, some of the California Prohibitionists seem almost to have forgotten what has hitherto been supposed to be the chief aim of their party, namely, prohibition of the liquor traffic. It seems that when a man or a party gets its eye upon Sunday, that "venerable day" eclipses everything else, and the preservation of the "American sabbath" becomes the all-important thing.

Sabbath observance is a good thing, a very good thing indeed; but enforced rest on Sunday, or for that matter on any other day, is not Sabbath observance; and when it is secured at the expense of the consciences of thousands who devoutly observe another day according to the commandment of God, it is a positive evil. Sabbath-keeping is an act of worship, and as such, to be of any value must be voluntary, and can, of course, be only on the day that God sanctified.

At the Women's National Council, recently held in Washington, Mrs. Elizabeth Cady Stanton made a speech in which she made known the animus of the so-called woman's rights movement in the following words:-

"The time is not far distant when, if men do not do justice to women, the women will strike hands with labor, with Socialists, with Anarchists, and you will have the scenes of the revolution of France acted over again in this republic."

Like most of the Anarchists, Mrs. Stanton is a rampant infidel of the Ingersoll stamp, and it doesn't augur well for the welfare of the country when the movement which she champions shall succeed, that none of the Christian women who are associated with her, disavow the sentiments which she uttered. We make no further comment than to say that such language from one who was actually suffering a grievous wrong, would show its user to be thoroughly unfit to take any active part in a free Government.

In an article in *Our Day*, on "Woman as Preacher," Miss Willard says:-

"We stand once more at the parting of the roads; shall the bold, resolute men among our clergy win the day, and give ordination to women, or shall women take this matter into their own hands? Fondly do women hope, and earnestly do women pray, that the churches they love may not drive them to this extremity."

Professor Townsend, of New York, a prominent Methodist clergyman, advises women to knock only once more at the doors of the General Conference, and, if their signals are against disregarded, never to knock again, but to take the matter into their own hands. The *New York Christian Advocate* says concerning this thing:-

"Professor Townsend uses bold words. The church will be amazed at them. Our Methodist readers will naturally begin to inquire, 'Whereunto will the thing grow?'"

And well they may make such inquiry.

When the matter of keeping Sunday is under discussion we hear a great deal about apostolic example. Not that the apostles ever kept a Sunday, but it pleases the people to imagine that they did because *if* they did then there is strong presumptive evidence that we ought to keep Sunday too. But the following statements by the *Christ Union*, with which in the main very few people will

disagree, shows that apostolic example has actually no weight whatever with the people who say so much about it:-

"In the apostolic church baptism was church baptism was almost certainly not administered by sprinkling, probably by immersion, perhaps coupled with pouring, possibly by complete submersion. . . . Whether infants are proper subjects for baptism is a more serious question. There is no adequate reason to suppose that they were baptized in the primitive church, in that church baptism was a symbol accompanying personal confession of Christ."

And yet they sprinkle instead of baptizing, and sprinkle infants too, which shows that while most follow a wholly imaginary apostolic example in a matter which they are inclined to, they will pay no heed to the most obvious apostolic example in a matter which they have no mind to.

The law of God is the law of love. Said Moses, when rehearsing the law in the hearing of the people: "Hear, O Israel; The Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Deut. 6:4, 5. And in like manner the great Lawgiver had himself summed up the second table of the law saying: "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself; I am the Lord." Lev. 19:18. So, too, when one asked the Saviour: "Which is the great commandment in the law?" Jesus answered him not by giving a new law, not even by presenting the old law in a new form, but by simply quoting these precepts from the Old Testament. And Paul testifies: "He that loveth another hath fulfilled the law;" "for love is the fulfilling of the law." That is, he who loves is neighbor as he does himself, has fulfilled the law; for before anyone can have such love he must love God with all his heart, and in loving God with all his heart and his neighbor as himself he fears God and keeps his commandments which is the whole duty of man. Eccl. 12:13.

At a conference of Baptist, Congregational, and Methodist clergymen in South Framingham, Mass., week before last, it was voted to organize an Evangelical Alliance.

June 15, 1888

"Our Position Defined" *The Signs of the Times* 14, 23.

E. J. Waggoner

A man in Kankakee, Ill., writes to us that he has read everything in the line of Adventist literature, including the SIGNS OF THE TIMES, and says in regard to this paper: "I find three prominent features in your doctrine, but no clear proof to sustain them in the Scriptures. They are, salvation by keeping Saturday, unconscious state of the dead, and future probation."

We confess to a feeling of discouragement at the thought that there are probably very many people who read with as little thought or attention as this man does. Two of the three "prominent features" which he professes to find in the SIGNS OF THE TIMES, are and ever have been most persistently combated in it. We are not at all surprised that a man cannot find any Scripture authority for

the unconscious state of the dead, when he reads with so little care as to suppose that we hold to the doctrine of future probation or teach that men are to be saved by keeping Saturday. Perhaps a few plain words as to just what we do and do not believe on the points which our correspondent mentions, may serve to clear up the matter in the minds of others.

1. We believe that the seventh day of the week, commonly called Saturday, is the Sabbath of the Lord. We so believe, because the Lord himself has said so. "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God." Ex. 20:9, 10. When we have so explicit a declaration as that, our belief amounts to positive knowledge.

2. We believe that it is the duty of every man, woman, and child to keep this Sabbath of the Lord. Why? Because its observance is enjoined by the fourth commandment of the Decalogue, which was spoken by Jehovah from Mount Sinai, in words which shook the earth. Of this law the psalmist says that all of its precepts "stand fast forever and ever, and are done in truth and uprightness." Ps. 111:8. And Christ himself declared that "it is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17.

3. These statements grow out of the very nature of the law. It is not an arbitrary thing that the commandments of God have been so unalterably fixed; they cannot be otherwise, because they are the expression of the righteous character and will of God. Says God, speaking through his prophet: "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 forever, and my righteousness shall not be abolished." Isa. 51:6. And then, fixing beyond all possibility of mistake what the Lord means by *his righteousness*, he adds: "Hearken unto me, ye that know righteousness, the people in whose heart is *my law*." Verse 7. Thus we learn that the law of God is his righteousness; it is a transcript of his character.

That the law of God is his will is shown by the psalmist, who, speaking prophetically in behalf of Christ, said: "I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:8. And Paul said that the Jew knew the will of God, because he was instructed out of the law. Rom. 2:18. Now since God is one and unchangeable, it follows that if the Jew could find the will of God in his law, everybody else can, and that that will cannot be found anywhere else. It is from this fact that we know that everybody is in duty bound to keep the law of God, because all are under obligation to do God's will. And since the fourth commandment is a part of God's will, it follows that everybody is under obligation to keep the Sabbath of the Lord, which is the seventh day of the week.

4. But we do not therefore conclude that salvation comes through the keeping of Saturday. The fourth commandment is only one of ten, every one of which is of equal importance. Take the sixth commandment, for instance. None of the readers of the SIGNS OF THE TIMES will object to the statement that it is wrong for a man to take the life of another. Indeed, we apprehend that they will all take as strong ground on that subject as we do. There is not a church in the land whose doors would be open to receive a red-handed, unrepentant murderer. All

will agree that such a person could not enter Heaven. But do they therefore believe that if a man does not kill another he is sure of Heaven? that salvation comes through abstaining from murder? Not by any means; and they would be exceedingly indignant if anyone should make such a charge. They teach that a man must abstain from murder, stealing, lying, swearing, etc., but that this alone will not save his soul.

We believe and teach that the ten commandments, including the Sabbath commandment, are the rule of life. But we also believe and teach that all men are sinners, that no man can do anything to take away his sin, and that this can be done by the blood of Christ alone. We teach also, what we find plainly revealed in the Bible, that "Christ is the end of the law for righteousness to everyone that believeth" (Rom. 10:4); that "the just shall live by faith" (Hab. 2:4; Gal. 3:11; Heb. 10:38); and that "whatsoever is not of faith is sin." Rom. 14:23. This means that without faith in Christ no one can render acceptable service to God; that without Christ we can do nothing; that our utmost exertions would not of themselves gain salvation for us, but that we must be clothed with the righteousness which is by faith of Jesus Christ. Without faith in Christ, no man can even keep the Sabbath as it must be kept in order to be acceptable to God. Those only will be saved whose faith reaches up to the throne where Christ sits at the right hand of God, and brings his own perfect righteousness down to round out and make perfect their own feeble efforts.

Therefore we do not teach that a man is to be saved through Sabbath-keeping any more than he can be saved through refraining from swearing. But this does not imply that we are at liberty to break the Sabbath or to swear. There is a vast difference between teaching that a man is to be saved by keeping the commandments, and teaching that he cannot be saved if he breaks the commandments. We are saved by faith in Jesus Christ; but Christ saves us *from* our sins, and not *in* them. He is not the minister of sin.

5. As to the unconscious state of the dead, we do teach that. We have no space in this article to give extended proof, but will be content for the present with one text: "Put not your trust in princes, not in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; *in that very day his thoughts perish.*" Ps. 146:3, 4. With us, one plain, unequivocal statement from the word of God is as good as a thousand. It ought to be with everybody. More on this point will be given at another time.

6. As to future probation, probation after death or after the coming of the Lord, we have only this to say, namely, that it is a doctrine devised and promulgated by the devil, for the purpose of drawing souls to perdition. There is no doctrine that is more the doctrine of the devil than this one, and of all the doctrines of devils, we believe it to be the worst. We do not except Spiritualism, because the doctrine of future probation is Spiritualism. If anybody else can find any more emphatic language in which to condemn the doctrine of probation after death, we will heartily indorse it. We trust that no one will misunderstand our position on this subject.

We might quote Scripture texts by the score in support of all the statements that we have made; but we cannot be expected to give an exhaustive treatise on

theology in one short article, and this is amply long enough to let people know what we believe on these points. We shall soon give our readers more in detail the Scripture reasons why we believe concerning them as we do. W.

"Thoughts on Psalm 63" *The Signs of the Times* 14, 23.

E. J. Waggoner

"O God, thou art my God; early will I seek thee; my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary." Verses 1, 2. David had correct ideas of his relations to God. He says: "Thou art *my* God." Too many imagine that God is far off from them, and that they have to make some great exertions to arouse his interest in them. They forget that God is "not far from every one of us; for in him we live, and move, and have our being." They forget that God has sought us, and is anxiously waiting for us to seek him. They imagine that God is like a man, holding off those who have done him a wrong, and refusing to be reconciled. They forget that "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8), and that "God was in Christ, reconciling the world unto himself," and that to his ministers he has committed the word of reconciliation, who in Christ's stead beg of sinners, "Be ye reconciled to God." 2 Cor. 5:19, 20.

Many people remain at a distance from God, because they forget, or have never heard, that he has proclaimed himself "the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression and sin." Ex. 34:6, 7. "The Lord is merciful and gracious, slow to anger, and plenteous in mercy." Ps. 103:8. "He is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Peter 3:9. So willing is he to forgive, that when men seek him, turning from their wicked thoughts and actions, "he will multiply to pardon." Isa. 55:7, margin. And so abundant and efficient is his mercy toward them that fear him, that though their sins be as scarlet, "they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18. Why will not men let the goodness of God lead them to repentance. What more could he have done than he has done?

"Early will I seek thee." David knew that that was the time to seek the Lord. "Those that seek me early shall find me." Is not this an indication that, if seeking the Lord is put off, he may not be found? Isaiah says: "Seek ye the Lord while he may be found." Then there will be a time when he may not be found." "Now is the accepted time." True, this refers to the gospel age, but it is literally true. We have known men, in this age when the gospel is preached, who could not find the Lord. They had once felt the strivings of the Spirit, but now they could feel no interest in divine things. They would acknowledge the truth of God's word, but they were indifferent to it. *Now* is the time when the Lord may be found, just now while you feel that the husks of sin, "the beggarly elements of the world," are unsatisfying food. Do not stifle the slightest conviction; "quench not the Spirit." Says Jesus: "Him that cometh to me I will in nowise cast out." John 6:37.

But it is not sufficient to simply seek early; some start to seek the Lord, but have not a desire sufficiently to make them persevere. Said David, "My soul thirsteth for thee, my flesh longeth for thee." He felt that he must have God. He could not be satisfied without God. When a man feels that way, he gets what he wants. Says Christ, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Matt. 5:4. The trouble too often is, that, instead of having an intense desire and longing for righteousness, we are simply passively willing to have righteousness. We ask the Lord to help us overcome some sin, with a mental reservation that we may indulge in it now

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in a while. We don't like to say, "I *hate* the sins that made thee mourn." "Hate" seems to strong a word; we still cherish a secret love for the sin. We want (so we think) to be righteous, and yet we feel loath to part with that darling sin. That is very far from hungering and thirsting after righteousness. Such half-way desire will never result in anything except final defeat. But when the mind is fixed upon Christ; when he is to the soul "the chiefest among ten thousand," the one "altogether lovely;" when to be like him is the one absorbing desire; when the thought of being like Christ makes "the pleasures of sin" pale into insignificance,- then will he be found. To such the promise is,

"They shall be filled." Think of that. How much righteousness does that imply? Here is the definition of "fill;" "To make full; to supply with as much as can be held or contained; to put or pour into till no more can be received; to occupy to the whole capacity of." Now that doesn't leave any room for anything else. When a man is "*filled* with the fruits of righteousness," there isn't going to be any wickedness cropping out. Such a one "keepeth himself, and that wicked one toucheth him not."

But is such a condition possible? Let us see. Paul told the Ephesians that he prayed to God, "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. 3:16-19.

Do you know anyone who has realized the answer to that prayer? Such a thing must be possible, for Paul prayed for it, and he says that God is "able to do exceeding abundantly, above all that we ask or think, *according to the power that worketh in us.*" Ah! that's the secret. There is some power working in us that is stronger than we. "That Christ may *dwell* in your hearts." Well, Christ was unsullied by the strongest of Satan's temptations, and if he *dwells* in our hearts, why may we not likewise repel all of Satan's advances?

Says 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. No man has strength to resist the devil, but with Christ to strengthen him he can do all things. "This is the victory that *overcometh* the world, even our faith." 1 John 5:4. Not the victory

that makes a feeble effort to overcome, and fails; but the victory that does overcome.

What has been done may be done. Zacharias and his wife Elizabeth "were both righteous before God, walking in all the commandments and ordinances of the Lord *blameless*." Luke 1:6. Enoch "walked with God;" and two cannot walk together except they be agreed. Moreover we have the Lord's own testimony concerning Job that he was "a perfect and an upright man, one that feareth God, and escheweth evil." It is true that there was "none like him in the earth;" but the fact that there was one such man shows that there might have been more; and if there *might* have been more, there *ought* to have been more.

Let it be remembered, however, that this is not a gift suddenly bestowed, but is the result of constant, progressive work. Says David: "My soul followeth hard after thee." Ps. 63:8. It is not enough simply to seek the Lord early, or even to hunger and thirst after him, unless it is kept up. "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." Titus 3:8. Such a state of righteousness is progressive. "And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ." Phil. 1:9, 10. "The path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18. The Christian can never arrive at a place beyond which there is nothing. Stereotyping is a thing that is not done in Christian experience. The Christian must "act in the living present," and not think to live on past experience.

As a matter of course, walking with God produces humility. "Behold, his soul which is lifted up is not upright in him." Hab. 2:4. When a man becomes satisfied with his condition, he ceases to hunger and thirst after righteousness; he ceases to follow hard after God, and consequently he becomes empty. Notwithstanding Job's perfectness, when God revealed himself to him in an especial manner, he said: "I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself." Job 42:5, 6. The nearer one gets to God, the greater will seem the contrast between God and himself. That time can never come. "To see thy power and thy glory, so as I have seen thee in the sanctuary." That is what David longed for. He had been at times wonderfully impressed, during the service in the sanctuary, with the power of the love of God. He had been greatly blessed. Now he wanted to see the Lord just as he had seen him in the sanctuary. He believed that a person might enjoy just as much of the blessing of God while about his daily business, as when in church. How was it with Daniel? He was prime minister of the kingdom of Babylon, with all the burden of the business of that mighty empire upon him, yet while he was in the palace, doing "the king's business," he received a vision from God. See Dan. 8:1, 2, 27. He did not allow business cares to separate him from God. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Rom. 15:4. For what purpose was it told what Daniel was doing when he had that vision, except that we might learn that it is possible to "walk with God," and to have close

communion with him, even when burdened with business cares. Daniel had learned to cast his care on the Lord. When a man has learned that, he can say,

"Because thy loving-kindness is better than life, my lips shall praise thee." He can't help praising the Lord. "Thus will I bless thee while I live; I will lift up my hands in thy name." Yes; "they will be still praising thee."

"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.

Continual remembrance of God must result in praise and thanksgiving; and praise to God is a powerful help in overcoming. Says David: "So will I sing praise unto thy name forever, that I may daily perform my vows." Ps. 61:8. Meditation upon God reveals his goodness, and this calls for praise; praise is but an expression of confidence in God "and this is the victory that overcometh the world, even our faith." W.

"Significant Resolutions" *The Signs of the Times* 14, 23.

E. J. Waggoner

We give the following resolution, comments, and all, just as we find it in the Chicago *Advance* of May 24:-

"The millennium is coming. At a large Catholic mass-meeting held in the Nineteenth Ward of this city last Sunday afternoon the following resolution was enthusiastically adopted by a rising vote:-

"*Resolved*, That the Catholic people of this parish and the Catholics of the entire city are of one heart and mind, and in full accord with their brethren of every religious denomination-with all decent, self-respecting, order-loving citizens-in denouncing and insisting that the whisky-shop and saloon shall not be permitted to offend public decency in front of the churches dedicated to the worship of God, nor alongside our schools to contaminate and imperil the innocence of our children. And we, moreover, believe that we have the right to claim protection from the same unwelcome intrusion in residence neighborhoods from the pest which threatens and menaces our home, peace, and property interests.'

"The meeting then demanded that the saloons should be closed at least during the hours of worship on Sunday, and also that the alderman of the ward should either vote to keep the saloon away from the church and school or resign. This pronounced action is largely due to the good work done by the *Tribune* in calling attention to the fact that the nineteen Catholic aldermen always vote on the side of the saloons."

Now we know just what is necessary to the ushering in of the millennium, according to the *Advance*. It is to have Catholics, unite with Protestants in "*demanding*" that the saloons shall be closed "at least during the hours of worship on Sunday." Truly that will be a glorious millennium! It will be akin to the time in the Dark Ages when the Catholic Church had supreme control, when, as Lea in his "History of the Inquisition" so tersely puts it, "society, as long as it was

orthodox and docile, was allowed to wallow in all the wickedness which depravity might suggest. The supreme object of uniformity in faith was practically attained, and the moral condition of mankind was dismissed from consideration as of no importance." It was so in the days when the Jews made void the commandment of God by their traditions. They tithed mint, and anise, and cumin, but neglected the weightier matters of the law.

Yet in the face of such declarations as the above, people ask us to believe that the effort to enforce Sunday liquor laws is solely a temperance movement. We trust that the unprejudiced, thinking persons will not think us very obtuse if we say that we can see in it nothing whatever but a scheme to compel people to attend church for want of any other place to go. The saloon is becoming too formidable a rival of the church, and therefore it must be suppressed. It seems almost uncharitable to intimate such a thing, but they leave us no alternative; church zeal and determination to have Sunday observed at all hazards form ninety-nine one-hundredths of the so-called temperance enthusiasm to-day.

"An Important Question" *The Signs of the Times* 14, 23.

E. J. Waggoner

On one occasion Jesus said to the Jews, "What think ye of Christ?" This is a question that may well be addressed to every person. A great deal depends upon the answer that is given to it. The one who thinks of Christ as a mere man, has not the slightest knowledge of him. He might as well deny that there is or ever was such a person as Christ. The one who regards Christ as more than man, as one of the angels, does not know him either, since Christ has "by inheritance obtained a more excellent name than they," Heb. 1:4. The one who regards him as one of God's creatures to whom power was delegated as representative of God, has not yet such a knowledge of him as will make him partaker of the divine nature. But he who can say with all his heart, "Thou art the Christ, the Son of the living God," who regards him in his earthly ministry as God manifest in the flesh, has such a knowledge as will enable him with all confidence to lay hold on the hope set before him. Whoever has not this knowledge, should obtain it; and he who has it should not rest content, but should "grow in grace, and in the knowledge of our Lord Jesus Christ."

"The Commentary. Review and Temperance" *The Signs of the Times* 14, 23.

E. J. Waggoner

NOTES ON THE INTERNATIONAL LESSON.

(June 24.-1 Cor. 8:1-13.)

In this lesson there are several points noted for review, only one of which we wish to notice. It is called "The Atonement on the Cross." When we say that this is a mistaken idea, and that the atonement was not made upon the cross, some may think that the statement is almost equivalent to a denial of the Bible; but we beg then to hold their decision in reserve until they read farther. The Bible

nowhere states that the atonement was made on the cross, and we think that we can very readily demonstrate that it was not then made.

In the first place we wish it to be remembered that the Jewish tabernacle and temple service was a type of Christ's service in the real work of taking away sin. The victims that were brought to the altar and slain, could not take away sin, but were simply types of the Lamb of God, who alone can take away the sin of the world. This needs no argument, as it will be conceded by everybody. Now we ask, Was an atonement made for the sins of any man, at the time when he brought his offering to the priest, confessing his sins upon it? The answer must be, No, since the tenth day of the seventh month was the day of atonement for the whole congregation. If an atonement had been made in the case of each individual, when he confessed his sins, then there would have been no necessity for a general day of atonement. Whenever a man brought an offering, and confessed his sins, he was forgiven, but the atonement was not then made, even in figure.

We come then to the day of atonement. The sixteenth chapter of Leviticus contains a description of this event. After the high priest had made an atonement for himself, he was to take one of the two goats that had previously been selected, and proceed as follows:-

"Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat; and he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel." Lev. 16:15-17.

From these verses we learn that the atonement for the people was made *in the sanctuary* with the blood of the goat that had been slain outside the sanctuary. The atonement was not made when the victim was slain, but was made afterwards with its blood, which was taken into the sanctuary for that purpose. Now those priests served "unto the example and shadow of heavenly things" (Heb. 8:5), and, therefore, from the figurative atonement we must be able to trace the real. In the one sacrifice of Christ, all the daily sacrifices, and the sacrifices of all the yearly atonement days, found their complete fulfillment. Christ was offered "once for all." But since in the figure the atonement was not made when the offering was slain, but was made with his blood afterwards, so it must be in the reality. The death of the offered victim was only the preparation for the atonement; it furnished the means by which the atonement could be made; and as in the figure the blood was taken into the sanctuary, in order to make the atonement, so Christ has entered into the holy places in Heaven, with his own blood to make an atonement for his people. We cannot here go into the particulars of the atonement, but can merely show that the atonement was only begun and was not completed on the cross.

If it were true that the atonement was completed on the cross, then the doctrine of election and foreordination as taught by the ultra-Calvinists, or else universal salvation, would necessarily be true. There would be no escape from one or the other. For if the atonement were made and completed on the cross, then nothing that anybody can do can change his condition as there fixed. It must necessarily follow that those for whom the atonement was made cannot fail of salvation, and that those for whom it was not made cannot obtain salvation, no matter what course they pursue. But nobody can really believe this doctrine, no matter what his printed creed may say; and so many have gone over to the other logical extreme, namely, that everybody will be saved. We say that this is a logical conclusion from the premise that the atonement was made on the cross; for since Christ died for all, it necessarily follows that if the atonement was made when he died, all must be saved. But we need not adopt either of

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these conclusions. Christ died in order that whosoever believeth in him should not perish, but have everlasting life. Whosoever will may come and find pardon for his sins, and have them finally blotted out.

The remaining portion of the lesson, which headed "Temperance," is the eighth chapter of First Corinthians. It is rather farfetched for a temperance lesson, and in fact cannot justly be made to serve in any way as a temperance lesson; for in this chapter Paul shows the necessity of abstaining from a thing that is in itself perfectly harmless, in order to avoid injuring the conscience of some weak brother, while intoxicants should be let alone, not because some weak brother may take license from our example, but because they are in themselves injurious. They can produce nothing but harm, no matter what may be the conscience of the man who indulges in them. Since this is not primarily a temperance chapter, we shall simply make a few comments upon it of a general nature.

"Knowledge puffeth up, but charity edifieth." To edify means to build up. So the text really means: "Knowledge puffeth up, but charity buildeth up." There is a vast difference between being puffed up and being built up. We must not understand that the apostle means to depreciate knowledge, but that he wishes to show that knowledge alone will not amount to anything. Read what he says in 1 Cor. 13:1, 2: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." Such a person would be puffed up, and might, like a drum, make a great noise, and many people might therefore think him to be of great importance, but he would lack solidity, and be in reality nothing. From the apostle's statements we must conclude that knowledge which does not have true charity as a basis, is a worthless thing. It serves simply to puff up, to glorify the possessor, but not to build up anything.

But charity builds up. Why? Because charity is "the bond of perfectness;" it is "the fulfilling of the law." Our minds naturally revert to the words of Christ at the close of the sermon on the mount: "Therefore whosoever heareth these sayings

of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." Matt. 7:24. The sermon on the mount was simply an expansion of "the law and the prophets." Those who heed Christ's words will keep the law, and will consequently build up a perfect character. They will have rock foundation, and the pillars of their super-structure will be the pillars of truth. It has been said that "a little learning is a dangerous thing;" as a matter of fact, any learning, little or great, is a dangerous thing, unless it is the wisdom that cometh from above which is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." James 3:17. See also 1 Cor. 13:4-6. And this is the wisdom which comes from obedience to the commandments. W.

"Suggestions for Quarterly Review" *The Signs of the Times* 14, 23.

E. J. Waggoner

LESSON 26.6 SABBATH, JUNE 30

1. Give a brief Bible description of the character of Abraham.
2. What was the foundation of Abraham's righteousness?
3. Tell how Abraham's faith was tested.
4. What made this such a test of his faith?
5. How did Jacob come to leave his father's house?
6. Relate the dream which he had while on his journey.
7. What vow did he make?
8. Give proof that it is right for us to make such vows.
9. Where is this narrative recorded?
10. Relate the circumstances of Jacob's wrestling with the angel.
11. Who was the angel?
12. What was the cause of Jacob's importunity, and what did he receive?
13. For what purpose was this narrative recorded?
14. What led to Joseph's being sold into Egypt?
15. How did he suffer there, and what for?
16. What subsequent position did he occupy?
17. What was the real cause of Joseph's prosperity?
18. Show how God overruled the purposes of wicked men for good.
19. How did the Israelites come to settle in the land of Egypt?
20. After they became very numerous, what was done to them?
21. Tell how Moses was fitted for the work of delivering the people.
22. Relate the circumstances of his call to return to Egypt to deliver Israel.
23. What was God's special object in delivering his people?

NOTES

Character is what a man is; reputation is what others say that he is. What Abraham's reputation was among the heathen with whom he dwelt we are not

informed; but we are told in so many words (Gen. 15:6) that the Lord counted him righteous; not because Abraham had never sinned, and was perfect in himself, but because of his faith. All have sinned (Rom. 5:12), and Abraham was no exception to the rule, but he "believed in the Lord," and his faith was counted "unto him for righteousness;" that is, his sins were forgiven and the righteousness of Christ was imputed to him.

Faith was the foundation of Abraham's righteousness, as indeed it is of all righteousness. The apostle tells us (Heb. 11:6) that without faith it is impossible to please God; but we know that God is pleased with righteousness, and with those who are righteous; therefore, without faith it is impossible to be righteous. And this is just what the Saviour meant when he said: "He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." John 15:5.

But these words of our Saviour suggest another thought, namely, that being merely justified for past transgressions is not enough; the man who is justified must, if he would retain his justification, abide in Christ by a living faith. This is aptly stated elsewhere by the same apostle who recorded the words of our Saviour just quoted. He says: "He that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2:6. There must be a growth, a development; the Christian must bring forth fruit. Paul tells us (Gal. 5:22, 23) what some of these fruits are, and in 2 Peter 1:9 we are assured that "he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." The professed Christian who is not giving all diligence to add to his faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity, may well doubt the genuineness of his faith.

Bible faith is not simply a passive belief of the declarations and promises of God, but it is an active, living principle which permeates the whole being, rules the life, and incites its possessor to action. We know that Abraham's faith was of this character, for the Lord himself said to Isaac: "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:5. And the apostle James says, "Faith, if it hath not works, is dead, being alone." Jas. 2:17. In proof of this proposition the apostle cites the case of Abraham, thus: "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?"

The apostle does not teach that works can by any means take the place of faith, but that real faith will work. Abraham obeyed God because he had faith; and in the very act of obedience his faith was strengthened. This is well explained by these words of the apostle John: "Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John 3:21, 22. It is thus that "by works was faith made perfect" in the case of "the father of the faithful." And it is thus that faith must be perfected in each one of our cases. Faith is implicit trust in, or confidence towards, God; but if our hearts condemn us, as they certainly will if we are living in sin, we cannot

have this confidence, and consequently no true faith, but, like the devils, we also will believe only to tremble.

"Back Page" *The Signs of the Times* 14, 23.

E. J. Waggoner

Here is an item clipped from *America*, which ought to stop some of the glorification of high license by professed temperance reformers:-

"A prominent liquor dealer of Chicago complained the other day that the license was not high enough. 'If it were only \$5,000,' he said, 'all the cheap shops would be closed, and the higher-class places would be benefited.'"

Strangely enough, the paragraph from which this was taken contained a plea for high license!

Two National Political Conventions have already met, done their work, and adjourned. The Prohibitionists assembled at Indianapolis declared in favor of women's suffrage and a Sunday law, and nominated Gen. Clinton B. Fisk, of New Jersey, for President, and John A. Brooks for Vice-President. The Democratic Convention at St. Louis nominated Grover Cleveland for President, and Judge Thurman, of Ohio, for Vice-President.

It seems that the Anti-Poverty Society is becoming an Anti-Pope Society. A few days ago Dr. McGlynn spoke to more than 1,500 people, most of whom were Catholics, on the "Pope in Irish Politics." His denunciations of the Pope received with cheers. Not content with repeating the common saying, "All the religion you please from Rome, but no politics," he went farther, and said that "what is true in religion comes from God, and not from Rome." Although this is Protestant doctrine, Dr. McGlynn and his followers are a long way from being Protestants.

We are glad to see a protest in the New York *Observer* against applying the title "his Holiness" to the Pope. Is quite common to see him referred to in that manner, not only in secular journals, but also in Protestant papers. The title sometimes appears in these columns, and quotations from other journals, but we never use it. Even when we see it in our columns and quotations from others, it makes us feel as though we were guilty of sacrilege in so degrading the word "holiness." As a representative of the power designated in the Scriptures as "that Wicked," and "the man of sin," "his wickedness" would be a much more appropriate title to give the Pope.

In his address to the National Reform Convention in Philadelphia, Rev. J. A. Wylie said that Sunday laws cannot be oppressive, since they bind all alike, and make no discrimination in favor of any. This he illustrated by saying:-

"Like the pressure of the atmosphere of the human body, no injury is produced, because all parts are affected alike. In regard to those who observe some other than the first day of the week as a day of sacred rest, the law should not prohibit this, and if their consciences require that they should observe a different day, they may thank the law which secures to them an additional Sabbath every week."

But what becomes of his figure concerning equal pressure of the air? He must have forgotten that. So long as the air presses equally on every portion of the

body, there is perfect ease; but just let one portion of the body be subjected to double pressure, and there will be a continual sense of discomfort. To one who should complain because he was subjected to double pressure, the National Reformers would say, "You ought rather to thank the man who has secured to you twice as much air as other people have." He would doubtless fail to appreciate the kindness, and would prefer to take his air just as the Lord provided it for him, without having it tampered with by man. So long as men have Sabbath laws as God fixed them, there is no an equal pressure; but when they attempt to improve upon his plans they make trouble.

A private letter received a few days since at this office brings the welcome intelligence that Brother A. LaRue has reached Hongkong, China, in safety after a pleasant voyage of forty-two days from Honolulu, H.I. At the date of writing, May 6, Brother LaRue had not yet commenced work, having but just secured suitable room; but being well supplied with publications, and, above all, being fully imbued with the spirit of the message, he has doubtless entered upon his work long ere this. Indeed, he began his work long before he reached land, and so faithfully did he perform it that the mate of the vessel accepted the truths of the Third Angel's Message, and is now keeping the Sabbath. May the blessings of the Lord of the harvest attend Brother LaRue in his foreign field.

At a meeting held by the common council of the city of Kankakee, Ill., May 14, the following ordinance was passed, which was approved by the mayor, May 21:-

"Whoever shall, on Sunday, keep open, or permit to be kept open, his or her place of business, or shall do any work, or pursue any occupation, within said city (except as otherwise provided), shall, on conviction thereof, be fined not less than two dollars nor more than twenty-five dollars for each offense; *Provided*, that this section shall not be applicable to cases of necessity or charity, nor to hotels, eating-houses, livery stables, common carriers of passengers, or drug stores; nor to butcher shops being kept open to the hour of nine o'clock A.M. of said day."

The effort to pass a State Sunday law in Illinois failed, and whether the city ordinance would amount to anything in the face of that failure, we do not know; but it serves to show the tendency to enact iron-clad Sunday laws.

We would again call attention to the pamphlet containing the Sabbath-school lessons for the last half of this year. It is now printed, and orders can be filled to any extent as fast as received. The pamphlet contains three-fifths more matter than the one containing the lessons for the first six numbers of the year. This increase is due to the notes that have been prepared for the lessons, which the student will find a great help to him in learning the lesson. When we say that this pamphlet will be much more helpful than the other, we are sure that none who use it will fail to secure this. At least every officer and teacher ought to have one. To those who are traveling constantly, it is a necessity, for without it they could not keep track of the lesson so as to join in the recitation wherever they may be. Send in your orders to Pacific Press. Price per copy, fifteen cents.

In the *Christian Union* of May 31 there is a short editorial concerning the case of Dr. Woodrow, who has been under trial for teaching that evolution is not inconsistent with the teaching of Scripture. In that editorial occurs the following

passage, which, to say the least, is peculiar, as coming from a professedly religious journal:-

"One thing seems to us very clear. When we reflect that the traditional doctrine of the fall of man is directly inculcated only in two passages of Scripture, if there-the fifth chapter of Romans and the third chapter of Genesis-that the first passage is a parenthesis which is of doubtful interpretation and might be omitted entirely without interfering with the apostle's argument, while the second is regarded by many of the ablest Hebrew scholars as a poem or allegory, is quite evident that the prosecutors of Dr. Woodrow are lifting up the doctrine of the fall into a position, which it does not occupy in Scripture, and are giving it a prominence and importance for which they can find no warrant in revelation, however they may be supported by traditional theology or ecclesiastical authority."

We can't imagine what kind of gospel Dr. Abbott preaches; for if man never fell, he certainly doesn't need salvation. Aside from the tendency to minimize the authority of Scripture statements, which appears in the extract, the thoughtful reader will see in it doctrine very closely allied to Spiritualism. Christianity without the doctrine of the fall, is Christianity without Christ, and that is paganism. It is the indorsement of the line by which Satan induced Eve to disobey God, telling her that instead of falling she would rise to a more exalted position. It is just such teaching as that of the *Christian Union* that is preparing the way for the almost universal adoption of Spiritualism.

"Good News for Pitcairn" *The Signs of the Times* 14, 23.

E. J. Waggoner

The following is from the Philadelphia *Record* of May 23. We know that many of our readers will be interested to learn that there is so good a prospect of direct communication with the good people of Pitcairn:-

"The clipper ship, *Josephus*, now lying at the old navy yard wharves, is bound to Pitcairn Island, the home of the descendants of the mutineers of the English ship *Bounty*. She will first proceed to San Francisco, where she will discharge the cargo now on board and take a lot of dry goods and cattle, the gifts of Captain Knowles, a retired whaler, who, while master of the ship *Wildwave*, was wrecked on one of the outlying reefs near Pitcairn, and with difficulty reach the latter Island with \$26,000 in gold. This he eventually saved with the assistance of the islanders, and delivered to the owners of the ship. Recently, while on the passage to the city from California, he stopped off the island, where he was visited by twenty-five men and women, who reported that there are one hundred and fifteen souls at Pitcairn. The *Josephus* will take from this city many valuable presents, which have been donated by prominent citizens from the different parts of the United States, to be delivered by Captain Rogers to the islanders. When the *Josephus* was thirty days out from San Francisco bound toward Philadelphia the island was first seen. In a short time the vessel was boarded by the islanders. As the natives were religiously inclined, and worship on the seventh day of the week, no business was done until after six o'clock, when their Sunday ended,

after which they brought on board oranges, bananas, pine-apples, and water-melons, with sufficient eggs and fowls to last the vessel to her port of destination. About one year ago the islanders adopted the doctrine of the Seventh-day Adventists, which form of worship now prevails there exclusively."

June 22, 1888

"Spiritualism and Romanism" *The Signs of the Times* 14, 24.

E. J. Waggoner

Though not generally recognized, it is nevertheless a fact that Spiritualism and Romanism are but different phases of one gigantic system of error. Both are paganism, the former pure and simple, while the latter has a slight admixture of formal Christianity. They are, however, equally antichristian, for the one absolutely denies Christ, while the other gives to the Virgin and to the "saints" the honor which belongs alone to Christ. Both are alike dependent, also, for their very existence upon the doctrine of the natural immortality of the soul; and as is shown by the following quotations from the *New York Observer*, of May 10, the conscious state of the dead is alike their sole stock and trade:-

"Spiritualism enthralls many by its claim to have communication and association with the departed loved ones. Romanism claims to relieve the sufferings of departed loved ones by masses and labors. This degradation of Christianity is not at all realized by those brought up in Protestant communions. The *Catholic Mirror*, one of the most intelligent Romanist publications in this country, has an editorial urging attention to the Pope's encyclical which calls for a special mass for the dead on the grandest scale possible in honor of the Jubilee. It says that after death 'we lose power to contribute to our own salvation' and are 'thrown upon the charity of those who are left behind;' and this religious newspaper thus concludes: 'It is for this reason that the church never ceases to offer a share of the merits due to every voluntary good work and prayer for the suffering souls of her children in purgatory; and it is for this reason that our Holy Father bids the faithful to unite in a special service offered up for the satisfaction of God's justice in behalf of the departed, that they may enjoy a share of the blessings and graces so abundantly showered upon the church and the faithful at this time.'

"No Scripture-taught Christian believes that those who die in the Lord are 'thrown upon the charity of those who are left behind.' What a caricature of the church is that organization which teaches that good works, prayers, and money of the living, can be used as 'the satisfaction of God's justice' in behalf of the dead. But this superstitious idea of helping out of suffering deceased loved ones and others, and ourselves when death has taken us away, serves to comfort many a deluded heart. Like Spiritualism, it takes advantage of strong natural instincts to secure faith in preposterous claims. It is both dangerous and degrading.

"For one dollar the Bishop of Montreal offers a share in the spiritual advantages of more than ten thousand masses, nearly a half million communions

and ways of the cross, more than a half million rosaries. This is doubtless a very small share, but it is promised to do something at least, however small, to lessen the torments of posthumous suffering on account of sin. This gives but a faint idea of the boldness in which this matter is dealt with by the priests."

"The Law of the Sabbath" *The Signs of the Times* 14, 24.

E. J. Waggoner

The *Christian Nation* of June 6 contains an extract from a characteristic address on National Reform, by the Rev. M. A. Gault. In that speech he professed to show that the Bible contains all the laws necessary for the government of any nation. Taking the "United States of Israel" as the "model republic," he pointed out the making and ratification of the Constitution, the formation of "Congress," etc. But the thing which specially interested us was this:-

"The law for the keeping of the Sabbath is defined in Exodus 20:8-11."

Now since Mr. Gault was describing the model of the National Reform Government, and since he and his followers are just now actively engaged in trying to secure a "Sabbath" law as the basis of that Government, we may profitably examine the "law for the keeping of the Sabbath," to see if they are now acting in harmony with it.

The bill which they are trying to get through Congress is designed to promote the observance of the first day of the week as a day of religious worship and rest. The day which they expect to have kept by everybody, when they establish their reformed government, which is to be a republic ruled by a king-a monster-is Sunday. But the law by which they will try all violaters of the national rest day, will be, according to Mr. Gault, the fourth commandment. That commandment reads thus:-

"Remember the Sabbath day, to keep it holy. Six days shalt thou labour, 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.

From the commandment itself we learn that it was not the Sabbath institution that was blessed, but *the Sabbath day*, literally, the day of the Sabbath. The commandment also declares that Sabbath is the name of the seventh day. The seventh day is the Sabbath, because that in it the Lord rested. Turning to the record of creation, to which the commandment refers, we find again that it was not merely the Sabbath as an institution, that was blessed, neither was it an indefinite Sabbath day, but *the seventh day*. "And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2:3.

So the Sabbath of the fourth commandment is the seventh day. The seventh day of what? The seventh day of the week, as a matter of course. There is no

other period of time the days of which can be designated by number without naming the period. Try it, and see. Suppose you design to go to start on a journey on the seventh of August. A friend asks you when you are going, and you tell him that you will start on the seventh day. He will at once conclude that you are going to start on Saturday. If you tell him no, he will not know what you mean. The week is composed of seven days. Each of these days is designated by a certain number. In the Bible they are always named by number. To the seventh day is given the name Sabbath. Indeed, it is utterly impossible for an unprejudiced person to read the fourth commandment without saying at once that the seventh day of the week is the Sabbath. The idea that "the seventh day" of the commandment refers to the seventh day from any point at which a person may choose to begin to count, is of modern date, invented as an excuse for keeping Sunday instead of the Sabbath.

If, however, more is required on this point, we have an inspired comment. Luke tells us that the day on which Christ was crucified was the preparation, the day before the Sabbath; that the women who followed to see where Jesus was buried, "returned, and prepared spices and ointments; and rested the Sabbath day *according to the commandment*." And then, very early in the morning of the first day of the week, they hastened to the sepulcher, bearing the spices which they had prepared to anoint Jesus. See Luke 23:54-57; 24:1.

Now there are but seven days in the week, so that the day before the first day of the week must be the seventh day of the week. Therefore the women rested on the *seventh day of the week*, and this was the Sabbath day "according to the commandment." So we are sure that the fourth commandment enjoins the observance of the seventh day of the week. There can be no avoiding this conclusion. Any judge would decide that one who keeps the seventh day of the week has fully complied with the requirements of the law of the Sabbath, because it is a legal axiom that the words of a law must be taken in their usual and ordinary acceptance.

Therefore if the National Reformers shall take the fourth commandment as the Sabbath law for their reformed government, the only law-abiding citizens of that government will be the ones who keep the seventh day of the week. We shall carefully treasure this saying of Mr. Gault's for future reference.

It is possible, however, that Mr. Gault and his associates will utterly ignore the plain intent of the commandment as given by the Lord, and will claim to be divinely commissioned to interpret the law, and will fall back on the seventh-part-of-time theory. If they will only be consistent in that interpretation, it is most certain that the observers of the seventh day of the week will never come in conflict with their government, for to keep the seventh day is to keep a seventh part of time. On this point there can be no question. The seventh day of the week is a seventh part of time just as much as is the first day. So, allowing that the commandment enjoins the observance of one-seventh part of time, merely, seventh-day people are still the strictest commandment-keepers, for as a general thing they keep the seventh day more strictly than others do the first day. Let this thought be fixed in mind. If the fourth commandment is taken as the law of the Sabbath in the National Reform mongrel government, and if it be held that that

commandment enjoins the observance of simply one-seventh part of time, without specifying which seventh, then each man will be at liberty to decide for himself which day he will keep; and all that the officers of that government can do will be to require that everybody shall keep some day. This will be a hardship to some, but it will not affect those who observe the seventh day.

But it is possible, and most probable, that the National Reformers will want uniformity. They will not be satisfied to leave people free to do as they please in matters purely religious, for the foundation-stone of the National Reform movement is selfishness,-the idea that because the National Reform leaders believe a certain thing, everybody else must be compelled at least to act as though they believed it too. So they will decide, in accordance with the law which they are now trying to have enacted, that everybody must keep Sunday, the first day of the week. Still they will adhere to their statement that they are acting in harmony with the fourth commandment, which they have taken as their only Sabbath law. In that case seventh-day people will have a very simple line of defense. When arraigned for violating the human enactment requiring the observance of the first day of the week, they will reply that, according to their most honorable judges, the National Reformers, they have strictly complied with the law requiring them to observe Sunday. And when asked how they can make that appear, they will reply something as follows:-

"You, honorable sirs, have taken the fourth commandment as the Sabbath law for this nation; you claim to be yielding strict obedience to its requirements, and we are bound to believe your statement. Yet that commandment emphatically and unequivocally designates the seventh day of the week as the Sabbath, while you keep the first day of the week. We do not know by what hocus-pocus you accomplish this wonderful feat, but simply accept the fact; and we respectfully submit that if you who observe the first day of the week are keeping God's commandment which requires the observance of the seventh day of the week, we, by the same token, have, by keeping the seventh day of the week, conformed to *your* commandment as loosely as you interpret God's commandment, unless you set yourselves and your commandment above God and his commandment."

If there is any fault in any of this reasoning, we shall esteem it a great favor if some of our National Reform friends will point it out to us. We want them to be very explicit, and not indulge in generalities, or we may miss the point. We cannot see how they can even by any possibility convict seventh-day people of wrongdoing, if they take Ex. 20:8-11 as their national law for Sabbath observance. But we know one thing that they can do, and which they will in all probability do. They will determine that they are going to have *their* Sabbath, the first day of the week, observed any way, no matter what the fourth commandment may be thought to enjoin. And among men might is always stronger than right or reason. W.

"An Unrighteous Commandment" *The Signs of the Times* 14, 24.

E. J. Waggoner

The following request comes to us from an investigator in Washington Territory:-

"For the benefit of one who is seeking light on the whole advent doctrine please explain through the SIGNS 1. Tim. 4:3-5. This passage seems to teach that in this dispensation all things of the animal creation-swine not excepted-are pure and good for food, if received with thanksgiving. Does not verse 5 teach that they are now sanctified by God, and that we may receive them with prayer? May not this be one of the ordinances which passed away at the cross, and since that time may not swine's flesh be pure and good for food?"

The whole question, in the mind of our questioner, seems to turn on the matter of swine's flesh. It is assumed that, in what is called the Christian dispensation, "all things of the animal creation are pure and good for food,"-why not say that therefore the flesh of caterpillars, lizards, snails, snakes, dogs, cats, moles, rats, crows, buzzards, vultures, etc., is good for food? If the gospel has cleansed all animals that were previously unclean, then these creatures must be just as good for food as is the swine. This statement of the case should of itself be sufficient to show the fallacy of such an exposition of the text.

The distinction between clean and unclean beasts had no connection whatever with those ceremonial ordinances which passed away at the cross. At the time of the flood, hundreds of years before there was a Jewish ordinance, or even a Jew, we read of clean and unclean beasts and birds. The clean animals were such as could be sacrificed to God (see Gen. 8:20), and therefore the distinction must have existed from the very beginning, and must have been made known to man at least as soon as the fall, when sacrifices were first offered.

The gospel deals with men, and not with the brute creation. The brutes have no promise of eternal life; they are incapable of believing and consequently the gospel makes no more change in them than it does with inanimate creation. When God shall make all things new-when upon the new earth new vegetation shall be made to grow as in the beginning-then he will send forth his Spirit and create beasts to roam upon it, subject to the dominion of man. (See

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Ps. 104:29, 30; Isa. 11:6-9). Beasts will have a place upon the new earth by a new creation, and not by a resurrection of those beasts which once lived upon it; therefore the nature of beasts on this earth does not need to be changed. But all the human beings who shall dwell upon the new earth will be those who have lived upon this earth; therefore the nature of men must be changed through the gospel. An animal which was unclean in the days of Noah or Moses or David, is unclean to-day.

Now for a brief exposition of the text. In the first place let it be understood that no man or class of men has a right to *command* people to indulge in, or to abstain from, anything. The Catholic Church arrogates to itself the right to command people to abstain from certain things at certain times, but in so doing it assumes power that belongs only to God. No man has a right to command another to abstain even from unclean things which God has forbidden, any more than he has a right to command him to abstain from violating the Sabbath. God

makes commandments, and people who do not choose to obey them are amenable to God alone.

But notice that the text speaks of those who command "to abstain from meats which God hath created to be received with thanksgiving," etc. This says nothing about commanding to abstain from meats originally unclean, but which the gospel has purified, for there are no such meats. The meat to which it refers are those which God created for food; it has nothing whatever to do with things which God has declared to be unfit for food. Now what did God create for food for man? Read the account. When God made man, he said: "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. 1:29. The word "meat" does not necessarily mean flesh, but refers to anything that is used for food; and since the *meat* which God created for man's use was fruits and grains alone, it is highly probable that the apostle refers to some who should forbid the use of some of the most wholesome articles. The reference may, however, include also the flesh meats which man was afterward permitted to use.

The next point to be considered is when this thing shall take place. The apostle says: "Now the Spirit speaketh expressly that *in the latter times* some shall depart from the faith, giving heed to seducing spirits and doctrines of devils," etc. The expression, "in the latter times," may include a very much longer time than the few years immediately preceding the coming of the Lord. "The last days" must include the very last day, but may include the greater part of the last half of the world's history. In the Bible it is often used of the entire period between the first and the second advent. Thus we read that "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." Heb. 1:1, 2. And Peter made the last days include the notable pentecost. See Acts 2:14-18. So for a fulfillment of 1 Tim. 4:1-5 we may look to any time since the days of Paul.

That there were those in the church in the days of the apostles who gave heed to seducing spirits and doctrines of devils, is shown by the following: "Little children, it is the last time ["the latter times," "the last days"]; and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us." 1 John 2:18, 19. Paul also, after speaking of "that man of sin" who should oppose God, and exalt himself above God, claiming to be God, said, "For the mystery of iniquity doth already work." 2 Thess. 2:7. Then, since the spirit of antichrist was manifested, and doctrines of devils were taught and believed, very early in the Christian era, we should expect that the forbidding to marry, and the commanding to abstain from certain proper food, would also have found at least fulfillment then.

The growth of asceticism in the church forms a most interesting study, but we can do no more here than to refer to it. Perhaps the following quotation from

Mosheim will set the subject before the reader in the most comprehensive manner possible in short space:-

"The cause of morality, and indeed of Christianity in general, suffered deeply by a capital error which was received in this century [the second]; an error admitted without any sinister views, but yet with great imprudence, and which, through every period of the church, even until the present time, has produced other errors without number, and multiplied the evils under which the gospel has so often groaned. Jesus Christ prescribed to all his disciples one and the same rule of life and manners. But certain Christian doctors, either through a desire of imitating the nations among whom they lived, or in consequence of a natural propensity to a life of austerity (which is a disease not uncommon in Syria, Egypt, and other Eastern provinces), were induced to maintain that Christ had established a double rule of sanctity and virtue, for two different orders of Christians. Of these rules one was ordinary, the other extraordinary; one of a lower dignity, the other more sublime; one for persons in the active scenes of life, the other for those who, in a sacred retreat, aspired to the glory of a celestial state. . . . They looked upon themselves as prohibited from the use of things which it was lawful for other Christians to enjoy, such as wine, flesh, matrimony, and trade. They thought it their indispensable duty to extenuate the body by watchings, abstinence, labor, and hunger. They looked for felicity in solitary retreats, in desert places, where, by severe and assiduous efforts of sublime meditation, they raised the soul above all external objects and all sensual pleasures. Both men and women imposed upon themselves the most severe tasks, the most austere discipline; all of which however the fruit of pious intention, was, in the issue, extremely detrimental to Christianity. These persons were called Ascetics."-*Eccl. Hist., book 1, cent. 2, part 2, chap. 3, sec. 11, 12* (Maclaine's translation).

The reader will see in this the beginning of the monk's orders, whose threefold vow was poverty, chastity, and obedience. Some may wonder how anything harmful could come from efforts to become more spiritual; but we have only to remember that they borrowed their system from the heathen philosophers, and not from the Bible, and the query will be settled. A false idea soon attached to the word "chastity," so that a priest might indulge in all manner of lewdness provided he abstained from marriage. Nicholas de Clemangis, a Catholic writer of the fourteenth century, and secretary to Pope Benedict XIII., gives the following picture of the monks:-

"As for monks, they specially avoid all to which their vows oblige them-chastity, poverty, and obedience-and are licentious and undisciplined vagabonds. The mendicants, who pretended to make amends for the neglect of duty by the secular clergy, are Pharisees and wolves in sheep's clothing. With incredible eagerness and infinite deceit they seek everywhere for temporal gain; they abandon themselves beyond all other men to the pleasures of the flesh, feasting and drinking, and polluting all things with their burning lusts. As for the nuns, modesty forbids a description of the nunneries, which are mere brothels; so that to take the veil is equivalent to becoming a public prostitute."-*Lea's History of the Inquisition, Vol. 3, chap. 9, par. 11.*

In chapter 5, paragraph 17, of the same volume, Mr. Lea, speaking of the Order of Knights Templars, says:-

"That unnatural lusts should be attributed to the Order is easily understood, for it was a prevalent vice of the middle ages, and one to which monastic communities were especially subject."

We think that sufficient has been given to show the nature of that against which the apostle gave warning. It is the same thing against which he warned the Colossians. "Which things," he says, "have indeed a show of wisdom in will worship, and humility, and neglecting [punishing] of the body; not in any honor to the satisfying of the flesh." Col. 2:23. As he said to Timothy, in connection with the passage which we are studying (1 Tim. 4:8), "bodily exercise profiteth little."

That the same vices that characterized the monks of the middle ages, will be common in the very last days, and to a much greater extent than ever before, we have not the slightest doubt. And they will be the outcome of what will at first seem the most innocent, nay, the most necessary, teaching. Just how this will come about we cannot now tell; but we know that Spiritualism is to get a firm hold on all who receive not the love of the truth, and, under the guise of religion, is to sink the world in the most abominable wickedness. And the very people who will commit those abominations, will say, "Is not the Lord among us?" W.

"Papal Assumption" *The Signs of the Times* 14, 24.

E. J. Waggoner

On the 11th inst. the "Most Rev." Dr. Dwyer, bishop of Limerick, delivered an address to the clergy of his diocese, in which he said some things that are quite interesting, as showing how the Catholics look to the Pope instead of to God. The report says:-

"He urged that by the Papal decree the practices of boycotting and plan of campaign as they exist in Ireland stand condemned as a violation of the moral law of charity and justice. 'This,' he added, 'is no longer a matter of opinion. It is now the settled and certain law of the Catholic Church, which all the faithful of this diocese are bound to take from me as their bishop, that these practices are sinful, and it is even more sinful as being against faith to defy or impugn, under any pretext, the right of the Pope to condemn them.'"

There can be no question but that boycotting is a violation of the moral law, but it is no more so now than it was before the Pope issued his decree. None of these priests had a word to say against it before, however; they did not know that it was immoral until the Pope said so. This is not a very flattering testimony to their moral sense, for any child who ever read the Sermon on the Mount could have told them that boycotting is a sin. But what is the use of one's having moral sense, when he can go to the Pope to find out what is right?

But worse than the fact of ignoring a wrong condemned by the law of God until the Pope declares it to be wrong, is the statement that to disobey the Pope is "even more sinful" than to violate the moral law. That is to say, although boycotting is a sin against the moral law, those who engage in it now are guilty of

the greater sin of disobeying the Pope. Thus the Pope is exalted "above all that is called God or that is worshiped." Could blasphemy go any further?

After the commands of the Pope have thus been declared to be more saved than those of God, we are not surprised at the following statement made by the bishop:-

"This decree of the Pope's is final and unalterable, and you might as well expect to put back the sun in its course as to undo it."

The Lord's decree may be set aside by the Pope, but the Pope's decree is unalterable. Such is the decision of "good" Catholics. Yet there are many professed Protestants who feel aggrieved if it is intimated that the Papacy is not a part of Christianity. The closing words of the bishop are in keeping with the rest of the address. Still speaking of boycotting he said:-

"If it is condemned by the church I will not have it, but accept the decision of our own father, Christ's vicar, who is placed by his exalted office above the passions and self-interest that often blind us, and who has no motive in all he does but God's honor and our salvation."

It is a mystery how a man of intelligence could have his mind and conscience so enslaved, but in this we have an evidence that education is not of itself any bar to superstition. It is a proof also of the truth of the Scripture statement. "Souls of men" form part of the merchandise of Babylon the great, the mother of harlots and abominations of the earth. See Rev. 17:18. W.

"Charity Extraordinary" *The Signs of the Times* 14, 24.

E. J. Waggoner

The *Oregonian* tells of a certain Catholic archbishop recently visited Summerville, Oregon, to lecture-"although," as the account runs, "there are only half a dozen Catholics there"-and who are called upon by the pastor of the Methodist Church, who tendered him the use of the Methodist house to lecture in. The offer was accepted, and that evening the archbishop addressed a large audience upon "The Value of the Human Soul." At the close of the exercises the archbishop, "at the request of the pastor, blessed the congregation;" which to judge from the tone of the published account, was looked upon as a great condescension on the part of the archbishop. We are further told that the priest "who accompanied the archbishop, was tendered the use of the church for lectures or masses, at his pleasue."

This we regard as charity extraordinary-*not* Bible charity, for that does not require any man to countenance that which he believes to be error, but that pernicious liberality which is miscalled charity. "Charity," says the apostle, "rejoices in the truth;" but certainly the sickly sentimentalism that would open a Christian house of worship for the senseless pagan mummery of the mass, does not rejoice in the truth, but in error.

All true Protestants hold Rome to be antichrist, and as such no Christian can bid it Godspeed without denying his Saviour. The Protestant minister who does not know that the celebration of the mass is idolatry, has much to learn before he is qualified to instruct others in the service of God; and the minister who, knowing

its true nature, would deliberately throw open his church for its celebration, shows by that act that he cares very much more for the applause of men than for the honor of the truth.

"The Commentary. God's Covenant With Israel" *The Signs of the Times* 14, 24.

E. J. Waggoner

NOTES ON THE INTERNATIONAL LESSON.

(July 1-Ex. 24:1-12.)

There are many covenants mentioned in the Bible, but there are two which stand out prominent, and sustain such a relation to each other that they are called the old covenant and the new. Our lesson has to do with the old covenant, but we shall refer to the new, since both concern the same people and the same thing. The covenant is first introduced in the nineteenth chapter of Exodus, and we must study that in order properly to understand the passage covered by the lesson. The children of Israel had come into the wilderness of Sinai, and the Lord called to Moses from the mountain, saying:-

"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 a holy nation. These are the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord." Ex. 19:4-8.

This was really the first or old covenant. It was simply a mutual agreement between God and the people, which is all that is usually understood by a covenant. So far as the covenant itself was concerned, the people entered into it here; Ex. 24:1-8 simply records the ratification of the covenant. The reader will notice, however, in the above quotation, that although the people said, "All that the Lord hath spoken we will do," the Lord had not yet told them anything to do, except to keep his covenant. Now ordinarily a covenant implies mutual obligation, but here we have a covenant mentioned which was the Lord's special property, and which the children of Israel were to keep; and their promise to keep this covenant was their part of the covenant which God made with them. Thus we see that the first covenant with Israel was made concerning something else that is also called a covenant.

The student needs to watch closely here, lest he become confused. The simple facts are these: The "covenant" which the people were to "keep" was the ten commandments, which had not yet been given. It was not a covenant made with them, but God's own covenant given to them. Moses refers to it as follows: "And the Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude; only ye

heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. 4:12, 13.

Let the student bear in mind these points, and he will have no difficulty: 1. The ten commandments are God's covenant. 2. God did not make this covenant with the children of Israel, but he commanded them to do it; they were to keep it. 3. This covenant is entirely different from a covenant in the ordinary sense of the term; for there was no agreement about it; it was God's will which he commanded the people to do. 4. Notwithstanding the fact that it was the duty of the people to keep God's law,-his covenant which he commanded them to perform,-God made a covenant with them concerning it. Although he could rightly have required unconditional obedience of them, he condescended to enter into covenant relation with them; if they would promise on their part to keep his covenant,-the ten commandments,-as was their duty, he on his part agreed to grant them peculiar blessings. This mutual promise, this contract, was the covenant which God made with Israel. 5. Observe then that God's covenant lay behind the covenant which he made with Israel; it was the basis of that covenant, the thing concerning which that covenant was made, but was entirely distinct from that covenant. 6. And, lastly, remember that when they entered into the covenant with God, promising to do all that the Lord commanded, they had not heard God's covenant which he commanded them to perform. In short, they made a covenant, without knowing what it was which they were promising to do.

Three days after this the Lord spoke his law from Sinai "out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice," which caused the earth to tremble. This was the covenant which he commanded the people to perform, and which they had already promised to keep as their part of the contract. And now that they had heard the words which they had before promised to do, it remained to be seen if they would stand by their agreement. This ratification is a part of the subject of this present lesson, and was on this wise: First, Moses repeated God's words to the people, and all the people answered with one voice, and said, "All the words which the Lord hath said will we do." Ex. 24:3. Then Moses wrote all the words of the Lord in a book, and built an altar, and offered sacrifices. Verses 4, 5. Next he took the book and read all the words in the hearing of the people, and again they said, "All that the Lord hath said will we do, and be obedient." Verse 7. Finally he took the blood of the sacrifice and sprinkled both the book and the people, saying, "Behold the blood of the covenant, which the Lord hath made with you concerning all these words." Verse 8; Heb. 9:19, 20. Thus was the covenant ratified; the people had emphatically and repeatedly promised to keep God's commandments, and he had promised to make of them a peculiar treasure to himself, above all people. This was the first covenant.

But this covenant was not kept by the people, and so one of two things was necessary: either God must cast off the people, which would have been their eternal ruin, or else a new covenant must be made. Accordingly we read:-

"Behold, the days come, saith the Lord, that 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 that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord; but this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." Jer. 31:31-34.

Notice that this covenant was made with the same people that the first one was,—"with the house of Israel, and with the house of Judah." Let this fact be firmly fixed in the mind. Many people imagine that the first covenant was made with the Jews and the second with the Gentiles. But this is a great error. God never made any covenant with the Gentiles, and never gave the Gentiles any promises. Paul says that to the Israelites pertain "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Rom. 9:4. The Jews have everything. Then what is left for the Gentiles? Nothing whatever. Says the same apostle: "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Eph. 2:11, 12.

But are the Gentiles shut out from salvation. Yes, as Gentiles. So long as they remain Gentiles, which is but another term for heathen, they have no part in the things of God. Thus being reconciled to God, they are "no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God" (Eph. 2:19), and their citizenship is in Heaven, from whence they look for the Saviour. Phil. 3:20.

Note further that the new covenant is made concerning the law of God. This time, says the Lord, "I will put my law in their hearts." Then since the new covenant was made with the same people that the first was, and concerning the same thing, why was there any necessity for making it? Why could not they go along under the old one? Simply because the people had broken the first covenant, and there was in it no provision for any such thing. The first covenant was unconditional. The people promised to keep the commandments, and God promised to make them a peculiar treasure unto himself. This was all. It will be readily seen that when the people violated their agreement, as they did almost immediately when they worshiped the golden calf, they had no more claim on the Lord, according to the covenant which they had entered into with him. They couldn't go on under that covenant any more, for no matter how perfectly they might abide by its terms in the future, the fact would remain that they had once broken it, and that was sufficient to forfeit all the blessings which God had promised. So, since the Lord did not wish to cast off his people, it became

necessary to make "a better covenant, which was established upon better promises." Heb. 8:6.

What were these better promises of the new covenant? Chief among them was the forgiveness of sins. It was in the people that the first covenant was faulty for if the first covenant had not been faulty in this respect, there would have been no place for the second. There was in the first covenant no provision for forgiveness of sins. It was ratified by the blood of beasts, which could never take away sin. But the second covenant was ratified by the blood of Christ which "taketh away the sins of the world." This covenant is made concerning the same law, but if people break it, they may by repentance obtain pardon, and so still remain in covenant relation with God. This is a wonderful exhibition of the mercy and love of God. First he consents to make a contract with the people, concerning that which it is their duty to do; and then he provides pardon for them when they have not only failed to do their duty, but have also violated their agreement to do their duty. Surely love could go no further.

One thought more. Someone may wonder if God didn't know that the people would break that first covenant. We reply, Yes; he not only knew that they would not keep it, but he knew that they could not keep it. In fact, they had broken the commandments, concerning which the covenant was made, before the covenant was made. It was utterly impossible for the people to keep the commandments by their own unaided efforts, yet that is what they promised to do. Then why did the Lord lead them to make such a promise? For the purpose of showing them their own weakness, and of directing their minds to the second covenant, which already existed,

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in effect, in the covenant made with Abraham. That covenant "was confirmed before of God in Christ" (Gal. 3:17), and the giving of the law, and the unconditional promise made by the people to keep that law, could not disannul it, that it should make of none effect the promises which it contained. It provided forgiveness for transgression of the law concerning which the covenant was made, and also help to keep the law. And so when the Lord made a new covenant with Israel, he was simply directing their attention to the covenant made long before with Abraham. And the proof of this is found in the fact that all who are heirs of the promises, are children of Abraham. W.

"Back Page" *The Signs of the Times* 14, 24.

E. J. Waggoner

The statements expressed by Ingersoll in his Decoration-day address so deeply moved the Rev. Robert Collyer, of New York, that he declared in a recent sermon before the faculty of Cornell University that he would be willing to receive Ingersoll as a member of his church. We cannot see any objection to Mr. Collyer' receiving him if he wishes, for we are not unmindful of the fact that between Robert Collyer's church and the Church of Christ there is a wide difference.

We were very much interested in reading the *Union Signal's* report of the Prohibition Convention, the chief interest of which centered around the woman suffrage plank in the platform. It is worthy of note that those who oppose the

plank were all unparliamentary, and their speeches destitute of force, while those who championed it were courteous, and very considerate of the weakness of their opponents, and their speeches were "packed full of argument." Queer, isn't it. From the report one would naturally conclude that the convention itself was "packed."

Great excitement has been occasioned among the Catholics, especially in Europe, but a change in the criminal code of Italy, which will, if rigidly enforced, be likely to lead to the arrest and imprisonment or exile of the Pope. This code is very explicit in its requirement that all ecclesiastics shall in no way interfere with politics nor oppose or criticize in any way the official acts of the Government. Violations of this act are to be punished by imprisonment from three months to a year.

The law makes no exception in favor even of the Pope, and as Leo XIII. is an inveterate meddler in political matters, and has for years been engaged in a direct contest with the king of Italy, it is thought to be more than probable that this law may be invoked to silence his "holiness," in which case a sensation may be expected in Europe.

The great error of most Prohibitionists is that they oppose the liquor traffic from the wrong standpoint. They say that liquor-selling is an immoral act, and that it must therefore be suppressed; whereas the State is not the conservator of morals, and has nothing to do with the morality or immorality of an act. There are hundreds of things that are just as immoral in their nature as is liquor-selling, but no one thinks of trying to prohibit them. To think vile thoughts is immoral, but the State cannot prohibit such thoughts. But when those vile thoughts culminate in open assault upon some person, then the State steps in and punishes the offender for the crime to which his immortality led him. The State punishes for the crime only; God punishes for the immortality, the sin.

And so while we believe most heartily that the liquor traffic ought to be abolished, we do not think so because it is immoral, but because it is a crime. The liquor-seller ought to be punished for the same reason that the murderer should, -because he commits an outrage upon society. This is reason enough for suppressing his business. If a man should erect a stand upon some street corner and should either sell or give away little packages of poison to whomsoever he could induce to take one, it would not be long before he would be behind prison bars. And people would not talk much about the morality of his deed, although it would be immoral, but they would cry out against the fiendishness of it. They would not wait to see whether or not anybody had taken the poison and died, before they arrested him, but would stop him because his business was endangering the lives of the people. On this ground, and this alone, can prohibition rightly stand.

Commenting editorially on the fact that the Mormons have purchased 400,000 acres of land in Chihuahua, Mexico, the *Chronicle* says that it indicates that the Mormons propose to emigrate to Mexico, and adds that with the Republican party in power in the United States, "Utah can never become a State, save by loss of all that the Mormons hold as vital to the power of their church. In Mexico they would not be troubled by the Government, if they paid their taxes and kept

out of politics." But that is just what they will not do. We say nothing of the payment of taxes, we know that with out political intrigue, the Mormon church would cease to exist. It is a political church, and but for that fact it would never have reached its present proportions. It may be set down as certain that wherever the Mormon Church is, it will, *as a church*, have a hand in politics.

In his report of the Presbyterian General Assembly, at which he delivered the historical address commemoratives of the centennial of Presbyterianism in America, Dr. Cuyler says: "Four-fifths of the members seem to carry grey heads; the leaders of our church were there in full force. The custom of audible applause, which was borrowed from foreign religious bodies, has become confirmed, and the late meeting was often as demonstrative as a political gathering." It was Chrysostom who first introduced the custom of applauding discourses. That was shortly before religion became part of the politics of the nation. Are not religious assemblies preparing for a repetition of the same thing? When religion and politics become united, we must expect to see religion conducted according to political methods.

Twice this year has the German nation been called upon to mourn the death of their emperor. Frederick III. was always a favorite with his people while he was Crown Prince, and in the short time that he was emperor he gave every indication that he would make a wise and faithful ruler. It was well known that although he was a soldier, and was brought up under the military *regime* that characterized his father's rule, he was a lover of peace, and was in favor of relieving the people as far as possible from the burdens that had been imposed upon them. In other words, he proposed to make Germany something besides a military camp. His bravery and unselfish patriotism are shown in that through all his illness, to the very last, his thoughts and plans were all for the welfare of the country, and not for himself. It is not expected that his son, who takes the throne as William II., will adopt Frederick's pacific policy.

A London dispatch to the *Chronicle* says:-

"The papers here devote much space to experiments in America with the dynamite gun, and quote its tremendously destructive qualities as being in the interest of universal peace and arbitration. The influence of this gun already will give great weight to America in future diplomatic dealings. No European nation would dream of sending a navy against the United States with these guns threatening its approach."

According to that philosophy, the surest way to keep peace in the community is to have everybody become a pugilist. The only trouble with the theory is, that it doesn't correspond to the facts. Fighters usually fight. As to no European nation daring to attack the United States in the face of these dynamite guns, it is simply nonsense. They would have some of the same kind of guns or some they would think as good or better, and so the balance would be maintained. Since the world began, preparation for war has never been a preventive of war.

In an article entitled "Saloons on Sunday," the New York *Observer* says:-

"The saloons do so much damage six days of the week that we may fairly claim their suppression on Sunday."

It is beyond comprehension how religious bigotry will blind the minds of men. The *Observer* is a clean, straightforward, high-class religious journal, and yet it deliberately proposes a bargain by which the saloon may pursue its nefarious course six days in the week, if Sunday be left free. It doesn't say so in so many words, but that is what it means. So intent are the Prohibitionists on preserving the "American Sabbath," that they are virtually making a bargain with the rum power, by which it can do its work unmolested six days in the week if it will give them Sunday. Thus they cease to be prohibitionists. If that is what is meant by a prohibition, then it may well be said that prohibition doesn't prohibit.

"An Abomination" *The Signs of the Times* 14, 24.

E. J. Waggoner

In this year of our Lord 1888, we shudder at the iniquity of the antediluvians, and think it a shame, even to speak of those things which were done in Sodom; and yet, as a people, a commonwealth, we are fostering among us an evil which will go very far toward so corrupting the minds of the rising generation as to make true honesty a rarity, and impure thought the rule. We refer to the abominable practice of advertising by means of lewd pictures. In the past, liquor-dealers, tobacconists, and dive-keepers have pretty nearly had a monopoly of this disreputable business of corrupting the morals of our youth by means of indecent pictures for the sake of gain, but recently some unscrupulous manufacturer of chewing-gum has attempted the same method, and seeks to make his wares attractive by facing each five-cent package of his gum with pictures not fit to be described.

Here in the city of Oakland, famed for its schools and churches, and for the morality of its inhabitants, first-class candy stores exhibit in their show windows, and offer for sale, the gum, and of course the abominable pictures with which it is adorned. This is far worse than selling the pictures with cigarettes, since gum-chewing is practiced by little girls and boys who do not smoke. The creatures who prepare these things seem determined that no means be left untried to corrupt every child that is out of its mother's arms. Do the parents of this city know, or do they care, that their children are being lured to their moral ruin by the shameful pictures, *photographs* of nearly nude forms of lewd women?

This is a matter that comes properly within the scope of civil legislation. To stamp out this abomination is ten times as practicable as to close of liquor saloons; and would be done if parents were only awake to their children's interests. We cannot think that the majority of parents would quietly endure the evil if they fully realized it; but in such a case as this, the fact that they do not realize it argues criminal negligence.

June 29, 1888

"The Lord's Day" *The Signs of the Times* 14, 25.

E. J. Waggoner

An exchange having been asked to give its authority for calling Sunday the Lord's day, and for the statement that in the Bible the first day of the week is so named, replies, in part, as follows:-

"In response to this, we say that (Rev. 1:10) we find that John was 'in the Spirit on the Lord's day.' To find out what that day was, we do just as we do on the question of baptism, we go to the New Testament Greek lexicon and those times to find out what it means. We find that the term Lord, in this passage, comes from the Greek *kuriakos*. We find that in the New Testament the word is used in one other place only (1 Cor. 11:20), when it speaks of 'the Lord's Supper.' Now the question is, Can we settle clearly what supper that was? It appears that Paul tells us it was the supper instituted by the Lord, the night in which he was betrayed. Then we are clear and know surely that the term Lord's Supper means, a supper that Jesus began or brought into existence. So when we find 'the Lord's day,' we know just as certainly it was a day that began with Jesus, and that he brought into notice. We find that Jesus rose on the first day of the week, that he met with his disciples on that day after his resurrection, that he sent down the Holy Spirit on that day, that the disciples came together on that day to break bread, and thus we are as sure that the first day of the week is the Lord's day as we are that immersion is baptism."

Our neighbor is very easily satisfied in regard to some things. It is indeed amazing to see how much evidence may be brought forward in vain to convince a man of a thing which he is determined not to believe, and what an infinitesimal amount will speedily convince him on some other point when he has already made up his mind to believe it anyway. The *Oracle*, for that is the name of the paper from which we quote, would carry the idea that there is just as much reason for believing that Sunday is the Lord's day, as for believing that baptism is immersion. Now note the difference: Baptism is defined to be immersion, and was never used in any other sense, either in Scripture or out. There is nothing to which the word can be applied, except to immersion. But the word Lord's, or, to give an air of learning to the discussion, *kuriakos*, may be applied to anything which belongs to the Lord. The term "Lord's day" does not of itself give any idea of the day referred to. The word "baptism" is in itself a description of a certain act; but in order to know what day the Lord's day is, we must learn from some source other than the term itself. Now not only does the term Lord's day fail to tell us what day is the Lord's day, but there is no declaration in the Bible, nor even an intimation, that Sunday is that day. So there is by no means as much reason for believing that Sunday is the Lord's day as there is for believing that baptism is immersion.

The *Oracle* seeks to make a comparison between the alleged Sunday Lord's day and the Lord's Supper. It says: "We are clear and know surely that the term 'Lord's Supper' means a supper that Jesus began or brought into existence. So when we find 'the Lord's day,' we know just as certainly that it was a day that began with Jesus, and that he brought it into notice." Very good, barring a little looseness in statement. Now let us see if Sunday will stand the comparison. In four several places by four several inspired writers, we have a minute account of the institution of the Lord's Supper, accompanied with the words of the Lord,

"This do in remembrance of me," or equivalent expressions. Is there anything of the kind in connection with Sunday? Nothing. Did the Lord ever command his followers to observe it in remembrance of him, or of anything in his life or death? Never. Then on what ground is it called the Lord's day? On none at all.

But it is a fact that the Lord's day must be a day intimately connected with the Lord Jesus Christ,-one which he specially set apart as his own, and commanded to be kept holy to him. These specifications are all met in the seventh day of the week, commonly call Saturday. Note carefully the following points:-

In the fourth commandment it is explicitly stated by the Lord himself: "The seventh day is the Sabbath of the Lord thy God." The reason why the Lord chose that day for his own is thus stated in the latter part of the same commandment: "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." That the Lord did not bless merely the Sabbath institution, which may be expanded to cover any day, is clearly evident from the following: "And God blessed *the seventh* day, and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2:3.

Now when six days are given to man, and it is plainly declared that "the seventh day is the Sabbath of the Lord," there can be no question but that the seventh day, and that alone, is the Lord's day. And none can deny that it is the seventh day, and that alone, to which the Lord refers, when he calls the Sabbath "my holy day." Isa. 58:13.

But the *Oracle* will ask, "What had Jesus to do with that day?" That is, it must ask such a question, if it is consistent; for if it denies that the seventh day is the Lord's day, then it must deny that Jesus had anything to do with that day. And to deny that is, as we shall show, equal to denying that divinity of Christ. For, according to the New Testament record, Jesus himself created the heavens and the earth. The writer to the Hebrews says that by him the worlds were made. Heb. 1:2. John says that he is the Word which was in the beginning with God, and which *was God*, and that "all things were made by Him; and without him was not anything made that was made." John 1:1, 3, 14. And Paul says to the Colossians, that "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." Col. 1:16, 17. This statement, that "by him all things consist," is the same as the statement to the Hebrews, that he is "upholding all things by the word of his power." Heb. 1:3. That is, the same word by which he brought the worlds into existence, maintains them in their places.

To deny that Jesus created all things, is to deny his divinity, for creative power is an attribute of Deity alone; and since it is true that the Word was, and is, God, then the Word-Christ-must have created, for there cannot be divinity without creation. But it is useless to argue a point that is plainly declared in Scripture. Jesus is "the mighty God," one with the Father, and he did create all things.

But the one who created the heavens and the earth must also have rested from that creation. The same one who in six days made heaven and earth, the sea, and all that in them is, also rested the seventh day, and afterward blessed

and sanctified it, because that in it he had rested. And since Jesus created all things, the heavens and the earth included, it must have been he who rested on the seventh day, and blessed and hallowed it. Of course the Father and the Son were one in this, as in all things else; but we make mention of Jesus exclusively, because his agency in the matter is virtually denied.

Now who can deny that the seventh day is "a day that began with Jesus, and that he brought it into notice"? As the *Oracle* feebly puts it. Who, we ask more emphatically, can deny that the seventh day is the day which Jesus himself sanctified, and declared to be his day? In reply we say that nobody can deny it, except those who deny that "men should honor the Son even as they honor the Father,"-honor Him as God and Creator.

In the light of the facts above briefly noted, we now better understand the words of Christ, when speaking of the day which the Jews regarded as sacred, the seventh day of the week, he said: "For the Son of man is Lord even of the Sabbath day." (Matt. 12:8), thus claiming the seventh day as his own day.

We should like to have someone show us how it can be denied that the seventh day is the Lord's day, without denying that Jesus created the heaven and the earth, which is equivalent to denying that he is divine. It cannot be done. So we say that no matter how much people may *claim* to love Christ, it is a fact that when they refuse to recognize the Sabbath of the fourth commandment as his day, they in their own hearts degrade him from the high office as Creator. Such may well fear that he will say to them, as to some of old, "And why call ye me Lord, Lord, and do not the things which I say?" W.

"Conciliation and Controversy" *The Signs of the Times* 14, 25.

E. J. Waggoner

God is love. It is not simply that he has love in large measure for his creatures, but he is love. He is the embodiment of love. To love is a part of his nature, and this love manifests itself in devising plans for the perfect happiness of all created beings, both in Heaven and on earth. It was shown in the garden of delights, paradise, which he planted upon the earth that was already exceedingly good, for the pleasure of the man whom he had made. And in infinite measure was his love manifested when he gave all that Heaven had to bestow for the reclaiming of fallen man.

But while God is love, it is a fact that between man and God there is not perfect harmony. Indeed, in man's natural state there is not the least harmony between him and God. The apostle Paul puts this very emphatically when he says: "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7. It will be noticed from this that the enmity is all on the side of man; the carnal mind is enmity against God. And the cause of this enmity lies in the fact that the law of God, which is the law of love, is regarded by man as a yoke of bondage. God's law is the verbal picture of his pure and holy character, it is an expression of the love that springs naturally from his heart. But "out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness,

an evil eye, blasphemy, pride, foolishness." Mark 7:21, 22. Hence the enmity against God.

The prophet Isaiah says, in language that will apply to all men as well as to ancient Israel: "Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever; that this is a rebellious people, lying children, children that will not hear the law of the Lord." Isa. 30:8, 9. This is man's position. "But 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.

Throughout the Bible it will be found that the testimony is the same: the enmity is all on the side of man. This is shown by these words of the apostle: "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:19, 20. This is very emphatic. Man is the enemy of God; God is the friend of mankind, entreating them to become reconciled to him. And the depths of God's love for the sinful, rebellious world is shown in the next verse: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." Although the offense was all on the part of man, God has made all the effort possible even to infinite power to have

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him become reconciled. On the part of man there is enmity; on the part of God there is an infinite tenderness, and a longing to have the rebellious children become reconciled to him.

The same truth concerning the enmity of man and the love of God, is brought out in Col. 1:19-22. Speaking of Christ, the apostle says: "For it pleased [the Father] that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unproveable in his sight." Col. 1:19-22.

After Christ had suffered for our sins which alienated us from God, he ascended into the Heavens, "there to appear in the presence of God for us," and is now sitting upon his Father's throne. Rev. 3:21. Of his work there, the prophet Zechariah thus speaks: "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.

This presents a wonderful scene,-the Father and the Son counseling together for the peace of mankind, the great mass of whom choose rebellion rather than

peace. Instead of loving peace and happiness, they, after their hardness and impenitent hearts, not knowing that the goodness of God leads them to repentance, treasure up unto themselves wrath against the day of wrath and revelation of the righteous judgment of God.

For a day of wrath will surely come. God is long-suffering, not willing that any should perish, but that all should come to repentance, but he will not force men to repent and become reconciled. His love draws men to him; but there are many who resist the movings of the Spirit, and will not be drawn. As the same sun that melts the wax also hardens the clay, so the same love that destroys the enmity in some hearts, only increase it in others. The simile is of course not perfect, for while it is natural for the clay to become hardened by the sun, it is unnatural for human hearts to be hardened by God's grace. Hearts could not fail to be melted into tenderness by the tender, unfathomable love of God, if they did not steel themselves against it. And so when even infinite love fails to reconcile the rebellious subjects, there is nothing left but to cut them off as useless cumberers of the ground.

In the two passages of Scripture the long-suffering of God is represented by the figure of a husbandman trying to develop good fruit from his garden. Says Isaiah: "Now will I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill; and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein; and he looked that it should bring forth grapes, and it brought forth wild grapes." Isa. 5:1, 2.

Christ speaks of a barren fig tree in the vineyard, and represents the owner as saying, "Behold, these three years I come seeking fruit on this fig tree, and find none; cut it down; why cumbereth it the ground?" And the reply is, "Let it alone this year also, till I shall dig about it, and dung it; and if it bear fruit, well; and if not, then after that thou shalt cut it down." Luke 13:7-9.

Thus is shown God's unwillingness to cut off even the most unfruitful plant, so that he can say: "Judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done to it?" Isa. 5:3, 4. The gnarled, crooked natures of some will resist all the efforts of the faithful husbandman to induce them to bear good fruit, or any fruit at all, and since they bear only thorns and briers, there is nothing to do with them but to burn them. So the Lord says of his unfruitful vineyard:-

"And now go to; I will tell you what I will do to my vineyard; I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down; and I will lay it waste; it shall not be pruned, nor digged; but there shall come up briers and thorns; I will also command the clouds that they rain no rain upon it." Isa. 5:5, 6. And of the unfruitful plants he says: "Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust; because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel." Verse 24.

At that time the counsel of peace between the Father and the Son will have ceased. The word of reconciliation will no longer be preached, because all will

have become reconciled to God, who could by any possibility be reconciled. Reconciliation will then give place to controversy, for that time of burning will be "the year of recompenses for the controversy of Zion."

The controversy is now between the Lord and Satan for the possession of the souls of men. In proportion as men resist the strivings of God's Spirit they place themselves on the side of Satan, and become actuated by his spirit. And when by continued sin, and repeated resistance of the Spirit of God, they have finally driven it from them, have blotted out every thought of good, upon which the Holy Spirit could work, then they are wholly Satan's, actuated solely by his wicked spirit.

Then when men shall have fully identified themselves with Satan, the Lord will have a controversy with them also. Says the prophet, speaking of that time: "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, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth." Jer. 25:31-33. "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1.

Thus will the great controversy end. In that day those who have allied themselves fully with Satan, will find out what a hopeless thing it is to fight against God. They will realize that while God is love, his is not the love that is imbecile, but the love that protects. In love to his loyal subjects, who have placed confidence in the integrity of his Government, he must blot out the incorrigibly rebellious ones.

Says God: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing." "A blessing, if ye obey the commandments of the Lord your God, . . . and a curse, if ye will not obey the commandments of the Lord your God." "Therefore choose life, that both thou and thy seed may live." Deut. 30:19; 32:47, 48. Who will make the wise choice, and, through Christ, become reconciled to God and his law? "Behold, now is the accepted time; behold, now is the day of salvation." W.

"The Commentary. The Golden Calf" *The Signs of the Times* 14, 25.

E. J. Waggoner

NOTES ON THE INTERNATIONAL LESSON.

(July 8.-Ex. 32:15-30.)

The making and worshiping of the golden calf by the Israelites forms a basis for a most interesting study of the form of heathen worship which has drawn the greatest number of the human race from the worship of the true God. There was a peculiar significance in the making of the calf at that special time, which will appear as we proceed with the study. The calf was a representation of the sacred

bull called Apis, which the Egyptians worshiped, and with which the Jews had necessarily become very familiar in their long sojourn in Egypt. Concerning this god Apis, and what it signified, we find the following:-

"Apis, the bull worshiped by the ancient Egyptians, who regarded it as a symbol of Osiris, the god of the Nile, the husband of Isis, and the great divinity of Egypt."-*Chamber's Encyclopedia*.

The "Encyclopedia Britannica" (art. Apis), says:-

"According to the Greek writers Apis was the image of Osiris, and worshiped because Osiris was supposed to have passed into a bull, and to have been soon after manifested by a succession of these animals. The hieroglyphic inscriptions identify the Apis with Osiris, adorned with horns or the head of a bull, and unite the two names as Hapi-Osor, or Apis Osiris. According to this view the Apis was the incarnation of Isis manifested in the shape of a bull."

Since Apis was considered as the visible manifestation of Osiris, we must learn what Osiris stood for, in order to understand the calf-worship of the Israelites. Again we quote from the "Encyclopedia Britannica," art. "Egypt:"-

"Abydos was the great seat of the worship of Osiris, which spread all over Egypt, establishing itself in a remarkable manner at Memphis. All the mysteries of the Egyptians, and their whole doctrine of the future state, attach themselves to this worship. Osiris was identified with the sun. . . . Sun-worship was the primitive form of Egyptian religion, perhaps even pre-Egyptian."

Rawlinson says:-

"Ra was the Egyptian sun-god, and was especially worshiped at Heliopolis. Obelisks, according to some, represented his rays, and were always, or usually, erected in his honor. . . . The kings for the most part considered Ra their special patron and protector; nay, they went so far as to identify themselves with him, to use his titles as their own, and to adopt his name as the ordinary prefix to their own names and titles. This is believed by many to have been the origin of the word Pharaoh, which was, it is thought, the Hebrew rendering of Ph' Ra-'the sun-god,' . . . Osiris was properly a form of Ra. He was the light of the lower world, the sun from the time that he sinks below the horizon in the west to the hour when he reappears above the eastern horizon in the morning. This physical idea was, however, at a later date modified, and Osiris was generally recognized

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as the perpetually presiding lord of the lower world, the king and the judge of Hades or Amenti. His worship was universal throughout Egypt, but his chief temples were at Abydos and Philae."-*American History*.

Again we quote from the "Encyclopedia Britannica:"-

"It was to Osiris that the prayers and offerings for the dead were made, and all sepulchral inscriptions, except those of the oldest period, are directly addressed to him. As Isis is a form of the female principle, Osiris, the sun and the Nile, was considered in one phase to be the male principle."

"The three most famous of those more sacred animals which were worshiped as individuals, not as a class, were the bulls Apis and Mnevis, and the Mendesian goat. Of these, Apis and the Mendesian goat were connected with the

worship of Osiris. . . . It is very characteristic of the Egyptian religion that the reverence for Osiris should have taken this grossly material form.

"The bull Apis, who bears in Egyptian the same name as the Nile, Hapi, was worshiped at Memphis. . . . Apis was considered to be the living emblem of Osiris, and was thus connected with the sun and the Nile, and the chronological aspect of both explains his being also connected with the moon."

From these extracts it appears that the worship which the Israelites paid to the golden calf was really the Egyptian form of sun-worship-that form of idolatry which has always stood foremost as the antagonist of the true worship of God. It is indeed significant that just at the time when God manifested himself to the Israelites in a peculiar manner, and made known to them his Sabbath, they should have fallen back into the old sun-worship, whose chief festival day-the first day of the week-has always contended for supremacy with the day specially distinctive of the worship of the true God.

Note also that the sun-god Ra, Osiris, or Apis, was the patron god of the Egyptian kings, and stood for Egypt and its customs. So the worship of the calf signified that the Israelites, forgetful of the covenant that they had made with God, were sinking back to the level of Egyptian life. It was the very worst manifestation of the spirit which led them so often to long for the flesh-pots of Egypt. It is significant of the sensuality to which people naturally sink when they turn aside from the worship of the true God, who can be worshiped only in the beauty of holiness.

But we have not yet learned the full extent of the sin of the Israelites in the worship of the calf. The worship of Apis was accompanied with the grossest licentiousness, as is indicated by the ceremonies attendant upon the inauguration of a new Apis. There were certain definite marks which must always be present in an animal that was to occupy that position. As soon as a suitable animal was found, "he was led in triumphal procession to Nilopolis, at the time of the new moon, where he remained forty days, waited upon by nude women." The "Encyclopedia Britannica" says: "When he had grown up he was conducted, at the time of the new moon, to a ship by the sacred scribes and prophets, and conducted to the Apeum at Memphis, where there were courts, places for him to walk in, and a drinking fountain. According to Diodorus, he was first led to Nilopolis, and kept there forty days, then shipped in a boat with a gilded cabin to Memphis, and he was there allowed to be seen for forty days only by women, who exposed themselves to him." As to the significance of this, see the prohibitions recorded in Ex. 22:19; Lev. 18:23; 20:16.

The Scripture record indicates that the calf worship by the Israelites on this occasion was accompanied with all the license usual in heathen worship. We read: "And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to play." Ex. 32:6. The Hebrew word rendered "to play," signifies playing with leaping, singing, and dancing. This dancing, especially among the Egyptians, was sensual and indecent. The word rendered "corrupted," in the next verse, where it is said, "Thy people, which thou broughtest out of the land of Egypt, have corrupted themselves," is the same that is used in Gen. 6:11, 12, where we

read that the earth was corrupt, "for all flesh had corrupted his way upon the earth." This explains the terrible anger of the Lord, and why he desired to consume the people at once.

We have occupied all our space in simply intimating the signification of the worship of the golden calf. It is a line of study that may be followed to a great length, and to great profit. In closing, we merely note that the grinding of the calf to powder was a fitting emblem of the weakness of all that are called gods, when brought before the God of Heaven and earth. W.

"Back Page" *The Signs of the Times* 14, 25.

E. J. Waggoner

Says President Seelye, of Amherst College: "I am often in *doubt* as to which is the more startling, the timidity which causes a preacher to suppose that the gospel needs to be defended, or the self-conceit which leads him to think he can defend it."

In the SIGNS of June 1 it was stated that the General Assembly of the Southern Presbyterian Church had sustained Dr. Woodrow's evolution teaching by a vote of 34 to 19, thus giving a practical indorsement of evolution. An error in the figures of the report misled us. There were 34 votes to sustain his teaching, and 109 against. This is very much better.

Men may theorize as they will about universal salvation, or, what is the same thing, the final restoration of all men, but their theories can avail nothing; for the unequivocal testimony of the word of God is ever the same: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1.

When the apostle says (Rom. 3:28) that "a man is justified by faith without the deeds of the law," he does not imply that any are therefore free from obligation to obey the law; but his statement is made in the light of verse 20, in which he says: "By the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." Which is only saying that which, were it not for the blindness of mind engendered by sin, would not need to be said at all, namely, that the law which shows one to be a sinner cannot at the same time show him to be just: in other words, the law is consistent and does not stultify itself.

Elder S. N. Haskell writes encouragingly of the work in London. The work already done is of course insignificant as compared with the great amount to be done; but it is no small thing to get the work established in so large a city, on a basis where it can be carried forward with prospects of continued and increasing success. On the 9th inst., baptism was administered to fifteen candidates. About twenty from the Established Church have already begun to keep the Sabbath. Several canvassers for the *Present Truth* and for books are now at work in the city, and next winter a training school for canvassers will be held, which it is hoped will greatly add to the number and efficiency of the workers.

It is too bad that men like Dr. Field and Mr. Gladstone will gratify Ingersoll's vanity by condescending to argue with him on the subject of Christianity. As a

consequence of their entering the lists with him, he has become so insufferably puffed up that he imagines that he is a great reasoner. He is never at a loss for an argument, for he has a stock of witticisms on hand which he uses for everything. Let someone answer him, and he replies by repeating the same things over again, in a little different form. Moreover, like all professional debaters, he is not animated by a desire to ascertain the truth, but to win applause for his own sharp sayings. The *Independent* thus sets forth the reason why he receives so much applause from a certain class of people:-

"He argues for a laugh, not for conviction. He plays for points, not victory. It is all very brilliant, but is not war. Those who enter the lists with him can hardly expect to get the better of him, for what chance has the soldier with the circus acrobat? The crowd in the amphitheater will cheer the dexterity of the leaping, dodging clown, and will see nothing very amusing in the serious soldier's attempt to fight."

The *Union Signal* says that Rev. W. F. Crafts is working in Chicago in the interest of what is known as the Blair Sunday Bill. It says:-

"He met representatives of the labor organizations, and secured their co-operation in the effort to secure national laws against Sunday mails and Sunday trains. Thus these great organizations in New York City and Chicago are now working unitedly with the W.C.T.W. and the churches to secure a Christian Sabbath."

But we thought it was only a chance for the workingman to rest, that they want. That's what they say sometimes; but what they want is the enforced observance of Sunday as a day of rest and worship. Mr. Crafts secured many hundred signatures to the petitions to Congress.

The *Chicago Advance* says that churches and labor organizations East and West are adopting the following resolution:-

"*Resolved*, That we indorse the petition to Congress, asking it to stop Sunday work in its mail and military service, and in interstate commerce."

The *Advance* says that the latest indorsements to this resolution are those of "the Central Labor Union and the Carriers' Association of New York City, the Knights of Labor Council of Chicago and vicinity, the Presbyterian General Assembly, and the State Sunday-school Associations of Missouri and Kansas." "The Congregational ministers' meeting of Chicago has recommended that all Congregational Churches take action in this matter either by resolution or petition." What are the friends of freedom of conscience doing to offset this pressure that is being brought to bear upon Congress?

That the Christian Sabbath so called was unknown in the days of the apostles is evident from the statement of the apostle James, recorded in Acts 15:21: "For Moses of old time hath in every city them that preach him, being read in the synagogues *every Sabbath day*." This was true only of the seventh day, the day enjoined in the commandment, and the only day recognized at that time by either Jews or Christians as the Sabbath. If at that time any had regarded the first day as a Sabbath, the apostle would have been under the necessity of saying, "every seventh-day Sabbath," or, as some delight to stigmatize it now, "every 'Jewish'

Sabbath," but he said, "every Sabbath," showing to all who should come after that he knew but one Sabbath, namely, "the Sabbath of the Lord."

When the Rev. W. F. Crafts was before the Senate Committee on Education and Labor, making a plea in behalf of the Sunday Rest Bill, senator Payne said to him: "I wish to know whether your reform contemplates the entire suspension of the transportation, distribution, and delivery of the mails on Sunday." Mr. Crafts replied as follows: "We will take a quarter of a loaf, a half a loaf, or a whole loaf. If the Government should do nothing more than forbid the opening of the post-offices at church hours, it would be a national tribute to the value of religion that would lead to something more satisfactory."

Yet in the face of such declarations as this; in the face of the fact that the Sunday Rest Bill does provide that whatever post-office work shall be necessary on Sunday shall be done at such time as will not interfere with public worship, the National Reformers tell us that the proposed Sunday law is to be merely a civil and not a religious enactment. If they expect to be believed, they must count very much on the blindness or ignorance of the people. Our readers can imagine what would be the "something more satisfactory" than a law forbidding work to be done during the hours of church service. What would be the use of compelling people to stop work during church service unless they went to church? As a general thing those who work on Sunday wouldn't go to church if they had a chance; and so when the law should be found to effect the perceptible increase in church attendance, a law to compel people to attend church on Sunday would now follow.

The apostle Paul says that Christ "gave himself for our sins, that he might deliver us from this present evil world." Gal. 1:4. The sacrifice that was made for sin shows its heinousness. It should also show us the futility of attempting to absolve sins by any works of our own. For any man who may think that by doing penance, afflicting his soul by doing any number of "good works," he can make propitiation for his sins, is to imply that his life is as great as that of Christ. This is just the thing that constitutes the Roman Catholic Church penance-it turns men's minds away from Christ from the only sacrifice for sin. But if anything besides the blood of Christ could cleanse a man from sin, then Christ would not have suffered.

"Not all our groans and tears,
Not works that we have done
Not vows, nor promises, nor prayers
Can e'er for sin atone.

"Relief alone is found
in Jesus' precious blood;
'Tis this that breaks the mortal wound
And reconciles to God."

Christ gave himself "that he might deliver us from *this present evil world*." That is the primary thing-it is all we have to look out for. We need not worry about being saved from eternal death, if we are but freed from this present evil world. That will follow in due time. This present evil work is "the lust of the flesh, and the lust of the eyes, and the pride of life." To be delivered from this means to be

saved from the love of sin, as well as from the guilt of it. It is to be redeemed "from all iniquity," and purified and made "zealous of good works." Titus 2:14. When one is delivered from the love of sin, zeal for good works manifests itself; the two things are identical.

"What Is this but Spiritualism?" *The Signs of the Times* 14, 25.

E. J. Waggoner

At the Presbyterian General assembly, recently held in Philadelphia, Dr. T. L. Cuyler delivered the historical address commemorative of the Centennial of American Presbyterianism, in the presentation of which he said:-

"The spirits of the mighty dead, whose achievements we have rehearsed, seem to hover around us, and to join in our songs of thanksgiving. For amidst the entrancing splendors of Paradise, they cannot have lost the memories of the church to which they consecrated their earthly lives, or have lost their interest in its welfare."

On Sunday, June 10, Rev. F. F. Jewell, pastor of the Methodist Episcopal Church at San Jose, Cal., delivered a sermon on the subject of "Our Neighbors, the Spiritualists," in which he said:-

"On approaching this subject I am struck with the large quantity of truth there is in it. It largely rests on the principles on which our faith rests. With us, they believe in the existence of spiritual beings. . . . In agreement with us, they believe that the disembodied spirits of persons who have lived in this world, on passing into the other, retain an interest in things earthly, and continue to watch our lives."

If this is not Spiritualism, what is it?

July 6, 1888

"Life and Death Opposite Terms" *The Signs of the Times* 14, 26.

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? W.

"The Promise of His Coming" *The Signs of the Times* 14, 26.

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 "spoke 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,-or 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

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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. W.

"Back Page" *The Signs of the Times* 14, 26.

E. J. Waggoner

The Bishop of Carlisle has characterized many of the sermons that he has listened to, as "a text floating in a vast quantity of weak soup." No one can say that this is not an apt description. The question is, How much spiritual strength can people derive from such stuff?

If the article from Elder Haskell, entitled "The Progress of the Work in England," which will be found on another page of this paper, could be read in every Sabbath-school in the country, we feel sure that it would increase the interest of the members in the London Mission, and would have a corresponding effect on the contributions, which have been pledged to that work.

One of the young Andover men who was rejected as a candidate for the American Board on account of his views on future probation, was recently ordained as evangelist and acting pastor of a church by a council of ministerial and lay delegates from eleven Boston churches. Opposition was manifested, but a large majority decided that his views in regard to the relation of the heathen to the gospel after death did not prevent him from being an acceptable pastor in the Congregational Church.

The following from an article in the *Christian Union*, entitled "The Roman Church and the Schools," written as a protest against some of the "liberal" positions that have been taken by that paper, expresses a style of thought that ought to be much more common than it now is:-

"We seem to be in danger nowadays of sinking into 'a mush of magnanimity.' We dare not speak or hear a *hard* truth; if the truth doesn't happen to be soft, it must be manipulated until it appears so. We want more teachers who do not like to say hard things, but will do it if needful; those who really believe that only truth is safe or saving. And the truth about Rome is that she is always the same at heart, however necessity modifies her actions. She is intolerance itself, as Protestantism is tolerance. She is 'drunken with the blood of the saints'-not of the openly murdered thousands only, but of those uncounted who are known to have perished in her dungeons. One ceaseless cry goes up against her through all the ages; hers is a wickedness too colossal to be forgiven. These truths ought not to be stifled; it is not the place of charity to hide such deeds, and vigilance is still the price of liberty."

The great trouble with Protestantism is that it has degenerated on account of a mistaken idea of tolerance. It has become so extremely "tolerant" that it tolerates the most flagrant errors of Catholicism in its own person, and is thus becoming swallowed up by Catholicism. Protestantism is nothing if it does not vigorously protest against wickedness, and especially against all attempts to force people to be wicked, which is always done by those who attempt to force people to be religious.

A brother in the northern part of the State writes to get an expression of our opinion upon the subject of voting. He wants to know if it is his duty to vote at the coming election. We presume he wants to know if it is right for him to do so. We can't say what his duty is; there may be some peculiar circumstances in his case that we know nothing about. But we do not know of anything that should hinder his voting if he wants to. As yet this is a free country. We do not believe it is consistent for a Seventh-day Adventists to engage in political or any other kind of strife; but we know it is his *right* to deposit his ballot in a quiet manner, and it may often be a *duty*. While we have to live in this world, which cannot be indifferent to the government of the portion of it in which we live. Time will come full soon when it will be neither our right our privilege.

A writer in the *Nineteenth Century* for May, states the following interesting fact, which serves to make more vivid and forcible one of the exhortations in the sermon on the mount:-

"In the Bahamas one learns how the simile of casting pearls before swine may have been a familiar image to our Lord's hearers in the far-off East. There the unclean beast was a forbidden animal, attended by lepers and outcasts, who no doubt flung the creatures any the food they could get, shell-fish-also forbidden food for Jews-amongst the rest. In the Bahamas none but the negroes eat the native pork, which is fed on offal, refuse, and whatever can be obtained. The flesh of the conch is the usual fare for pigs in the out islands, where conches are plentiful. In these conches pink pearls are found from time to time, and I have seen a large pearl that had been found in the pig's trough, and which was

scratched and discolored from having been champed by the hugs. Formerly, before pink pearls became an article of commerce in the Bahamas, and no search was made for them, it happened not infrequently that pearls were picked up in the hog pens. May not pearls from mussels or other shells have been found in a similar manner in Palestine, and thus have rendered the Saviour's warning easily comprehensible to his listeners, the great mass of whom were common people?"

An English writer, dwelling on the subject of the spread of Roman Catholic abominations, truthfully portrayed in the following words the servility of those who call themselves Protestants:-

"These truths are too bad to be told. . . . For money, free trade, anything you please that is earthly, you may hold meetings, write books, be 'earnest,' and speak your mind. But for the free Bible-the right to tell what Popery was, is, and wants to be-you must hush to a whisper any voice you have, and still be reckoned a monomaniac. Is it not just possible that our wondrous delicacy is not from love but fear? Rather, perhaps, it is because that sort of tone pays best in general popularity. Nobody is so sure of applause as the man who is fiercely moderate."

All this is evidence of the wonderful power that Rome has over the minds of men. It is true that the Pope has no temporal power, but he never before had so much power in the world as he now has. This is in direct fulfillment of the prophecy which says, "And all the world wondered after the beast."

A recent article in the Berlin *Germania*, the leading Roman Catholic paper in Germany, says of the Reformation:-

"That which the shameless monk of Wittenberg inaugurated about 350 years ago, is no longer looked upon as a reformation; no, it was a rushing into a bottomless pit. It is the most flagrant, the most radical, the most wicked revolution to which the world has ever seen. It was a revolution in the churchly, the religious, the learned, and in the historical worlds. The foundation of the so-called Evangelical Church has long since been understood by intelligent men. According to these Protestantism is nothing but a mere rejection of all and everything that is supernatural; it explains everything on the basis of all laws of nature, of material development, and not even the smallest nook is left open for the God of revelation. Its foundations are the purest thoughtlessness and religious nihilism; and on such a foundation only hate and empty words, only decay and destruction, in time and eternity, can be built."

When we remember that in a city in Germany, in which nearly all the churches are Lutheran, and where Lutherans form the bulk of the population, a man was recently fined and imprisoned for speaking against the Pope, the prosecuting attorney stating that Luther would not now be permitted to preach as he did; and when we read that in "Puritan" Boston, the Board of Education, a majority of which are professed Protestants, has thrown a certain history out of the school course, because in one short paragraph it tells the simple facts about Tetzels sale of indulgences, we wonder how long it will be before "the so-called Evangelical Church" will adopt the language of this Catholic paper.

The school committee of the city of Boston is composed of thirteen Protestants (so-called) and eleven "liberal Catholics." By a vote of a majority of this Board, Swinton's "Outlines of History" has been removed from the Boston schools, and the sole ground of its expulsion is that it contains the following paragraph:-

"When Leo X. came to the Papal chair he found the Treasury of the church exhausted by the ambitious projects of his predecessors. He therefore had recourse to every means which ingenuity could devise for recruiting his exhausted finances, and among these he adopted an extensive sale of indulgences, which in former ages had been a source of large profits to the church. The Dominican friars, having obtained a monopoly of the sale in Germany, employed as their agent Tetzal, one of their order, who carried on the traffic in a manner that was very offensive, and especially so to the Augustinian friars. The indulgences were in the early ages of the church remissions of the penances imposed upon persons whose sins had brought scandal on the community. But in process of time they were represented as actual pardons of guilt, and the purchaser of an indulgence was said to be delivered from all his sins."

It is certain that the facts could not be stated more dispassionately than they are here. That the Pope did sell indulgences, and that those indulgences were considered by the purchasers as license to sin, are matters of historical record; but the Catholic Church has so much influence in this country that it can cause "Protestants" to suppress history, when that history reveals any of her abominations. The *Independent* thinks that the Protestant members of the committee must have other reasons for displacing the book. The truth is that no Protestant members voted to exclude it. Men who do such things are not Protestants. The action taken by the Boston school committee is an indication of what will soon be done to men who dare denounce the abominations of Rome.

July 13, 1888

"Lawful Use of the Law" *The Signs of the Times* 14, 27.

E. J. Waggoner

The apostle Peter said of the epistles of Paul, that there are in them "some things hard to be understood," and every man who has ever read those epistles has been made conscious of the truth of the saying. Indeed, some have thought that nearly all things in Paul's writings are "hard to be understood." But because some things are hard to be understood, there is no reason to say that they cannot be understood. The more difficult a thing is, the more need of study, and the greater will be the gain when study has made the subject clear.

That it is not impossible to understand the hard things in Paul's writings, is evident from what Peter further says of them. "Which they that are unlearned and unstable wrest, as they do also the other scriptures, to their own destruction." It is only the unlearned and unstable that so wrest them. To wrest a thing is to pull or force it away from its natural position. The Bible is one book; every part depends

on every other part. It is not like a chain, the last link has no immediate connection with the first, but every link is joined to every other link, so as to form the most perfect net-work. To some this makes it seem very intricate, but it is the beauty of the book. It is only because there is this interdependence of the various parts, that it can be understood. When a text is not wrested from its setting, and scripture is allowed to explain scripture, all may be understood.

Of all the things which the unlearned wrest to their own destruction, those things which treat of the law of God are most frequently so mutilated. This is to be expected, since "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." And since the law comprises the duty of man and is the way of life, it is evident that where instruction concerning the law is perverted, destruction must follow. Among the texts which are perverted by the unstable, or which are a source of difficulty to many who are honest at heart, 1 Tim. 1:9 is prominent. As we have recently been asked to explain this text, we will quote it and consider it by the light of inspiration. It reads thus:-

"Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers," etc.

It needs nothing more than a knowledge of the meaning of some of the simplest terms in our language, to show one that this text does not teach that righteous men are absolved from allegiance to the law of God, and that they may break it with impunity. For "lawless" means contrary to law, and if a righteous man should think himself at liberty to disregard the law, he would at once become one of the lawless ones, for whom the apostle says that the law "is made." This shows the necessity for the righteous to keep the law, if they would retain their righteousness.

That the law of God is binding upon all men may be shown in various ways. The gospel commission shows it. Said Christ to his disciples: "Go ye into all the world, and preach the gospel to every creature." Mark. 10:15. The gospel is the "good news" of a Saviour "which is Christ the Lord" (Luke 2:10, 11), who is called Jesus, or Saviour, because "he shall save his people from their sins." Matt. 1:21. The gospel, therefore, is God's remedy for sin. But sin is the transgression of the law of God, the ten commandments. See 1 John 3:4 and Rom. 7:7. Wherever sin is it is evidence that the law is there, and violated. Now God would not apply his remedy where it is not needed; but he has sent the gospel to every creature; therefore every creature is amenable to the law of God, and has broken it.

This conclusion is plainly stated by Paul in Rom. 3:9-20, a portion of which we quote:-

"We have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one: . . . Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin."

The law can speak only to those who are within its sphere, who are subject to its jurisdiction; but as a consequence of what the law says, it proves all the world

to be guilty before God, because all have transgressed it; therefore the law has claims upon all who are in the world. Then according to 1 Tim. 1:9, the law is made for the whole world, for "there is none righteous, no, not one."

The word rendered "made" in the text is from the Greek *koimai*. An illustration of one use of the word may be found in Matt. 3:10: "And now also the ax *is laid* unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." The idea conveyed by these words is that the edge of the ax is against the bad trees for their destruction, and the words "is laid" are the same in the original as the words "is made" in 1 Tim. 1:9. Now when we remember that they who keep the commandments of God shall enter into life (Matt. 19:17), and that the wages of sin is death, we can see in what sense the law is *made for* or is against the lawless and not the righteous.

The same thought is expressed by the apostle in Gal. 5:17-23. There he says that those who are of the works of the flesh are "under the law," and those works are set forth. But those who are led of the Spirit, who do not walk after the flesh, are not under the law; for after enumerating the fruits of the Spirit, he adds, "against such there is no law." Why is not the law *against* such things, and *against* those who do them? Because those things are the very principles of the law, as the psalmist says: "Blessed are the undefiled in the way, who walk in the law of the Lord." Ps. 119:1.

The law has various offices, depending on the condition of men. Its primary office was to give life. This office it can fulfill only to those who have never sinned. So long as a person is sinless, the law is the best friend he can have; but when he has once sinned, the law has nothing but death for him. Its office then is that of a stern taskmaster, or rather of a jailer and executioner. It shuts up in prison all who violate it, keeping them in ward until the time set for the execution. Fortunately a way of escape has been provided from the execution of the death sentence. Christ was manifested to take away sin; and when sin has once been taken away, the law has no power over the man to shut him up. Christ sets at liberty them that are bound, and those whom he sets free are free indeed. He is now the only source of life, and the law, instead of comforting the sinner, is against him, continually standing in his way, and hurling itself again and again against him, never relaxing its severity until the sinner flies for refuge to the hope set forth before him. While its original office was to give men life, its office now, owing to the sinful condition of men, is to drive them to Christ for life. When the sinner goes to Christ, the law is satisfied, and pursues him no further. But he has not fled outside the sphere of the law, for that is impossible. In the Son, as well as in the Father, the law stands personified, so that now he who was a sinner can say, "Oh how love I thy law! it is my meditation all the day." Ps. 119:97. It is no longer a terror, but a delight, for there is "no condemnation to them which are in Christ Jesus." Happy is the man who knows how to use the law in a lawful manner, for he shall prove it to be holy and just and good. W.

"Is It an Answer?" *The Signs of the Times* 14, 27.

E. J. Waggoner

The *Interior* (Presbyterian) of June 28, contains a series of questions by one of its subscribers in Kansas, which are so pertinent that we believe our readers can derive benefit from their perusal. We hope that all will read them carefully, and give them a conscientious answer. Here they are:-

"*Dear Interior:* In the study of Sabbath-school lesson for June 10, the *Westminster Teacher* offers proof of the resurrection of our Saviour as follows: 'The change of the Sabbath from the last to the first day of the week is a monument of Christ's resurrection.' In the consideration of this subject I am anxious and desirous of asking these questions: (1) By whom was the change made and when? (2) By what authority, human or divine? (3) If by human authority based upon no divine injunction, is it not a perpetuation week after week of a flagrant violation of a command of God, peremptory in its language and emphasized by its repetition? (4) If it is preached and taught in our Christian churches that the moral law shall forever stand, why has no change been made in the language of the fourth commandment? (5) Is it reasonable to teach our children the fourth commandment, enlarging upon the expressed punishments to follow its non-observance, and then by our example lead them to its absolute violation? (6) If God is an unchangeable God, he is not influenced by whims or fancies, but when he makes a law such as that in question he intends it to stand and expects our obedience. I cannot find in my life-long study of the word any divine direction, expressed or implied, to cease to keep holy the seventh day, or to substitute another. Can you? (7) Are we justified, as we array the solemn, oft-repeated commands of God to keep the seventh day holy, to follow the fashion instituted by the early Christians thereby placing in contrast a human sentiment and God's imperative law? I have read defenses for the change, but have never seen quoted the divine 'thou shalt.' I have read all that can be advanced in Holy Writ for the change, but cannot find one single word of direction from God supporting it. Can we not, with as much justification on our side, hew lanes through every command of God to suit the purposes of humanity's whims and fancies and sentiment! Honestly, is it right for us when God says, Thou shalt keep the seventh day holy, to say: 'Well, Christ rose from the dead on the first day of the week, and we think that is the day that ought to be the Christian Sabbath, no matter what God's thoughts or expressed commands may be on the subject.' The early Christians, we read, met on the first day of the week. That may have been their prayer-meeting night; but it does not say that, as devout Jews, as well as devout Christians, they omitted the observance, the scrupulous observance, of the seventh day as their Sabbath. In conclusion I will say that if the foundation of our hopes for the future were as poor and visionary as this for the change of Sabbath, we surely would have a very sandy and very unreliable one indeed."

These are straightforward questions, and need no comment. All that they require is an answer, and this is how they are answered by the editor of the *Interior*:-

"'The letter killeth, but the spirit giveth life.' Brother Parker would have us celebrate the finishing of creation and Passover the most momentous and glorious fact in the annals of the existence of God. But if he is determined on the letter alone let him show it to us. The fourth commandment does not command

the sanctification of the seventh day. Did he ever think of that? On the contrary, with divine foreknowledge of the Christian Sabbath, it says, God rested on the seventh day; but he 'blessed and hallowed' what? the seventh day? The command does not say so. It says the "SABBATH DAY, meaning thereby that the 'Sabbath' should not be limited to the Jewish day, but should be transferred to the Christian day. If now, why does not the command say: 'Wherefore the Lord blessed the *seventh* day and hallowed it'? The Lord did not say so because he intended *not* to say so. Notice how accurate the spirit of inspiration was. How this little substitution of 'Sabbath' for 'seventh' prepares the way for the honor due to Christ. Brother Parker can show no command for the sanctification of the 'seventh' day.' It is the 'Sabbath'-the

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institution, the one day in seven devoted to rest."

"The letter killeth, but the spirit giveth life." Very true; but that doesn't mean that the letter is to be carefully disregarded. The letter alone will kill, because mere outward observance of any commandment is actual violation of that commandment. The spirit gives life. Why? Because that comprehends all. Whoever keeps the spirit of a law must necessarily keep the letter also. A man cannot keep the spirit of the first commandment while he is worshiping false gods; he cannot obey the spirit of the eighth commandment while he is actually stealing; so it is impossible to keep the spirit of the fourth commandment while disregarding the day which that commandment says must be kept holy.

Notice particularly what wonderful perception the *Interior* has. It says that the commandment does not say that God sanctified the seventh day, but that he sanctified *the Sabbath day*, "meaning thereby that the Sabbath should not be limited to the Jewish day, but should be transferred to the Christian day." But how can we who are slow of perception be made to know that that is so? Must we accept it on the authority of the *Interior*? We can't do that, for we don't believe that it has any special private faculties for knowing the mind of the Lord, that we have not; and we have no means of knowing what the Lord wants except by what he says. Now suppose that for the moment we allow that the commandment does not say that God sanctified the seventh day, but only the Sabbath, how does that prove that it contemplates the observance of the first day? It says nothing of a "Christian day." Where is the "thou shalt" for thus expanding the commandment? If the commandment is unlimited, then what right has anybody now to limit it to the first day of the week? The *Interior* has added a cipher to a cipher, and supposes that it has thereby strengthened its position.

But we do not need to guess at what the commandment enjoins, nor to accept the opinion of any man. We have the most positive evidence that the Lord did actually sanctify the SEVENTH DAY. Read Gen. 2:3: "And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." So far as this argument is concerned, it matters not whether this was done immediately after the week of creation, or twenty-five hundred years later; the undeniable fact remains, that God did bless and sanctify the seventh day. And that shuts off all chance for guess-work about the fourth commandment being spread over the whole week. Such nonsense as that God

simply performed a general act of sanctification, without reference to any specific day, so that if men wish to keep Sunday then that is the day which he sanctified, and if they want to keep Monday then that is the day sanctified, finds no shadow of support in the word of God.

We do not need, however, to go back to the record in Genesis for proof that the Lord blessed and sanctified the seventh day. The fourth commandment plainly teaches this. Granted that the last clause of the commandment says that God "blessed the Sabbath day and hallowed it," is the commandment so long that there is no connection between the first part and the last part? Certainly we may not accuse the Lord of having forgotten the first part of the commandment when he uttered the closing sentence. It is true that God sanctified the Sabbath day; but which day is the Sabbath? The commandment itself says: "The *seventh day* is the Sabbath." That is God's own declaration. That is, the name of the seventh day is "the Sabbath." Other days are known solely by their numbers, but the seventh day has a name, and that name is Sabbath. So when the fourth commandment says that *the seventh day is the Sabbath*, and then follows that by the statement that God sanctified the Sabbath, it is then really a direct statement that God blessed and sanctified the seventh day, as is stated in Gen. 2:3.

Did the *Interior* answer its correspondent's question? We submit that it has now even a larger task on its hands than it had in the first place, for instead of giving a "Thus saith the Lord," it has deliberately contradicted the word of God. W.

"Religion in Japan" *The Signs of the Times* 14, 27.

E. J. Waggoner

It is well known that much missionary work has been done in Japan, and that Christianity has been looked upon with favor by those high in authority; and it has been declared highly probable that the empire will ere long become officially "Christian." The Emperor is expected, like Constantine of old, to declare Christianity to be the religion. This step has been looked for with a great deal of anxiety by those interested in foreign missions, as a wonderful victory for Christianity. We have before expressed our opinion on the subject, that if such a step is taken, it will be the worst thing that could possibly happen for real Christianity in Japan. The Christianity that would be adopted would be a formal religion, a matter of policy alone, and it would put an effectual stop to the growth of vital godliness. The empire would no longer be missionary ground, and the labors of devoted missionaries would soon cease. Those who accepted the State religion in obedience to the imperial edict, would be forever content with the *form* of religion, and so the last state of the empire would be worse than the first. We have no faith in charms, and we don't think that the *name* of Christianity will make a man or a nation any better than will the name of the reality of paganism.

To show that our statement of the case is correct, we copy the following the London dispatch to the San Francisco *Chronicle* of June 10:-

"The Japan *Weekly Mail* in a recent issue summarizes the discussion now being carried on in Japan by several eminent publicists respecting the

advisability of the people of that country embracing Christian religion. A movement started by some three prominent persons, is on foot to give an impetus to the spread of Christianity by laying stress on the secondary benefits its acceptance means. Those connected with the movement say the Christian dogmas are a bitter pill to swallow, but advised that it be swallowed promptly for the sake of the after effects. Fulka-Zawa, a well-known writer, urges this course, although he says he takes no personal interest whatever in religion, and knows nothing of the teachings of Christianity, but he sees that it is the creed of highly civilized nations. To him religion is only a garment to be put on or taken off for pleasure, but he thinks it prudent that Japan assume the same dress as that of her neighbors, with whom she desires to stand well.

"Professor Toyma, of the Imperial University, has published a work to support this view. He holds that Chinese ethics must be replaced by Christian ethics, and that the benefits to be derived from the introduction of Christianity are: (1) The improvement of the mind; (2) a unit of sentiment and feeling leading to a harmonious cooperation; (3) furnishing a medium of intercourse between men and women. Kabolat, president of the Imperial University, who says that religion is not needed for the educated, and confesses his dislike to all religion, urges the introduction of religious teachings in the Government schools on the ground that the unlearned in Japan have their faith in the old moral standards shaken, and that there is now a serious lack of moral sentiment among the masses."

And that is just as high as the standard religion would be in this country if Christianity were declared to be the national religion. A State religion never has and never will be adopted except from selfish motives.

"The Commentary. Free Gifts for the Tabernacle" *The Signs of the Times* 14, 27.

E. J. Waggoner

**NOTES ON THE INTERNATIONAL LESSON.
(July 21.-Ex. 35:20-29.)**

Giving to the cause of God is a part of religion, and by no means as unimportant a part as many people suppose. It is a part of religion not because the Lord has need of the gifts, or because he can be propitiated by offerings, for God is not "worshiped with men's hands, as though he needed anything," but because men need to give for their own good. And from the earliest ages men were required to offer sacrifices to the Lord for this very reason.

As soon as man had fallen and the plan of salvation had been announced, sacrifices were required, that by the shedding of blood men might be enabled to realize something of the heinousness of sin; and that his faith in the promised Saviour might be kept in lively exercise. "The blood of the beast was to be associated in the minds of sinners with the blood of the Son of God. The death of the victim was to evidence to all that the penalty of sin was death. By the act of sacrifice the sinner acknowledged his guilt and manifested his faith, looking forward to the great and perfect sacrifice of the Son of God, which the offering of

beasts prefigured. Without the atonement of the Son of God there could be no communication of blessing or salvation from God to man. God was jealous for the honor of His law."

The offerings which form the subject of this lesson were, however, of a different nature from the sacrifices offered because of sin; they were free-will offerings of material for the building of the tabernacle. "Great and expensive preparations were necessary. Precious and costly materials must be collected. But the Lord accepted only the free-will offerings. Devotion to the work of God and sacrifice from the heart were first required in preparing a place for God. And while the building of the sanctuary was going on, and the people were bringing their offerings unto Moses, and he was presenting them to the workmen, all the wise men who wrought in the work examined the gifts, and decided that the people had brought enough, and even more than they could use. And Moses proclaimed throughout the camp, saying, 'Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.'"

"The repeated murmurings of the Israelites, and the visitations of God's wrath because of their transgressions, are recorded in sacred history for the benefit of God's people who should afterward live upon the earth; but more especially to prove a warning to those who should live near the close of time. Also their acts of devotion, their energy, and liberality, in bringing their free-will offerings to Moses, are recorded for the benefit of the people of God. Their example in preparing material for the tabernacle so cheerfully, is an example for all who truly love the worship of God. Those who prize the blessing of God's sacred presence, when preparing a building that he may meet with them, should manifest greater interest and zeal in the sacred work in proportion as they value their heavenly blessings higher than their earthly comforts. They should realize that they are preparing a house for God.

"Many will expend much to erect comfortable and tasty buildings for themselves; but when they would prepare a place that they may receive the presence of the high and exalted One, they manifest a wonderful indifference, and have no particular interest as to the convenience, arrangement, and workmanship. Their offerings are not given cheerfully from the heart, but are bestowed grudgingly; and they are continually studying in what manner the sacred building can be made to cost the least, and answer the purpose as a house of worship. Some manifest more interest in building their barns, wherein to keep their cattle, than they do in building a place for the worship of God. Such value sacred privileges just in that proportion which their works show. And their prosperity and spiritual strength will be just according to their works. God will not cause his blessing to rest upon those who have so little estimate of the value of divine things. Unwilling and stinted offerings are not accepted of God. Those who manifest that earnestness to bring to the Lord acceptable offerings, of the very best they have, willingly, as the children of Israel brought their presents to Moses, will be blessed in that proportion that they have estimated the value of divine things."-*Great Controversy, Vol. I.*

God might have ordained that his worship should cost nothing; yea, he might even now fill the treasuries of his church full to overflowing without taking a dollar from anyone, but everybody knows what the result would be; the church would be shorn of her power, for she would forget the words of the Saviour, "Without me ye can do nothing," and gold would become her god.

"If any man will come after me," said the Saviour, "let him deny himself, and take up his cross, and follow me." This denial means vastly more than merely abstaining from that which the world recognizes as sin-it means the giving up of legitimate comforts and enjoyments for the good of others; and following the Saviour means much more than simply not doing evil-it means doing good. It is walking even as Christ walked; and his life was one not of self-pleasing, but of self-denial for the salvation of others. He left the courts of Heaven and even laid down his life for us; and can we hope to be his disciples while selfishly enjoying all that we can of this world, and planning only, like the men of the world (Ps. 17:14), to leave the rest of our substance to our children?

While we cannot say that a people's spirituality is always measured by their generosity, it is certainly true that their spirituality never rises *above* their generosity; always remembering, however, that the gift is measured not by its money value, but, as in the case of the poor widow (Luke 21:2-4) by the motive which prompts the gift. Those who give most from a sincere desire to advance the cause of truth, are blest most; not because the gift of God can be purchased with money, but because having given their means they will also give their prayers; and in so doing what they can to water others, their own souls will be watered.

"Back Page" *The Signs of the Times* 14, 27.

E. J. Waggoner

It is stated that the Pope intends to invite the co-operation of the Catholic and other Governments in determined efforts to bring about the suppression of slave-dealing wherever it prevails. It would have been a good thing if some of Leo's "infallible" predecessors had taken some steps of this kind; so far have they been from doing so, however, that the church of herself has trafficked in "slaves and souls of men." True, Protestants have not been faultless in this respect, but Rome alone professes infallibility.

In a recent article in the New York *Evangelist*, Rev. T. L. Cuyler says: "Some remarkable statistics have lately been published in regard to the Protestant churches in New York City. In a population of much over one million, the Methodist Churches have but 13,000 communicants. The Dutch Reformed, but 7,200. The Congregationalists have decreased from 2,450 to 2,315. The Presbyterians of all shades number 23,016. The Episcopalians, who attract many other denominations, report 33,000 members. The total membership of all these denominations, including 13,600 Baptists, is only 93,000. This is a sad showing for the great metropolis."

How many are there of those who read the Bible through by course, who do not skip the tenth chapter of Genesis? And how many of those who read it in a

perfunctory way, derive any benefit from it, or regard it as anything but a dry collection of meaningless names? How many are there who do not wonder what was the use of putting it in the Bible? We venture the assertion that the number who do not come under one of these heads is very small. Now there is no reason why that chapter should be skipped or lightly regarded. In the short space of fifty pages, of the book entitled "Sacred Chronology," published and for sale at this office, the matter is made so plain that any child can understand it. Get the book and read it, and all of your subsequent reading of history will be aided by it.

The following question has been received from one of our brethren, by the editors of the SIGNS OF THE TIMES:-

"Are there any tent-meetings been held by our people in the California Conference this season? If there are, we should very much like to hear from those who are conducting them, what the interest is, and what progress the truth is making. We give of our means to support the work, and we like to hear how it prospers. Besides this, we like to pray for our ministering brethren in their labors, but how can we pray intelligently when we know nothing about where they are, nor what they are doing, nor whether they are in the field at all or not? "G."

We print this just as it is received. We must confess that we think the points are well taken. As the question is addressed to us, we will answer as far as we are able, and that is, that there are supposed to be at this time, and to have been for nearly two months past, about seven tent-meetings in progress in different parts of the California Conference. That is as far as we can answer; the rest of the communication we submit to the brethren in charge of the tent-meetings, and in behalf of the inquiring brethren, request them to reply. Please let us hear from you, brethren, not only once, but often. We ought to have, and may we not hope to have, at least seven reports each week, from now onward?

Not long since it fell to Judge Biddle, of Philadelphia, to deliver a charge to the jury on the subject of lotteries, in which he said:-

"The history of public morality in regard to lotteries is quite curious. I have a lottery ticket issued as far back as 1761, to aid in building a church at Oxford, afterward presided over by a brother of President Buchanan. At the present day lotteries are held only by two classes of people; and, strange to say, the most difficult thing is to eradicate them among the first-named class."

If, therefore, the holding of lotteries is immoral-and it certainly is-and if these very religious people cling most tenaciously to it, then these "very religious people" are very immoral. And in that case these "very religious people" are also very bad people. Then it logically follows that lotteries are in fact held only by one class of people, that is, by a very bad people.

Quite recently someone, we think he was a clergyman, wrote to the *Christian Union* as follows: "I have long been a subscriber to your most excellent paper, and about the only thing that prevents it from giving perfect satisfaction is that every once in a while you bring out the doctrine of the Judgment day, and the second coming of Christ." That doctrine was the one with which Christ comforted his disciples when they were sorrowing to think that he was about to leave them. It comforted Job in his deep affliction. Paul calls it "the blessed hope," and speaks of the "patient waiting for Christ," as though it was an event so much to

be desired that people would need to exercise patience if it should be delayed. Indeed, in writing to the Hebrews he says: "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry." This shows that the true followers of Christ will be in danger of growing impatient as they long for his coming. Again we read that only to those who "love his appearing" will he give the reward when he comes. What then must be the condition of those who don't want to hear about it? The Lord will surely come, whether people desire his coming or not. How much better, then, to be ready, waiting for him, when he does come. Everyone who truly loves the Lord will love to hear of his soon coming.

It is frequently stated by Spiritualists that Spiritualism answers the question asked by Job, "If a man die shall he live again?" As a matter of fact it does nothing of the kind. Spiritualism claims that there is no death, that a man continues to live forever; but the patriarch's question was based on the fact that men do cease to live. If men never die, then there can be no such thing as living *again*. "Again" signifies "another time," "once more," and from the Bible use of this word alone, we know that death is a cessation of life. The prophet John was shown in vision those who had been slain "for the word of God," and he says, "they lived and reigned with Christ a thousand years. But the rest of the dead lived not *again* until the thousand years were finished." Rev. 20:1, 5. Here we learn that some who have died begin to live again at the beginning of a certain period of a thousand years, and that others do not live *again* until the thousand years are ended. Now as it cannot be said of a man that "he is in the city again," unless he has at some time been out of the city, and has returned, so it cannot be said of any man that they "live *again*," unless they have at some time ceased to live.

The Rev. Addison P. Foster writes from Boston to the *Advance* that an irrepressible conflict is going forward in that city, of which no one can predict the issue. He says: "It is as yet a war without violence, but one no less determined for all that, and one in which the popular feeling is steadily rising. And it is a conflict which has its bearings on the condition of the whole country. I watch its progress with apprehension. Who can tell to what it may grow? The conflict is between the Catholics and Protestants, and the question at issue is whether Catholic principles and methods as dictated by an aged priest in Italy shall shape our municipal affairs." It is high time for somebody to be waking up. Unfortunately for the Protestant population of Boston, the minions of the old priest in Italy have been awake all the time, and we fear that they will keep at all hazards the advantage which they have been allowed to gain.

The Pope's Encyclical on "Liberty" has the following:-

"Human liberty in individuals, as in societies or Governments, implies the necessity of conforming to a supreme rational law which emanates from God. The church is not an enemy of honest, legitimate liberty, but is an enemy of license. It condemns the false liberalism or naturalism which declares that there is no supreme law, and that everyone must form his own faith and religion. Such doctrine tends to destroy the consciousness of the difference between good and evil, between justice and injustice, and makes force the sole basis of society."

Of this a Protestant journal says: "With a Protestant interpretation, it would be hard to improve his statement." But the Pope is not a Protestant, neither are any of his followers, and they *do not* give Protestant interpretations to his utterances. When he speaks of the necessity of "conforming to a supreme rational law which emanates from God," he does so with the understanding that he is that self-appointed representative of God; and so he means only that true liberty consists in obedience to the Pope of Rome.

Man is a sinner, and though his environment may in some measure account for gross crimes against human law and order, it does not account for his depraved heart. The Rev. Dr. Parker well says: "When man did fall, he fell, not in a metropolitan alley, not in a London slum; he fell where the sunshine was broadest, where the rivers were deeper and calmest. When he fell, he fell amid surroundings which he himself had placed for his convenience and gratification. The only cure is not in change of circumstances, but in change of heart. That crucial change can be made only by the grace of God."-*Observer*.

July 20, 1888

"Purified by Fire" *The Signs of the Times* 14, 28.

E. J. Waggoner

Picking up the daily paper this morning, one of the first things that my eye rested upon was this heading: "The Famous Cock-Pit Saloon is Purified by Fire." It appeared from the item that followed, that a certain notorious cock-fighting resort, which, as a matter of course, had a saloon connected with it, had been burned to the ground. When the alarm was sounded, the usual efforts were made to put out the fire, but the buildings were dry as tinder, and all efforts to stay the progress of the flames were unavailing, until they expired for lack of material upon which to feed. And thus the *infamous* place was purified.

This item with its heading set us to thinking of how fire purifies. The Roman Catholic Church has received and retained as a legacy from its pagan ancestry, the doctrine of a purgatory, in which those who die with some sins upon them may have the stains removed by fire. Thus they rob Christ of healing virtue, and bestow it upon fire, becoming, just to that degree, fire worshipers. True, they say that those who die in mortal sins, will not have the privilege of being cleansed in purgatory, but will be obliged to suffer to all eternity the far more intense flames of hell, forgetting that if the comparatively feeble fires of purgatory can cleanse from "little" sins, the fiercer flames of hell must in time cleanse its victims from their deeper stains, so that universal salvation is the virtual outcome of their doctrine. In this they are but following the lead of Origen, one of the greatest fathers of the abominations of the Catholic Church.

But a little observation and thought should suffice to convince all that fire doesn't purify in that way. How was it in the instance before us? The news editor said that the old saloon that had been the scene of so much cruelty, blasphemy, and drunken reveling, was purified by fire. Are we to understand from that expression that the place will now be used as a church, where songs of praise

shall be heard instead of oaths and brutal laughter? Why, no; for the place doesn't exist; the fire that purified it, turned it into smoke and ashes. That is a peculiarity that fire has. It purifies by removing.

As it was with the saloon, so will it be with men. We have heard good people pray, in the innocence of their hearts for the baptism of fire, and heard them sing with real fervor, "Spirit of burning, come." What did they mean? Why, they wanted the fire to burn away their sins, and to warm them into life. In short, they wanted a sort of Catholic purgatory. They forgot that fire doesn't always stop with that which it is desired to have burnt. The man who should touch a match to the dry thistles in his stack of wheat, in order to purify the grain, would be very foolish. For wheat is combustible, as well as thistles, and all would be consumed together. Better wait until the machine has winnowed the chaff and foul matter from the grain, and then apply the match to that which is fit only for destruction.

This is the Lord's way. To the mixed multitude of good and bad that stood on the banks of Jordan, the prophet John said:-

"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 purging is done before the burning. The floor is purged, the wheat is gathered into the garner, and then the chaff is burned with fire unquenchable,-fire that cannot be checked until everything within reach is consumed.

So it is in the parable of the wheat and tares. After showing that "the good seed are the children of the kingdom; but the tares are the children of the wicked one," the Saviour said: "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Matt. 13:40-42.

To like intent Christ says: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." John 15:1, 2. How does the husbandman purge the branch that gives prospect of fruit? Is it by kindling a fire under it? Not by any means. That would destroy it. He prunes it, cutting off those things that are unprofitable in themselves, but which would hinder the perfecting of the fruit. But what of the branch which will not bear fruit, even after pruning, and which is taken away? Says Christ: "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." John 15:6.

Notice that in all these cases the burning is not until after the purging or pruning has been accomplished. The burning is not for the purpose of purifying worthless branches, but for the removal of that which is worthless.

"But," says one, "the prophet speaks of the time '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.'" Isa. 4:4. To be sure he does, but he does not mean, as you seem to

suppose, that the fire is going to burn up the filth and thus make the filthy persons pure; that the fire will "purge the blood of Jerusalem," and not harm the bloody men, but leave them clean handed. Not at all; that would simply be universal salvation by purgatorial fires, as we stated before concerning the Catholics. The preceding verses must be read in connection with the fourth, and then we shall understand how the fire is going to purify Zion, which here stands for all who profess to know God. We quote verses 2-4:-

"In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. 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."

Ah! now we understand how it is that the filth of the daughters of Zion is to be washed away by the spirit of judgment and by the spirit of burning. It is by burning up those filthy daughters and when that shall have been done, in accordance with judgment previously rendered, then they "that are *escaped*," "he that *is left*," "he that *remaineth* in Jerusalem," even "*everyone that is written among the living*," shall be called holy. But will they have been purified by fire? Oh no; their purification will have been accomplished before the fire begins its work. It is the same time of which the prophet speaks, when he says: "Therefore [because the inhabitants of the earth have transgressed the laws, changed the ordinance, broken the everlasting covenant] hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left." Isa. 24:6. But the few men who are left "shall lift up their voice, they shall sing for the majesty of the Lord." Verse 14.

This is the only way that filth can be removed by fire. The saloon of which we read had been defiled by oaths and brutal sport. Could the fire remove those? No; but it could remove the place that had harbored them. Suppose you say that the place was defiled by real, physical filth-whisky stains, tobacco juice, etc. Very well, but fire could not remove even these without consuming also the timber that was thus defiled. So men and women are defiled by sin-sin which is a part of their very natures. Now even allowing that evil deeds and words were combustible, which is not the case, the people who are defiled by them are combustible also, and when fire shall be lighted to consume that filth, it will not go out until it has burned up that which is defiled, together with the defilement.

Listen again to the words of the prophet Isaiah:-

"The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil." Isa. 33:14, 15.

Only those who are pure can dwell with the devouring fire. If they were not already pure, the fire would not purify them, but would destroy them. And why

does not the fire affect them? Because, being already pure, they are not suffered to feel it. They "shall dwell on high." They will have washed their robes of character, and made them white, not in the fire, but in the blood of the Lamb, and because they have learned to dwell in secret with God, they "shall abide under the shadow of the Almighty."

"Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." Ps. 91:9, 10. "Only with thine eyes shalt thou behold and see the reward of the wicked."

One more text. The apostle Paul wrote to the Corinthians that "the fire shall try every man's work of what sort it is." 1 Cor. 3:13. True, but the fire does not make good any man's work that is imperfect. If it is wool, hay, stubble, the fire will consume it; only the gold, silver, and precious stones will be untouched. But the fire does not have the power of transmuting wood, hay, and stubble, into gold, silver, and precious stones. If the work is not fine gold, the fire will destroy it.

Let no one, then, wait for fire from heaven to come and consume his evil nature. His evil nature is a part of himself, and when it dies he must die too. Let him remember the fate of Sodom and Gomorrah, which are set forth for an example. His evil nature must indeed be crucified, and he must be crucified with it; but far better to suffer the painful process now, in Christ, than to suffer it in person, with none to help. Better to be baptized now into Christ's death, than to be baptized in the lake of fire, from which none can rescue. Let the heart be purified by faith, purified in obeying the truth through the Spirit, and when the fire comes it will find nothing to devour. W.

"America's Wickedness" *The Signs of the Times* 14, 28.

E. J. Waggoner

"America's Social Wickedness" is the title of an article written by Rev. Morgan Dix, and published in a late number of the *Methodist*, showing the terrible state of wickedness which prevails in this country, and especially in our great cities. Of this country, Mr. Dix says: "Nowhere has there ever been a better field for the devil's double propaganda, and all about us are signs of his activity. True, there are checks which still restrain the evil, but each day some barrier gives way. To keep to the straight and narrow path of settled principle and living and purity of heart is harder now for our young people than it was a quarter of a century ago, because a false sentiment, widely influential, condones their excesses, and even approves of their misdoings."

All of which is true; and it might have been put

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still more strongly without doing violence to the truth. Sin is no longer called sin, for fear of offending ears polite; and all sorts of evil, instead of being denounced, is excused or even defended. Says Mr. Dix: "It would be painful to inquire what kind of life is developed under the influences at work for the public ruin-to gauge with the line and plummet of God's word and law the demoralization of society."

Yes, it would be painful, and for that reason, and also because they would lose caste by it, very many whose sacred duty it is to sound an alarm, and cry out

against popular sins, speak only "smooth things" and "prophecy deceits." The time has come "when men will not endure sound doctrine," but having itching ears they are heaping "to themselves teachers after their own lusts," and turning away their ears from the truth, they are being turned unto fables." See 2 Tim. 4:3, 4.

"Why Sad?" *The Signs of the Times* 14, 28.

E. J. Waggoner

Under the heading, "From the Shadow into the Light," the *Golden Gate* says:-
"The sad news reaches us from St. Cloud, Minnesota, of the transition to the higher life of the writer's elder brother."

Now we should like to know why that writer should call that *sad* news, which announces that his brother has gone from the shadow into the light? Is this writer sorry that his brother has gone into the light? Would this writer count it sad news if he were informed that his brother had had a transition from the sphere of a common citizen to the higher sphere of a Senator or President of the United States?

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Assuredly not. Then why does he call it sad news, when it announced to him that his brother has made the transition to the higher life, which, according to the doctrine of the *Golden Gate*-Spiritualist-is as much more excellent than to be a Senator or President as eternity is greater than time? If this Spiritualistic transition to a higher life, and from the shadow into the light, is such a glorious thing as the Spiritualists try to make out, then it seems to us one of the queerest things about the phenomena of Spiritualism that they should be sorry when it happens to one of their friends, and sad when they get the news. The truth of the whole matter is that human nature is stronger than all their finely-spun theories. And the very consciousness of every human soul bears witness that death is an enemy, however it may be passed off as a friend. Accordingly, in spite of the *Golden Gate* writer's theory, which demands that he should be *glad*, his own heart confesses that he is *sad*, at the news of the death of his brother.

"Back Page" *The Signs of the Times* 14, 28.

E. J. Waggoner

Brother W. H. Saxby writes that work in the Washington, D.C., mission is progressing favorably. A hall for meetings has been secured for a year, at 1630 Fourteenth Street N.W. Several new workers are expected at the mission soon, and altogether the outlook is very encouraging.

According to the terms of the treaty recently entered into between the Vatican and the United States of Columbia, the Romish clergy have entire control of the Government schools and universities, all church property is exempt from taxation, and the protection of Roman Catholicism as the State religion is guaranteed.

It is reported from Europe that the Pope contemplates withdrawing from Rome at an early day, owing to the attitude recently assumed by the Italian

Government. But inasmuch as all the Italian Government asks is that the Pope attend to his own affairs and let the Government alone, it does not appear that the "successor of St. Peter" has any just ground of complaint. The threat to the throne is not original with Leo XIII.; Pius IX. made the same bid for sympathy, and had probably just as much intention of leaving "the eternal city" as has the present Pope, and no more.

Some time ago a young hoodlum of San Francisco shot and killed a young girl on the street. He was immediately arrested, and after the usual delay was tried and convicted. The usual technicalities were interposed, and the case was twice appealed to the Supreme Court of the State, and afterwards to the Supreme Court of United States, where it was refused a hearing. As a last resort, one of the lawyers, a man holding high office in the State, appeal to the Governor to let the young assassin loose upon society. The Governor refused to interfere in the just findings of law, and administered the following deserved rebuke:-

"I desire in this connection to say that there seems to be an evident effort to shield criminals from suffering the responsibility which follows in the path of crime—a desire which is on the increase instead of diminishing. So far as I am concerned, I will not tolerate or sanction it. In this modern dispensation of justice, the criminal labors under the idea that he is an injured member of society, and that everything should be done to render his pathway to a point of escape from the penalty of the crime committed, easy and sure, but little thought being given to the victim of his lust, cowardice, and passion. I will never be party to the deification of crime or criminals.

Governor Waterman is deserving of all honor. Criminal lawyers need to be given to understand that the object of law is not to protect criminals and foster vice, but to protect society by the punishment of criminals. The duty of the attorney for a murderer is simply to secure a fair trial; if he goes beyond this, he makes himself a party to the crime.

According to a recent dispatch to the *New York Evening Post*, the famous annual racing event on Derby day in England is made the occasion of wicked revelry, which is anything but creditable to the boasted civilization, of this enlightened age. The dispatch says: "From the Sunday preceding the race, at Epsom and its neighborhood, the scene is disgraceful until Saturday. 'There are few places on the face of the globe,' says a competent eye-witness, 'where more sin and wickedness are perpetrated in a single week than here.'" It is also stated that the Prince of Wales is still a patron of these races; and that the princess also witnesses them.

One of the Eastern religious weeklies devoted some space to the consideration of the question, "Was Methuselah a good man?" After several paragraphs of conjecture, it winds up with a quotation from Matthew Henry, preceded by the remark "Matthew Henry stands in doubt as to the character of Methuselah." Well, why shouldn't he inasmuch as the Bible says not a word concerning the character of Methuselah, nor of several other of the patriarchs mentioned in the fifth chapter of Genesis. The strange thing, however, is that people should go to the writings of Matthew Henry, or any other man, to find out the character of a Bible personage of whose character the Bible itself says

nothing. Unfortunately, too much of what is called explanation of the Bible is nothing but speculation concerning something which the Bible has not revealed.

America's Rome correspondent writes that among the multitude of presents received by the Pope this year were "a row-boat, a boot-blackening . . . and a bicycle. His holiness should have been supplied with a pair of boxing-gloves, and a . . . mask to make his outfit complete. The Pope is reported as preferring money to useless gifts, which are valuable only as curiosities. If he received the money equivalent of his presents he could purchase what his necessities require and keep the rest for a rainy day. While his holiness was the recipient of many ridiculous presents, probably nothing could be more ridiculous than presenting him the Constitution of the United States, and lest we except the Declaration of Independence, both of which documents are the representative of thoughts diametrically opposed the doctrines of the Vatican."-*America*.

"An International Question" *The Signs of the Times* 14, 28.

E. J. Waggoner

We have received from Brother LaRue, who is in China, a copy of the Hongkong *Daily Press*, of June 19, 1888, which contains an important item showing that there is a prospect that the Sunday Law question will soon be an international one. It appears that there is no Sunday law which embraces the port of Hongkong. The Rev. A. Gurney Goldsmith, seaman's chaplain, addressed a communication to the Chamber of Commerce, asking its support to petition the governor of the colony of Hongkong, humbly submitting, "that the time has now arrived when some decisive step may be taken, and respectfully solicit that their day of rest may be assured to them by legislation or otherwise." The Chamber of Commerce replied that:-

"The objects sought are worthy of every encouragement, but, in view of the many conflicting interests involved, the committee do not see their way to support legislation to compel total cessation of Sunday work in the harbor, and unless an unyielding law applicable to all classes and nationalities of vessels be passed, it would be unfair."

This shows clearly that just as soon as the Sunday-law agitators secure the national Sunday laws which they now demand, they will then be open for an *international* Sunday law. And when that time comes, then look out for the Pope to assume his place as the grand international Sunday boss. Then will be fulfilled the Scripture, "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb." Rev. 13:8.

"A Wild Project" *The Signs of the Times* 14, 28.

E. J. Waggoner

The latest phase of the Jerusalem craze is a proposition to rebuild the city, as a recent New York dispatch says, "in harmony with the prophetic description of the Bible," whatever that may mean. A certain Rev. Dr. Silvertha, of Chicago, is at the head of this movement, and recently sailed for Europe in the interests of his project. The Doctor thinks that a large immigration from Europe and America will

flow into Palestine early in the autumn; and that as only about one-sixth of the proposed population will be Jews, the rest being English and American, as soon as there are people enough to form the nucleus of a new nation, the powers of Europe will unite in declaring Palestine independent.

Of course all of this seems a little visionary to sober-minded, common-sense people, especially if they happen to be Bible students and able to distinguish between prophecies relating to the earthly Jerusalem, and those relating to the heavenly city; but to the minds of quite a number of age-to-come enthusiasts, who flatter themselves that they are doing the Lord a wonderful service, the plan of the Chicago man no doubt seems practical enough.

It may not be just to the point to refer to Abraham in this connection, for he lived a long time ago and didn't own a foot of land in the city which it is now proposed to restore; and possibly he was a little old-fogyish anyway, but inasmuch as he was "the friend of God" and the "father of the faithful," and didn't seem to care much about earthly cities, but "looked for a city which hath foundations whose builder and maker is God," it might not be a bad thing for those who now aspire to be his children to follow his example, instead of speculating on corner lots in Jerusalem, and intriguing for place and power in Palestine.

**"The Abiding Sabbath and the Lord's Day" *The Signs of the Times*
14, 28.**

E. J. Waggoner

The pamphlet with the above name is a review of the two most recent and popular books on the Sunday question. In this work Elder Jones has shown in a brief, pointed way, some of the artifices used to do away with the "Sabbath of the Lord." A wide circulation of this book will do much to enlighten thousands as to the merits of the Sabbath question.

This *review* is different from others published in several particulars: 1. The high authority of the works reviewed. 2. It does not follow the author into every obscure point, but strikes boldly at the main issue. 3. Its style is such as to interest a large class of thinking people.

A copy of this *review* should be in the hands of every editor in this country. See notice on page 4 of this paper.

July 27, 1888

"Paradise and Hades" *The Signs of the Times* 14, 29.

E. J. Waggoner

A portion of the *Christian Evangelist*, published at St. Louis, Mo., has been sent to us with the request that we give a little attention to an article which it contains on the "Intermediate State of the Dead." The letter states also that the writer of the article, who is one of the editors of the paper, is one of the best educated ministers in the "Christian" denomination. If that is true, and we have

no reason to doubt it, it is simply another evidence that the best educated men may be darkly ignorant of Bible truth.

The article is in answer to the question, "Do the spirits of the dead enter *hades* since Jesus's soul came forth therefrom? We quote the first paragraph of the reply to the question, and will confine our comment this week to that portion. It is as follows:-

"In discussing this subject, it must be assumed, for lack of space as well as condition, and that paradise was that part of *hades* into which the disembodied spirits of the righteous entered prior to the resurrection of Christ. We think that part of *hades* was abolished when the Saviour's spirit came out of it, and that ever since then the spirits of God's people have gone directly to the Father at death."

The utter falsity of this assumption may be shown in a few words. *Hades* in Greek is the same as *sheol* in the Hebrew, and so, to avoid confusion, we shall give simply the Greek form *hades* in all the texts. Now let us learn something about *hades*.

1. It is a place into which people go bodily. In Num. 16:32, 33 we are told concerning the rebellious princes of Israel that "the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They, and all that appertained to them, went down alive into the *pit* [into *hades*], and the earth closed upon them." Again Jacob said that he would go down into *hades* unto his son, mourning (Gen. 37:35), and again that his sons would bring down *his gray hairs* to *hades*. Gen. 42:38. And the psalmist said: "Our bones are scattered at the grave's mouth [the mouth of *hades*], as when one cutteth and cleaveth wood upon the earth." Ps. 141:7.

2. There is nothing going on in *hades*. Says Solomon: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9:10.

3. It is a place of silence. David said: "Let me not be ashamed, O Lord; for I have called upon thee; let the wicked be ashamed, and let them be silent in the grave [in *hades*]." Ps. 31:17.

4. Those who go there have ceased to live, and they have no knowledge of God, and are not able to praise him nor hope in him. Thus Hezekiah speaks: "I said in the cutting off of my days, I shall go to the gates of the grave [*hades*]; I am deprived of the residue of my years. I said, I shall not see the Lord, even the Lord, in the land of the living; I shall behold man no more with the inhabitants of the world." "For the grave [*hades*] cannot praise thee, death can not celebrate thee; they that go down into the pit cannot hope for thy truth." Isa. 38:10, 11, 18.

5. Lastly, the righteous will remain in *hades* until the sounding of the last trump, at the end of the world. When the Lord shall come with all his holy angels, to give every man according as his work shall be, it will be "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. At the sounding of that trumpet "the dead shall be raised incorruptible," and not till then will be brought to pass the saying that is written, "Death is swallowed up in victory. O death, where is thy sting? O grave [*hades*], where is thy victory?" 1 Cor. 15:52-55. And this passage alone is sufficient to

scatter to the four winds the fanciful assumption that all the righteous dead left *hades* at the resurrection of Christ, and that none have gone there since. One plain text of Scripture is worth ten thousand pages of human assumption.

Now a few words concerning Paradise. Has it any connection with *hades*? and has it been abolished? To both questions we answer emphatically and unqualifiedly, No. If Paradise were abolished at the resurrection of Christ, then there would be no salvation for any man. One or two texts will show the utter folly and wickedness of such an assumption.

The book of Revelation was written more than sixty years after the resurrection of Christ, yet in that revelation Jesus himself said to his people, through his servant John: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God." Rev. 2:7. Would Christ make a promise to his people of pleasure to be enjoyed in a place that has no existence? Impossible. This promise applies to us in this age as well as to overcomers in all ages, and proves beyond question that Paradise has not been abolished.

The tree of life is "in the midst of the Paradise of God." The tree of life is on either side of the river of life. Rev. 22:2. And, further, the river of water of life proceeds directly from the throne of God. Rev. 22:1. Still further, when Paul was "caught up into Paradise, and heard unspeakable words," he was in "the third heaven." 2 Cor. 12:2-4. Therefore Paradise,-the place where are found the tree and the river of life,-is in the third heaven, and is the dwelling-place of God. It is the place to which the saints will be taken when they are raised from the dead and made immortal at the second advent, for "they shall see his face," and shall be "before the throne of God, and serve him day and night in his temple." Therefore if Paradise had been abolished at the resurrection of Christ, not only would the saints have no place of reward, but the tree of life and the river of life would also have been abolished, and God's dwelling-place destroyed.

The fact that Paradise is the place of God's throne, the place of final reward, is sufficient to show that it is not part of *hades*, and is not and never was a half-way house for the dead. Next week we shall notice another portion of the article, if it is possible for anything to be worse than a theory which abolishes God's dwelling-place, and turns Paradise into chaos. W.

"A Wonderful and Horrible Thing" *The Signs of the Times* 14, 29.

E. J. Waggoner

We do not like to speak of the short-comings of others, but it sometimes becomes necessary, in order to point a moral or to show the fulfillment of some word of prophecy. It is for these reasons that we mention the following case:-

The pastor of a Baptist congregation not many miles from the Golden Gate went East last spring to attend the Baptist convention at Washington, and is now giving his flock a series of Sunday evening discourses concerning his trip. His subject last Sunday evening was, "From Richmond to Washington," in the course of which he said, among other things more or less edifying:-

"The railroad journey continued to Old Point Comfort, which is now one of the favorite watering-places of the East. Here the Baptist preachers left the cars and

went out to take in the town. The first thing they took in was oysters. They made a bargain with the oysterman that they should have all the oysters they could eat for twenty-five cents a head. Such a slaughter of oysters as was made that day is seldom seen."

Just think of such a thing as that being gravely told by a professed minister of the gospel to his Sunday evening congregation. We make no comment on the incident related—a body of ministers on their way to a religious assembly making themselves conspicuous by gorging themselves with oysters—but what kind of gospel is it to give to a congregation? Of course it will be said that this was not a sermon but a Sunday evening lecture; that the sermon is preached in the morning, but in the evening something else must be done in order to get a congregation. Very well; then we think that one moral is apparent to all. The close observer may discover several.

But we pass on to another paragraph in the published report of the sermon:-

"From Point Comfort to Washington the preachers—called 'the gang' by some of their members—took passage on a steamboat, and they made an evening of it. They organized an impromptu minstrel troupe, and the old Virginia darkey was imitated to perfection by some of the clerical gentlemen. After a couple of hours of this sport, they had prayers and went to bed."

We assure our friends that this is taken from a straightforward report, without comment, appearing in the regular list of notices of sermons preached. We have a right to think that it does not misrepresent the discourse in the least, for neither the minister nor any of his flock have offered the slightest protest. When we read the last paragraph quoted, we no longer wonder that the man could have so little spiritual sensibility as to give such stuff to his people. A minister who, in company with a "gang" of other ministers, could make a public exhibition of himself as a minstrel performer, without realizing that he was doing anything out of place, might be expected to think it good matter with which to feed his congregation.

But the fact that such a thing was done is worse even than the telling of it to a congregation. Think of it! a body of ministers on their way to attend a meeting where the interests of the denomination in the United States are to be considered, organizing themselves into a minstrel troupe, and engaging in songs and dances on a steamboat. We do not speak of this with pleasure. To us it is a terrible thing to think of. When we think that thousands of people are depending on those very men for their religious instruction, we feel profound pity for them. We claim that instead of getting an increase of spiritual strength by that convention, every one of those ministers was the worse spiritually, because of the trip. A Pentecostal revival could scarcely have made any impression upon them after such an exhibition of themselves—such a breaking away from all restraint. And so we say that the religious tone of the people to whom they minister the next year will be distinctly lowered; their consciousness of right and wrong will be less acute than ever before. They have before them the trifling example of their pastors, who are supposed to be ensamples to the flock, and by listening to such sermons as that under consideration, they are educated to a disrelish for sober truth.

"After a couple of hours of this sport, they had prayers and went to bed." So they didn't forget the *form* of godliness; they did not forget that they were ministers of the gospel, and that it was their duty to hold up the light; they were not ashamed to show their colors. Perhaps some may see in this circumstance a redeeming feature, but it is not. If they had concealed their identity; if they had let the people think that they were a "gang" of politicians going to Washington to seek a Government position instead of a "gang" of preachers going to meeting, it would have shown that they had some sense of propriety, and knew how professed ambassadors for Christ ought to conduct themselves. Then the cause of religion would not have been lowered in the estimation of those who looked on. But the fact that they didn't forget to have prayers after their show, told to all that they had acted all the time with a full consciousness of their position.

The same spirit of boisterous hilarity seems to have characterized the convention to a certain extent. It would be a surprising thing if it had not.

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One day an invitation to visit the White House was sent by President Cleveland, and "the convention received it with deafening cheers."

And this was a religious convention. What may we expect when politics and religion become united, according to the desire of the National Reformers and their numerous allies, and these same ministers meet as a political convention? Think you that the cause of religion will be greatly advanced? When that time comes every one of those preacher minstrels will be active in the cause of "religion." It will be a place of religion exactly suited to them. It will be so much easier to evangelize the nation by voting than by preaching. We speak advisedly, for we know that the minister who preached the sermon that we have referred to, has been active in his efforts to secure a rigid persecuting Sunday law.

This matter, it will be seen, is not a local affair. It is, perhaps a small thing that one minister had regaled his congregation with an account of his wild pranks while on his way to a religious assembly; but the fact that two hundred and fifty ministers on the same trip as a body could make themselves so conspicuous in their eating and drinking and boisterous revelry as to be known as "the gang," is not a small matter. We have stated the case very mildly and dispassionately, but we should be remiss in our duty to delineate as of the signs of the times if we did not call attention to the extent to which men have become "lovers of pleasures more than lovers of God." May God pity the people who are inclined to place their civil and religious liberty in the hands of such men, and may he arouse many to a knowledge of the fact that these things show the end to be near. W.

"Anarchism in America" *The Signs of the Times* 14, 29.

E. J. Waggoner

When the Anarchist conspirators were executed in Chicago on the 11th day of last November it seemed to be taken for granted that Anarchy had received its death-blow in this country, and that whatever sentiments men might entertain they would not dare to lift a hand against the dignity of American law. But recent events have shown how vain were such hopes; only a few days since the telegraph announced that a gigantic conspiracy had been discovered in Chicago

to murder Judge Grinnell, Judge Gary, Inspector Bonfield, Frank Walker, and others prominent in the prosecution of Spies, Parsons, and the rest of the executed Anarchists.

Dynamite was to be placed beneath the houses of these men, and was to be touched off simultaneously, and a wholesale reign of terror inaugurated. The board of trade building was to be blown up at the same time. Only three men have been arrested, but others may be taken into custody if thought best by the police. If this foul conspiracy had been carried out the scenes of the Haymarket riot would have paled into insignificance, for hundreds of lives would certainly have been sacrificed.

It seems that Anarchists have increased rapidly in Chicago since the Haymarket riot, and that they now number in that city over 5,000 men fully armed with Winchester rifles, revolvers, and dynamite bombs. The execution of their leaders, while it taught them caution, filled them with still greater hatred for law and order, and increased their determination to overthrow the present order of things. Besides their guns the Anarchists, it is said, "have bombs without number and dynamite without limit." Said a Chicago detective recently, "I have no idea when the trouble will come, but there will be serious work some day." And so it is true that even in the favored land "of peace and plenty," men's hearts are "failing them for fear, and for looking after those things which are coming on the earth."

"The Development of the Beast" *The Signs of the Times* 14, 29.

E. J. Waggoner

1. What power is represented by the first beast of Rev. 14?-*The Papacy*.
2. From what was it developed?-"*A falling away*." 2 Thess. 2:3.
3. In what was shown the first definite evidence of falling away from the truth of God?

The adoption of heathen rites and customs. "The bishops augmented the number of religious rites in the Christian worship, by way of accommodation to the infirmities and prejudices, both of Jews and heathens, in order to facilitate their conversion to Christianity." "For this purpose, they gave the name of *mysterious* to the institutions of the gospel, and decorated particularly the holy sacrament with that solemn title. They used in that sacred institution, as also in that of baptism, several of the terms so far, at length, as even to adopt some of the ceremonies of which those renowned mysteries consisted."-*Mosheim's Church History, cent. 2, part 5, chap. 4, par. 2, 3.*

4. How early was this manifested?

"This imitation began in the Eastern provinces; but, after the time of Adrian [emperor A.D. 117-138], who first introduced the mysteries among the Latins, it was followed by the Christians who dwelt in the western parts of the empire."-*Mosheim, Church History, cent. 5, part 2, chap. 4, par. 5.*

5. What worship was the most widely prevalent among all ancient nations?

Sun worship-"the oldest, the most widespread, and the most enduring of all the forms of idolatry known to man, viz., *the worship of the sun*."-*Tuller W. Chambers, in Old Testament, January, 1886.*

6. When this worship was not directed to an image, how was it performed.

"Before the coming of Christ, all the Eastern nations performed divine worship with their faces turned to that part of the heavens where the sun displays his rising beams. This custom was founded upon a general opinion that God, whose essence they looked upon to be light, and whom they considered as being circumscribed within certain limits, dwelt in that part of the firmament, from which he sends forth the sun, the bright image of his benignity and glory."-*Mosheim, Church History, cent. 2, part 4, chap. 3, par. 7*. See Eze 8:16.

7. Was this custom adopted by some who called themselves Christian?

"The Christian converts, indeed, rejected this gross error [of supposing that God dwelt in that part of the firmament], but they retained the ancient and universal custom of worshiping toward the east, which sprang from it. Nor is that custom abolished even to our times, but still prevails in a great number of Christian churches."-*Mosheims, Ib.*

8. What day was especially devoted to the sun?

9. What day was adopted by these Christians also?

"That very day was the Sunday of their heathen neighbors and respective countrymen; and patriotism gladly united with expediency in making it at once their Lord's day and their Sabbath."-*North British Review as quoted in History of the Sabbath, chap. 16*.

10. Upon what is the Papacy built?-*Self-exaltation. 2 Thess. 2:4*.

11. In behalf of what was manifested the first arrogant claims of the Papacy?-*In behalf of Sunday*.

12. By whom?-*By victor, who was bishop of Rome, A. D. 193-202*.

13. What did he command?

"He wrote an imperious letter to the Asiatic prelates commanding them to imitate the example of the Western Christians with respect to the time of celebrating the festival of Easter [that is, commanding them to celebrate it on Sunday]. The Asiastics answered this lordly requisition. . . with great spirit and resolution, that they would by no means depart in this manner from the custom handed down to them by their ancestors. Upon this the thunder of excommunication began to roar. Victor, exasperated by this resolute answer of the Asiatic bishops, broke communion with them, pronounced them unworthy of the name of his brethren, and excluded them from all fellowship with the church of Rome."-*Mosheim, Ib., chap. 3, par. 11*.

14. How early in the second century had this question been made an important one?

"About the middle of this century, during the reign of Antonius Pius [about 101], the venerable Polycarp went to Rome to confer with Anicet, bishop of that See, upon this matter."-*Ib. par 10*.

15. What is the great characteristics of the Papacy as a world power?

The union of Church and State,-the religious power dominating the civil power and using it to further its own ends.

16. When was the union of Church and State formed, out of which grew the Papacy?-*In the reign of Constantine, A. D. 414-447*.

17. What was the condition and work of most of the bishops at this time?

"Worldly-minded bishops, instead of caring for the salvation of their flocks, were often but too much inclined to travel about, and entangle themselves in worldly concerns."-*Neander, vol. 1, p. 16, Turley's edition, Boston, 1856.*

18. What had these bishops determined to do?

"This theocratical theory was already the prevailing one in the time of Constantine; and. . . the bishops voluntarily made themselves dependent on him by their disputes, *and had their determination to make use of the power of the State for the furtherance of their aims.*"-*Ib., p. 142.*

19. What is the "theocratical theory"?-*The theory of government of a State by the immediate power or administration of God.*

20. What then is the effect of a man-made theocracy?-*To put man in the place of God.*

21. Was this the outcome of the theocratical theory of the bishops of the fourth century?

"Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; 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. 2:3, 4.

"Back Page" *The Signs of the Times* 14, 29.

E. J. Waggoner

Don't fail to read the appointment for the California camp-meeting on page 462 of this paper. See also the notices on this page. Now is the time to begin to prepare for the meeting.

The Committee of the Boston Board of Aldermen, to whom the subject was referred, has reported against the repeal of the ordinance forbidding preaching on the common without a license. As Boston is ruled by the Catholics, this result is no more than was to be expected.

According to the Baltimore *Methodist*, the twelve thousand itinerant ministers of the Methodist Episcopal Church, contributed one-tenth of the million dollar missionary fund that was raised last year. If the two millions of lay members had contributed at the same rate as the ministers did, the missionary money would have amounted to \$17,000,000 instead of \$1,000,000. The ministers truly show themselves "ensamples to the flock," but it would seem that there was a lack on the part of the flock in following the example.

The Rev. Henry M. Field, D.D., is one of the most prominent men in the Presbyterian Church in America, and editor of the *Evangelist*, one of the leading papers in the denomination. In writing a letter from the Rock of Gibraltar, in the *Evangelist* of July 12, he tells how a certain telegraph manager gave him a letter to all their offices on both sides of the Mediterranean, and then remarks, "His letter was almost like one of Paul's epistles 'to the twelve tribes scattered abroad greeting'!" No doubt the likeness is very striking, especially in view of the fact that not one of Paul's epistles was ever written "to the twelve tribes scattered

abroad." The Doctor's simile is not exactly the happiest one that might have been struck, but it is rather suggestive nevertheless.

We have seen lately several repetitions of the old story to the effect that "Tom" Paine sent to Benjamin Franklin the manuscript of his "Age of Reason," before publishing it, and that Franklin told him not to "unchain the tiger," etc. It seems that to some this appears to be a very weighty argument in favor of Christianity. We doubt the force of the argument even if the story were true, and much more when there is not a particle of truth in it. To all who have been repeating the story, we would suggest that, before they do it again, they will please bear in mind that Franklin died in 1790, and the first part of the "Age of Reason" was not written till about three years afterward. There are enough good arguments in favor of Christianity without resorting to the support of palpable falsehoods.

A curious example of recklessness of some men in conducting an argument, and of all men who have no ground for their argument, occurred in the *Oracle* of July 5. A certain writer in arguing for Sunday, and as proof of its sacredness, says: "It is a universal practice of the church, unquestioned by any. We stop a moment at St. Augustine, about A.D. 380-420. I will quote from the Anti-Nicene Fathers in eight volumes, which contain all their writings. Augustine says, ect." Of course he meant *Ante*-Nicene Fathers, instead of *Anti*-Nicene Fathers. That means the "Fathers" who lived and wrote before the Nicene Council, which took place A.D. 325. But Augustine was not born till more than fifty years after that council. Then how is it that his writings are found in the eight volumes of the Ante-Nicene Library? They are not. Well, then, why did this writer profess to quote Augustine's words from that set of books? We give it up. It might have been ignorance; it might have been something else.

The emperor of Germany has arranged to visit the King of Italy in Rome next October, and the Pope has sent a vigorous protest to Prince Bismarck, declaring that the emperor's presence at Rome would be a note of hostility toward the Vatican, especially during the pending crisis with the Italian Government. The Vatican is also endeavoring to have Bavaria and Austria use their influence against the visit.

Pope Leo XIII. is the most inveterate political meddler that has occupied the Papal throne for years. Pius IX. was crafty, but Leo is both sagacious and aggressive, and is meeting with marked success in securing from the great powers of earth the recognition which he claims as his due. The facts concerning his bloodless conquest of Protestant Germany some two years since are still fresh in the mind of everyone, and this protest indicates that "his holiness" does not mean to relinquish his hold upon the German Empire. It remains to be seen whether William II. will servilely yield to this haughty demand of the Vatican or not.

August 3, 1888

"Forgiveness Real, Not Pretended" *The Signs of the Times* 14, 30.

E. J. Waggoner

Last week we made some comments on an article which claimed that Paradise was that part of *hades* in which the souls of the righteous dead were detained until the resurrection of Christ, when it was abolished. We showed from the Scripture that *hades* is not and never was a half-way house to Heaven, that it is a place of unconsciousness where both righteous and wicked remain until the resurrection, and that Paradise has no connection with it, but is the dwelling-place of God, the place where the saints will be gathered when they receive their final, eternal reward. We gave all that was necessary to show the folly of the position that Paradise was an intermediate place of abode for God's people; but there is another position taken in the article, as the basis of the one already noticed, which is so utterly opposed to divine revelation that it must have some attention. The writer says:-

"The necessity for an intermediate place of abode for the Lord's people, grew out of the fact that sin was not actually forgiven till the blood of Christ was actually shed."

We are sorry to see that this most unscriptural doctrine is being received with considerable favor of late. We wish that such would give special heed to the following texts:-

Micah 7:18: "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger forever, because he delighteth in mercy." This is the language of one who knows the joy of actual forgiveness. The prophet extolled the Lord as one who did actually forgive sin.

Ex. 34:6, 7: "And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." At that time the Lord declared what then he was, and not simply what he would be at some future time.

The Old Testament is full of promises of forgiveness. When one of the people sinner, 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.

These words were as true when they were written as they are now. The people were told that if they would turn to the Lord he would "abundantly pardon" them. To say that they did not receive pardon when they turned from their sins, is to say that God held out to them a false hope; to say that the pardon was not real, is to discredit all the promises of God. The promise of pardon could not have been made any stronger.

But we can refer to facts as well as promises. Read the following: "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will

confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." Ps. 32:5. Here we have pardon actually granted. See also Ps. 85:2; 90:8 and Num. 14:19, where it is expressly stated that God forgave the iniquity of the children of Israel.

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 swore 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 today, 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." W.

"The Development of the Beast" *The Signs of the Times* 14, 30.

E. J. Waggoner

1. What did we find in the preceding lesson was the determination of the bishops of the fourth century?—*To make use of the power of the State for the furtherance of their own aims.*

2. What was one of the principal aims of the Western bishops, especially the bishop of Rome?—*The exaltation of Sunday.*

3. What did they secure from Constantine?—*An edict, in A.D. 321, in favor of Sunday—the first Sunday law that ever was.*

4. What was this law?

"Let all the judges and town people, and the occupation of all trades, rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest, the critical moment being let slip, men should lose the commodities granted by Heaven. Given the seventh day of March; Crispus and Constantine being coequals each of them for the second time."—*History of the Sabbath, chap. 19.*

5. Who convened the council of Nice?—*Constantine, A.D. 325.*

6. What was one of the two principal decisions rendered by that council?—*That Easter should always and everywhere be celebrated on Sunday.*

7. Under what authority were its decrees published?

"The decrees of these synods were published under the imperial authority, and thus obtained a political importance."-*Neander, vol. 2, p. 133.*

8. Who was bishop of Rome during twenty-one years and eleven months of Constantine's reign?-*Sylvester, January 31, 414, to December 31, 415.*

9. What did he do with his "apostolic authority" shortly after the Council of Nice?

"He decreed that Sunday should be called the Lord's day."-*History of the Sabbath, p. 450.*

10. What was commanded by the Council of Laodicea, A.D. 363 to 364?-*That if Christians should rest on the Sabbath, "let them be accursed from Christ;" and that they should rest on Sunday.*

11. Did Constantine's Sunday law apply to all classes?

12. Were other laws demanded by the bishops, which should be more general?

"By a law of the year 386, those older changes affected by the Emperor Constantine were more rigorously enforced, and, in general, civil transactions of every kind on Sunday were strictly forbidden. Whoever transgressed was to be considered, in fact, as guilty of sacrilege."-*Neander, vol. 2, p. 300.*

13. What petition was made to the emperor by a church convention in A.D. 401?

"That the public shows might be transferred from the Christian Sunday and from feast days, to some other days of the week."-*ib.*

14. What was the object of all these State laws?

"That the day might be devoted with less interruption to the purposes of devotion." "That the devotion of the faithful might be free from all disturbance."-*ib., pp. 297, 301.*

15. What was it that so much hindered the devotion of the "faithful" of those times?

"Owing to the prevailing passion at that time, especially in the large cities, to run after the various public shows, it so happened that when these spectacles fell on the same days which had been consecrated by the church to some religious festival, they proved a great hindrance to the devotion of Christians, though chiefly, it must be allowed, to those whose Christianity was the least an affair of the life and of the heart."-*ib., p. 300.*

16. How was their "devotion" disturbed?

"Church teachers. . . were, in truth, often forced to complain, that *in such competitions the theater was vastly more frequented than the church.*"-*ib.*

17. What does Neander say of all this?

"In this way, the church received help from the State for the furtherance of her ends. . . . But had it not been for that confusion of spiritual and secular interests, had it not been for the vast number of mere *outward conversions* thus brought about, she would have needed no such help."-*ib., p. 301.*

18. When the church had received the help of the State to this extent did she stop there?

No, she demanded that the civil power should be exerted to compel men to serve God as the church should dictate.

19. Which of the fathers of the church was father to this theory?-*Augustine, who lived from A.D. 434 to 480.*

20. What did he teach?

"It is indeed better that men should be brought to serve God by instruction than by fear of punishment or by pain. But because the former means are better, the latter must not therefore be neglected. . . . Many must often be brought back to their Lord, like wicked servants, by the rod of temporal suffering, before they attain to the highest grade of religious development."-Schaff's Church History, sec. 3; Augustine Epistle 185 and Bonfaciana, sec. 21:28.

21. What does Neander say of this?

"It was by Augustine, then, that a theory was proposed and founded, which. . . contained the germ of that whole system of spiritual despotism of intolerance and persecution, which ended in the tribunals of the inquisition."-*Church History, vol. 5, p. 147.*

Thus was formed the union of Church and State out of which grew the Papacy. Thus was developed "the beast," which made war with the saints of God, and wore out the saints of the Most High.

"Back Page" *The Signs of the Times* 14, 30.

E. J. Waggoner

A truth which is too often forgotten is put in the following brief form by the *Christian Union*: "False life in the church always has been, and still is, the prolific mother of false doctrine without it."

"Straws show which way the wind blows." Among the important actions of the Pan-Presbyterian Council in London was the passing of a motion expressing fraternal sympathy with the Anglican bishops.

We referred last week to the Pope's protest against the proposed visit of the Emperor William to the king of Italy, and remarked that it remained to be seen whether the emperor would servilely yield to the demand of the Vatican or not. Latest advices state that the protest has proved effective. William II. King of Prussia and Emperor of united Germany, will not visit Rome, but he has gone to Canossa instead!

In answer to a question relative to the claims of the first day of the week, the *Congregationalist* of June 14 quotes as reliable authority that ridiculous forgery which teaches that the hyena changes its sex every year, and which was written nobody knows when, and by nobody knows who, and calls it the "Epistle of St. Barnabas"! There is not an educated man in the world who has the slightest idea that the apostle Barnabas ever wrote that egotistical and abominable trash that is called the "Epistle of Barnabas," yet there are but few who will not quote it in a Sunday controversy. We make no charges, but leave the reader to draw his own conclusions.

"Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus." This is a part of the salutation in Paul's second letter to Timothy. Now the question is, Since the promise of life is in Christ Jesus, what will these persons do for life who are not in Christ? For them there is no

promise of life. Then those who promise life to the wicked must be teaching something contrary to the doctrine of Christ. Now since it is a fact that without Christ there can be no victory over sin, it follows that they who teach that the wicked can have life without Christ, are strengthening the hands of the wicked. It is a dangerous thing to disbelieve the record that God gave of his Son; "and this is the record, that God hath given to us eternal life, and this life is in his Son." 1 John 5:11.

The meanest man has been discovered in the city of New York. He is a saloon keeper, and on a recent Sunday had charge of the beer counter on the barges which took over 1,500 poor people, men, women, and children, down the bay for a breath of fresh air. There was a huge task of lee-water aboard for the use of the passengers, and on the down trip they indulged freely in it. The receipts at the bar were not up to the expectations of the champion mean man; so before the excursionists return, he salted the water; and, the thirsty children cried for water, coolly told their mothers to give them a beer. For shame, that any Government or municipality should license such brutes to prey upon the community, and not only to enrich themselves by ministering to the basest appetites, but to plot to create such appetites and those who have not yet formed them.

One of the characteristics of charity is that it "thinketh no evil." This does not mean, as some seem to imagine, that true charity calls everything good; that when a man is holding gross error, or committing open sin, it is the part of charity to call him a good man. Christ was the embodiment of charity, yet he unsparingly denounced the wickedness of the scribes and Pharisees. But true charity does literally *think no evil*. That is, the man who has perfect charity has no evil thoughts; in none of his thoughts is there any taint of impurity, but all are the thoughts of God. In short, to have true, Christian charity, is to be pure in heart. This, and nothing less than this, is the result of perfect obedience to the commandments of God. It is the mark at which all should aim, and can be reached only by those who are "created in Christ Jesus unto good works," who have in them the same mind that was in Christ. Charity is purity of heart, and so it will endure forever, even as those who are pure in heart shall see God and dwell in his presence forever.

The apostle Paul says that God "hath made us able ministers of the New Testament [covenant]; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life." 2 Cor. 3:6. Even a superficial reading is sufficient to enable anyone to see that by "the letter" the apostle refers to the letter of the new covenant, and to nothing else. The new covenant is a covenant of life and peace, but if one keeps only the letter of the new covenant, and not its spirit, he will receive death instead of life.

And right here, in this text, which some quote as opposed to the law of God, we have the most positive evidence of the existence of the law in connection with the new covenant. For "the wages of sin is death," and "the strength of sin is the law." Those who have merely the letter of the new covenant, and not the spirit of it, are sinners just as much as those are who wholly reject the covenant. If it were not so, there would be no death in connection with it. But sin and death invariably

bear witness to the existence of the law. So the rock to which antinomians flee, is a rock which will crush them.

Christ has "brought life and immortality to light through the gospel." 2 Tim. 1:10. Then how say some that Socrates and Plato brought life and immortality to light? Did they teach the gospel of Christ? Were those heathen philosophers whose teachings were immoral, and whose lives were no better than their teachings-were they the forerunners of Christ and his gospel? or had they the gospel which was preached to Abraham? No; they were gross, sensual, benighted heathen. "But they taught the doctrine of immortality, even if they did not know anything of Christ." Very true; and in that very thing lies the evidence that the doctrine of immortality which they taught is a false doctrine. For it is a fixed fact that the gospel of Christ alone reveals immortality, and therefore those who do not know Christ cannot know anything about immortality. This only would we ask our friends who accept the Platonic immortality: If men can learn immortality through Plato, what incentive have they to come to Christ? Strange that professed Christians should ever be willing to take the crown of Christ's glory and place it on the head of a heathen philosopher.

"There is more true honor amongst men on a wild American ranch, and amidst a semi-savage life, than in all the highest civilized society of London, as it exists." Thus writes an English correspondent of *America*. And yet men think that nineteenth century civilization is good enough to take the place of religion, and that it is a sure protection against the evils that were rife in the middle ages. Such people need to be taught that wealth, and everything that clusters around it, does not change the heart, except sometimes to make it more callous. A man with great wealth and easy manners may be a greater villain than a man who has come up in the slums. Lea says that during the pontificates of Sixtus IV., Innocent VIII., and Alexander VI., A.D. 1471 through 1503, "increase of culture and of wealth seemed only to afford new attractions and enlarge opportunities for luxury and vice." And thus it always is.

The Rev. John Griffith, a missionary in China, writes as follows to some English friends:-

"Some of your good people at home are beginning to think that they can do with a Christianity in which the divinity of Christ and the atonement of the cross may be classed among the debatable, non-essential dogmas of the church. The moment you have made up your minds to adopt this conclusion, as the truth of God, that very moment you may break up your missions, for we feel that a Gospel robbed of these two cardinal doctrines is no gospel at all to the heathen."

Neither is it any Gospel to anybody. There certainly can be no "good news" in the announcement that some man has undertaken our salvation. That which makes the gospel "good news" is the fact that the Saviour whom it announces is "Christ, the Lord." This makes it "the power of God unto salvation." Without this it is in no respect different from heathenism, and the man who ventures to preach a gospel which does not center around Christ as the divine Son of God, the Saviour of men, brings himself under a curse. See Gal. 1:8, 9.

The *Congregationalist* says that "it is a great satisfaction to notice that the Centennial Exposition at Cincinnati, which opened July 4, and is to close October 27, is closed on Sundays." The *Congregationalist* adds:-

"An organized effort was made to induce the commissioners to take the opposite course, but those charged with responsibility adhered steadily to the view that it would be a direct violation of the law of God, and contrary to the real interests of the people, to keep the exposition open on the Sabbath."

And sure enough it would be, and *is*, a violation of the law of God to keep the exposition open on the Sabbath; but if the commissioners really thought so why do they not close on the Sabbath instead of on Sunday? The law of God says not one word about Sunday, the first day of the week, and yet these commissioners close the exposition upon the day out of professed regard for that law, and keep it open upon the Sabbath, the seventh day, which the law of God particularly specifies as the day upon which no work shall be done! Surely this is a turning of things upside down; but who is to blame the commissioners, or religious teachers who are partial in the law?

August 10, 1888

"The True and Abiding Sabbath" *The Signs of the Times* 14, 31.

E. J. Waggoner

"Remember the Sabbath day, to keep it holy. Six days shalt thou labour, 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 fourth commandment is the solid foundation upon which Sabbath-keeping rests. They who tremble at the word of God can desire no other. If we analyze it, we shall find that it consists of a simple command to keep the Sabbath day holy, and then such an explicit definition of the Sabbath as distinguishes it from every other day, so that no attentive person can fail to know what day the Sabbath is.

"The seventh day is the Sabbath." What seventh day? The most natural conclusion is that it is the seventh day of the week; for the fact that six days of labor precede it, shows that it is the last in a period of seven days; and the only period of seven days is the week. Besides, the commandment specifies what is meant by saying, "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." The "creation week" is a very common term to express the time of God's creation and rest. The day on which God rested was the seventh day of the creation week; the day on which we are commanded to rest is the seventh day of the week, which took its rise from the first week of time, in which God created the heavens and the earth, and rested.

That the seventh day *of the week* is the Sabbath, and that this is what the commandment enjoins, is evident from a passage in the New Testament. The writers of the four Gospels all record with more or less minuteness the events of the crucifixion and resurrection of Christ. They all state that the crucifixion was on the preparation day, that is the day before the Sabbath. They likewise all mention the fact that certain women came to the sepulcher very early on the first day of the week, and found it empty. Luke says (24:11) that they came "upon the first day of the week, very early in the morning;" and Mark says (16:1) that it was "when the Sabbath was past." Now read in consecutive order what Luke says immediately following his account of the burial of Jesus:-

"And that day was the preparation, and the Sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day *according to the commandment*. Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared." Luke 23:54-56; 24:1.

From this text we learn that the preparation day immediately preceded the Sabbath day. Verse 54. We learn also that the first day of the week immediately followed the Sabbath. Then since there are but seven days in the week, that Sabbath day must have been the seventh day of the week. "Well," says one, "nobody questions that; what is the use of stating it so explicitly?" Simply because that Sabbath day which is proved beyond all possibility of denial to have been *the seventh day of the week*, was kept by the women, "*according to the commandment*." Thus we have it most positively proved by an inspired writer that the Sabbath day which the fourth commandment says we must remember to keep holy, is *the seventh day of the week*.

"Remember the Sabbath day to *keep* it holy," not to *make* it holy. Man cannot make anything holy; God alone has that power. It is an unwarrantable, almost a blasphemous, assumption, to say that men can sanctify as the Sabbath any day on which they may choose to rest. The Lord made the Sabbath day holy, and he requires men to keep it holy, and not to pollute it by unholy words and deeds.

But the Sabbath did not originate with the giving of the commandment from Sinai. At that time God only declared the law which already existed. The sacredness of the Sabbath, which is guarded by the fourth commandment, did not begin at that time, any more than the sacredness of human life, which is guarded by the sixth commandment, began at that time. The commandment itself refers us to creation. Why are we commanded to keep the Sabbath day holy? "For [because] 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."

The statement that God blessed and hallowed the Sabbath day, is equivalent to saying that he blessed and hallowed the seventh day, for "*the seventh day is the Sabbath*." It became the Sabbath from the time when God rested upon it. The Sabbath is the name of the seventh day of the week, which God sanctified. That God did bless and sanctify, or make holy, the seventh day in particular, and not

merely the Sabbath institution in general, is plainly declared in the record to which the commandment refers.

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. *And God blessed the seventh day, and sanctified it*; because that in it he had rested from all his work which God created and made."

This statement that God sanctified the seventh day, because that in it he *had* rested, upsets the theory that God's Sabbath is an immensely long time; that the Sabbath which he began when he finished the work of creation, is not yet completed. Such a theory makes nonsense of the fourth commandment, which enjoins upon us the day on which God rested; but if it were true that God's Sabbath has continued since creation, and is even now going on, a command for us to keep the Sabbath of the Lord would be the same as a command for us never to do any work! But the fact is clearly stated, that when God blessed and sanctified the seventh day, his rest upon it was in the past. He blessed and sanctified it, not because he was resting in it, but because he *had rested* in it.

Notice how the steps by which the Sabbath was made: First, God made the heavens and the earth in six days,-six days such as we are familiar with, composed of a dark part and a light part, caused by the revolution of the earth upon its axis, and each completed in twenty-four hours. Second, God rested on the seventh day. Third, he blessed the seventh day and sanctified it, because that in it he had rested. Then it became God's holy Sabbath day.

At the close of God's rest upon the seventh day, he sanctified it. To sanctify means to appoint, to set apart by specific directions and injunctions. Thus the Lord says: "Sanctify ye a fast, call a solemn assembly." Joel 1:14. The children of Israel appointed (margin, sanctified) six cities as places of refuge. See Joshua 20:7. They sanctified them by setting them apart for that purpose, and letting everybody know it. Still more clear is the evidence in the nineteenth of Exodus. When the Lord would come down upon Mount Sinai, he said to Moses: "And thou shalt set bounds unto the people round about, saying, take heed to yourselves, that ye go not up into the mount, or touch the border of it." Ex. 19:12. And afterwards Moses said unto the Lord: "The people cannot come up to Mount Sinai; for thou chargedst us, saying, Set bounds about the mount, and sanctify it." Verse 23. So God sanctified the Sabbath, by placing around it the sanction of his word, and commanding the people then living-Adam and Eve-and through them their descendants, not to step over those bounds.

On these three facts the Sabbath rests: God created the heavens and the earth in six days; he rested on the seventh day; he blessed and sanctified, or appointed as sacred, the seventh day. Before the Sabbath can be changed, the facts of creation must be changed. But a *fact* is that which has been done, and a fact cannot be changed. Even if the heavens and the earth were destroyed, it would still remain a fact that God created them, and that he rested upon and blessed and hallowed the seventh day, as a memorial of his creation; and upon these facts the Sabbath rests. To abolish the Sabbath, or to change it to another day than the seventh, it would be necessary to annihilate the heavens and the

earth, and not only so, but to annihilate the fact that they were ever created, so as to make it a truth that they never had an existence. But this even omnipotence cannot do.

What stability there is to the works of God. "The works of his hands are verity and judgment; all his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Ps. 111:7, 8. Therefore "it is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17. W.

"The Doxology. The Lord's Prayer" *The Signs of the Times* 14, 31.

E. J. Waggoner

"For thine is the kingdom, and the power, and the glory, forever. Amen." Matt. 6:13. This close of the Lord's prayer, which is called the "doxology," from two Greek words meaning an ascription of praise or honor, has been omitted in the revised version of the New Testament. It is therefore necessary, before commenting upon it, to give the reasons for commenting upon it at all.

The reason which the Revision Committee gave for rejecting it, is that it does not appear in the most ancient versions. Dr. Roberts gives, however, after stating the objection to it, this testimony in its favor:-

"There is indeed, one mighty argument in its favor. It is found in most of the ancient versions, such as the Ethiopic, the Armenian, the Gothic, and, above all, the Syriac. And could we be sure that the doxology existed from the first in such an ancient version as the Peshit Syriac, its genuineness would perhaps no longer be disputed."-*Companion to the Revised Version*.

And the whole argument, *pro* and *con*, is thus briefly put in the "Speaker's Commentary":-

"The doxology is omitted by the majority of modern editors (Lachmann, Tischendorf, Tregelles, Alford, Wordsworth), who regard it as an interpolation derived from the use of the prayer in the early liturgies of the church, with an ascription of praise added. The principal argument against it rests on its absence from four of the oldest uncial (A B D Z) and five cursive MSS., from the Latin and Coptic versions, and from the citations of the Latin Fathers. On the other hand, it is found, with occasional variations, in the nine uncials and at least 150 cursives, and in the Syriac, Sahdic, Ethiopic, Gothic, and Armenian versions, and is supported by preponderating evidence from the Greek Fathers."

It seems, therefore, that the evidence against the genuineness is at the best but negative. This would be sufficient, if the ideas expressed by it were not in harmony with the truth as revealed in the Scriptures. But that the doxology does express perfectly scriptural ideas, is evident from the following sample texts. On "thine is the kingdom," read Ps. 22:28: "For the kingdom is the Lord's; and he is the Governor among the nations." On "the power," read Ps. 62:11: "For hath spoken once; twice have I heard this; that power belongeth unto God." For "the glory," and all the rest, forever and ever, read

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Rev. 5:13: "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 honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."

Now since the kingdom, and the power, and the glory are the Lord's, it would certainly be proper to ascribe them to him in our prayers, even though it were proved beyond all controversy that the doxology was not originally given with the Lord's prayer. Let us therefore see what lessons we may learn, and what aids to devotion we may find, in the closing words of that petition as it stands in the common version, and as it naturally comes from the lips of thousands of reverent worshipers.

"For thine is the kingdom." This statement, if remembered, tends to beget confidence as well as reverence and awe. "The Lord hath prepared his throne in the Heavens; and his kingdom ruleth over all." Ps. 103:19. "For the Lord most high is terrible; he is a great king, saith the Lord of hosts, and my name is dreadful among the heathen." Mal. 1:14. Now while the greatness of God as king may strike terror to the hearts of the wicked, it is a source of joy to the Christian, for he knows that his confidence is not in a vain thing. He knows that God is love, and therefore he loves to think that he is great, for that means great love. So while "the sinners in Zion are afraid," the upright in heart may say with all confidence: "For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us." Isa. 33:22.

"And the power." In the thought that "power belongeth unto God," there is the same comfort that there is in the thought that the kingdom is the Lord's. For immediately following the verse in which the psalmist says so emphatically that "power belongeth unto God," we read, "Also unto thee, O Lord, belongeth mercy." Ps. 62:12. Power without mercy is terrible; mercy without power is despicable; but power and mercy combined form a character worthy of love and respect. And when that power and that mercy are infinite, then the One in whom they are found is worthy of all worship.

The creation of the world stands as the great evidence of God's power. Says the prophet Jeremiah:-

"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." Jer. 10:10-12.

Again the same prophet says:-

"He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding. 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. 51:15, 16.

Again the prophet repeats the statement, and couples with it, or rather draws from it, a comforting thought. He says:-

"Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee; Thou showest lovingkindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the Great, the Mighty God, the Lord of hosts, is his name, great in counsel, and mighty in work; for thine eyes are open upon all the ways of the sons of men; to give every one according to his ways, and according to the fruit of his doings." Jer. 32:17-19.

Although this also speaks of God's power to execute judgment upon the wicked, it nevertheless contains comfort to the righteous; for as strong as God is to execute judgments, so strong is he to protect his people. And so Moses, in "the blessing, wherewith Moses the man of God blessed the children of Israel," said:-

"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; and he shall thrust out the enemy from before thee; and shall say, Destroy them." Deut. 33:26, 27.

As the Christian comes to God with his humble petition for strength, what could give him greater assurance than this thought? When he knows that all the power of God is pledged to the support of his children, will he not come with the greater boldness, the more he realizes the power of God? When he reads that "the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him" (2 Chron. 16:9), is it not a comfort to know that God is omnipotent? When he says, "Hallowed be thy name," and remembers that it is a glorious and fearful name, what an encouragement to be assured that "the name of the Lord is a strong tower; the righteous runneth into it, and is safe." Prov. 18:10.

Once more we read of the power of God, as described by the prophet Isaiah. Says the prophet:-

"Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance; behold, he taketh up the isles as a very little thing." "All nations before him are as nothing; and they are counted to him less than nothing, and vanity." Isa. 40:15, 17.

Again he says of God, that,-

"It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in." Verse 22.

"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." Verses 25, 26.

But why are we interested in learning of this great power of God? Read on:-

"Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. 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." Verses 28-31.

God's power, then, is for the benefit of his children. He clothes them with his own power. The fullness of his power may become theirs in the strife against evil, if they but earnestly desire it. This will be brought out more fully further on.

The power of God as manifested in the healing of disease can be noticed only in the most general way. The dead have been raised, the lame made to walk, the blind to see, the dumb to speak, and the deaf to hear. Withered limbs have been made whole in a moment of time. Men full of leprosy have had their flesh become like that of a child. Now why are all these exhibitions of the power of God placed on record? For the purpose of begetting confidence in God. When the child of God offers the Lord's prayer or its equivalent, he is not to utter the words, "For thine is. . . the power," as a matter of form, but is to come with an intelligent sense of the power of God. That knowledge, coupled with his knowledge of God's willingness to help, is the assurance that his petition, if it is a proper one, will be granted. The expression, then, "For thine is. . . the power," is virtually a statement of the petitioner's confidence in God.

Says Paul: "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth." Rom. 1:16. Not only is the gospel the power by which God saves those who believe, but it is the manifestation of all the power of God for the salvation of those who will accept it. Christ is "the power of God, and the wisdom of God." 1 Cor. 1:24. He represents all the power in the universe, because "in him dwelleth all the fullness of the Godhead bodily" (Col. 2:9), and it was by him that all things were created, "that are in Heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers." Therefore when God in his great love for the world gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life, he gave all that Heaven had to bestow. And this is further indicated in the words of Paul: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. 8:32.

The greater includes the less. Since God has already given us his Son, which is a greater gift than all things else combined, how is it possible for us to ask or expect too much from him? Christ, who is our Advocate with the Father, says: "All power is given unto me in Heaven and in earth;" and he is with his people always, even unto the end. Surely, then, it is not without reason that we are taught to acknowledge in our prayers the power of God. What confidence such knowledge begets!

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

"Colombia Bible Burnings" *The Signs of the Times* 14, 31.

E. J. Waggoner

The *Missionary Review* says that there is an established agency at Bogota, the capital of Colombia, for the burning of Bibles and Protestant books. It is stated that Colombia is probably more under the power of the priesthood than any other Roman Catholic country in the world. Of course, if other countries were as much under the control of the Catholic priesthood as Colombia is, there would be an agency for destroying Bibles in those countries; and the agency would keep at work till the Bibles were destroyed. As we write, the question comes to our mind, How long will it be before Rome will be destroying Bibles in the United States? When she can dictate what books shall be used in the public schools, her power cannot be many steps behind what it is in Colombia. We don't wonder that Rome doesn't like the Bible; it tells harder things about her than Swinton's history does, or than any history that was ever written.

"The Commentary. The Development of the Beast" *The Signs of the Times* 14, 31.

E. J. Waggoner

THE THIRD ANGEL'S MESSAGE.
THE MAKING OF THE IMAGE OF THE BEAST.
(Lesson 8. Sabbath, August 25.)

1. What Government have we proved to be represented by the second beast of Rev. 13?

2. What power is to be exercised by this beast?

"And he exerciseth all the power of the first beast before him." Verse 12, first clause.

3. For what purpose does he use this power?

"And causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." Remainder of same verse.

4. What is said by him to them that dwell on the earth?

"Saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." Verse 14, last part.

5. What power is represented by the first beast?—*The Papacy.*

6. What have we found to be the great characteristic of the Papacy?—*The union of Church and State—the Church using the power of the State for the furtherance of its own aims.*

7. For what then are we to look in this nation?—*For the religious power to exalt itself to that place, where it shall dominate the civil, and deploy the power of the State for the furtherance of its own ends.*

8. Is there any effort even now being made in this direction?—*Yes, a large and influential organization is working to this very end.*

9. What, according to their own words, is the object of the association?

"To secure such an amendment to the Constitution of the United States as shall suitably express our national acknowledgement of Almighty God as the source of all authority in civil Governments; of the Lord Jesus Christ as the Ruler of nations; and of his revealed will as of supreme authority; and thus indicate that

this is a Christian nation, and place all the Christian laws, institutions, and usages of the Government on an undeniable legal basis in the fundamental law of the land."

11. Of what does the organization consist in itself?

Of a president, the names of about one hundred and twenty vice-presidents, a recording secretary, a corresponding secretary, a treasurer, seven districts secretaries (at present), and the Reformed Presbyterian Church as a body.

12. Who are some of the prominent men actively engaged in favor of it?

Joseph Cook, Herrick Johnson, D.D., Julius H. Seelye, president of Amherst College; Bishop Huntington, of New York; Hon. Wm. Strong, ex-justice of the United States Supreme Court, and many others.

13. Of what other important bodies has it gained the support.

The "principal" churches, the National Woman's Christian Temperance Union, and the prohibition party in many States.

14. What was the prevailing theory of the church leaders in the time of constant theme?-"*The theocratical theory.*"

15. What is the theory of the National Reformers?

"Every government by equitable laws, is a government of God; a republic thus governed is of him, and is as truly and really a theocracy as the Commonwealth of Israel."-*Cincinnati National Reform Convention, p. 28.* "A true theocracy is yet to come, [and] the enthronement of Christ in law and law-makers, and separate devotedly as a Christian patriot, for the ballot in the hands of women."-*Monthly Reading, W.C.T.U.*

16. What had the church leaders determined to do in the days of Constantine?-"*To make use of the power of the State for the furtherance of their own aims.*"

17. What have these in our day determined to do?-"*The same thing.*"

18. What came of that in the fourth century?-"*The Papacy.*"

19. What will come of this in the nineteenth century?-"*The image of the Papacy.*"

20. Of what other bodies is the National Reform Association diligently working to secure the support?-"*The workingmen and the Catholic Church.*"

21. What does this Association say of the Catholic Church?

"We cordially, and gladly, recognize the fact that in the South American republics, and in France and other European countries, the Roman Catholics are the recognized advocates of national Christianity, and stand opposed to all the proposals of secularism. . . . *Whenever they are willing to co-operate in resisting the progress of political atheism, we will gladly join hands with them.* In a World's Conference for the promotion of National Christianity-which ought to be held at no distant day-many countries could be represented only by Roman Catholics."-*Christian Statesmen, December 11, 1884.*

22. What are all Catholics commanded by the pope to do?

"All Catholics should do all in their power to cause the constitutions of States and legislation to be modeled on the principles of the true church; and all Catholic writers and journalists should never lose sight, for an instant, from the view of the above prescription."-*Encyclical of Pope Leo XIII., 1885.*

23. Then is not the National Reform Association aiming to form a government modeled after the principles of the Papacy?

24. Then, if professed Protestants under the leadership of the National Reform Association succeed in this, what will there be erected in this Government?-*An image of the Papacy.*

"Back Page" *The Signs of the Times* 14, 31.

E. J. Waggoner

Bishop Foss, of the Methodist Episcopal Church, says: "I believe the so-called modern Spiritualism to be about nine-tenths deception and one-tenth devil." The *Independent* agrees that the Bishop has given the constituents correctly, whether the proportions are right or not. Both are wrong. Spiritualism is all devil; and it is all deception-self-deception you may call it if you please; for no man can be deceived unless he yields assent to the deception.

A private letter received from Elder G. C. Tenney, just as we are closing the paper, contains the following interesting item concerning the church in Melbourne: "At our quarterly meeting yesterday, one hundred and fifty names were on the roll, and a response was had to all but two of them." We venture to say that there are not many churches in America that can show so good a record. A report which we have in hand from Elder Tenney will appear next week.

It seems that the statement telegraphed from Europe last week, that Emperor William had decided not to visit the Italian capital, was a mistake. William will, immediately upon his arrival there, visit the Pope, before going to the Quirinal. He will take this course in order to avoid offending the head of the Catholic Church, "his holiness" Leo XIII. If he must follow the example of Henry IV., and go to Canossa probably William could not do it any more gracefully than in the manner proposed.

It may be interesting if not comforting to the people who know that Sunday-schools are now being started by Socialists, in which lawlessness is being taught to the children. *America*, published in Chicago, says of these Anarchist-breeding schools:-

"Under the superintendency of Paul Grottkan, they are making great progress in the city. There are six of them now, and they hold their meetings every Sunday morning. Among the teachers in these 'Sunday-schools' are Christianson, editor-in-chief of the *Arbeiter Zeitung*. Paul Grottkan, Mrs. Lucy Parsons, and others equally well known to fame. Those in charge of the classes where instruction is given are careful as to who are admitted, and that an outsider will find it an impossibility to gain an entrance. These schools have not been organized more than a month, but the attendance upon them is already large and constantly upon the increase. It is estimated by Grottkan and others interested that 25,000 people will soon be enrolled in the schools, including children. Of those now attendants many are children not more than ten years of age. Captain Schaack and Inspector Bonfield have as yet made no move toward breaking up the meetings where disobedience to the laws of the country and the State is taught."

When one considers that lawlessness is natural to the human mind; that it is only by a thorough, careful training that children are taught respect for authority, it will be very easy to see that these Anarchist Sunday-schools will have a wonderful success in their special line. Men whose hearts do not fail them for fear of those things that threaten this earth, are either blind to the signs of the times, or else they are dwelling in the secret place of the Most High, and the Lord is their confidence.

A recent letter from Honolulu, H.I., brings the welcome intelligence that a vessel has been provided by one of the brethren at that place for a voyage to Pitcairn, and that Elder Cudney expected to sail July 31 for that island, *via* Tahiti, there expecting to take in Brother Tay, who sailed direct to Tahiti from San Francisco, July 5. Other islands will also be visited, and the truths of the Third Angel's Message introduced, as opportunity offers. We know that the prayer is our brethren and sisters everywhere will follow these brethren as they carry the message to these remote parts of the earth, and we believe that God will send prosperity.

One of the great San Francisco dailies in its issue of August 5 says: "Both Old and New Testaments were translated into a Latin edition, called the Vulgate-that now used by the Roman Catholics-which, in its turn, was done into English by Tyndale, Luther, and others."

The only remarkable thing about this statement is the ignorance which is displayed in it. But it is only a fair sample of the religious intelligence imparted to its readers from time to time by the same great paper. Everybody ought to know, and almost every school-boy does know, that Luther translated the Scriptures into German, and not into English.

The California *Christian Advocate* of the 1st inst. gravely informed its readers that "Congressman Plumb, of Kansas, has offered an amendment to the Sunday Civil Bill providing an appropriation for the building of a public drinking fountain in the Capitol." Of course the bill to which the Kansas Congressman has offered an amendment is the Sunday Civil Appropriation Bill; but in these days of proposed Sunday legislation it is perhaps not strange that the friends of Sunday laws fail to discern what to them seems so small a difference. We fear, however, that the day is not far distant when even the Sundry Appropriation Bill may contain clauses relative to Sunday, and then it will indeed be literally the "Sunday Civil Bill."

"The Proposed Bond of Union" *The Signs of the Times* 14, 31.

E. J. Waggoner

In an article in behalf of the Sunday-sabbath the leading Presbyterian paper of New York City says: "In the time of efforts in the direction of Christian union, it is wise and well for those who can unite in nothing else, to unite in words and works which will tend to keeping for this great country a holy Sabbath."

This means that if Christians can unite on nothing else they should unite for the preservation of the Sunday institution in this country. But is this the one thing needful for the conservation of religion, that it should be made the bond of union? Is it indeed true that if "Christians" can unite on nothing else they should unite to

enforce upon all the observance of Sunday, the relic of a false system of worship, an institution which has almost wholly supplanted the Sabbath of the Lord, the seventh day enjoined upon all by the fourth commandment of the decalogue? Verily, religion is at a low ebb when those who profess it can find in the Scriptures nothing upon which to unite, and are compelled to seek a bond of union in an institution which is wholly without divine authority.

"Nebraska Camp-Meeting" *The Signs of the Times* 14, 31.

E. J. Waggoner

A notice of Nebraska's annual gathering, to be held at Grand Island, August 28 to September 4, comprising the workers' meeting, the camp-meeting, and the sessions of the Conference, Tract and Missionary Society, Sabbath-school Association, and the Health and Temperance Association, was received too late for publication this week but will appear next week.

Brother Gardiner, the president of the Nebraska Conference, makes an earnest plea that all who desire to do something in the cause of God in the State attend this meeting. Let all such who can possibly do so be at Grand Island on or before August 28, that they may receive the benefit to be derived from the instruction to be given in the workers' meeting.

The camp-meeting proper begins September 4, and as far as possible every Sabbath-keeper in the State ought to be present at the beginning and remain until the close. The delegates to the Conference especially, should be there on time, in order that the several churches may be represented at the first meeting of the session. We regret that we could not print the notice this week, as it contains information which all ought to have.

Those who go to the meeting by rail should, when they buy their tickets, ask the agent for a certificate stating that they pay full fare in going. This when properly signed by the Conference secretary, will entitle the holder to return at one-third the going fair.

August 17, 1888

"The Lord's Prayer. The Doxology" *The Signs of the Times* 14, 32.

E. J. Waggoner

"For thine is. . . the glory." This is a most fitting climax for a prayer. It is utterly impossible that human language should describe the glory of God. Let one read the first and tenth chapters of Ezekiel, and he will see the inability of human language to give any just conception of God's glory. Perhaps the best idea, the one conveying the most meaning to our minds, is given in Ps. 19:1; 8:1. In the former we read: "The heavens declare the glory of God; and the firmament showeth his handiwork." The other says: "O Lord our Lord, how excellent is thy name in all the earth! who has *set thy glory above the heavens.*" The second statement naturally follows from the first. Since God created the heavens, his own glory must be greater than the glory of the heavens. Therefore when we see

the sun shining in its strength, we have only a faint conception of the glory of God.

This point was well illustrated once by a Jew who was asked by a heathen to exhibit his God. The Jew replied that his God could not be seen. When the heathen expressed the opinion that if the Jew had a God he ought to be able to show him, the Jew bade him look at the sun. The sun was at that time in its midday splendor, and the heathen said, "I cannot look at it; it blinds my eyes." The Jew replied, "Well, if you are unable to look upon one of God's creatures, how can you expect to be able to look upon God himself?" This was a just and wise answer. God, as Creator of the heavens and the earth, has set his glory above the heavens.

Whenever the priests went into the most holy place of the earthly tabernacle, where the glory of God was manifested, they were obliged to have a cloud of incense go up before them to shield their eyes from the glory, or else its brightness would have caused their instant death. See Lev. 16:2, 12, 13. But even this precaution was insufficient whenever the Lord manifested more of his glory. Thus we read of the dedication of Solomon's temple:-

"Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house. And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house." 2 Chron. 7:1, 2.

When the Lord came down to speak his law, "Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." Ex. 19:18. "And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel." Ex. 24:17. So great was the glory of God that the reflected glory that shone from the face of Moses after he had been for a time in the presence of God, was such that the people could not look upon him. Ex. 34:29-35.

When Christ comes to judge the world and to save his people, it will be in all the glory of the Father. Matt. 16:27. Of that glory we read as follows, in Hab. 3:3-6:-

"God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand; 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."

But why say more as to the glory of God? Human language cannot do it justice; the highest flights of the imagination must fall far short of the reality. And what is there of strength or comfort in the contemplation of it? A few texts will answer. Read Eph. 3:14-19:-

"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."

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, whom 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.

The words, "thine is the glory," which we utter in the Lord's prayer, are freighted with a glorious hope for the Christian. Even now are we the sons of God, though it is not yet made manifest what we shall be; "but we know that,

when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:2.

"The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Glorified together with Jesus Christ! Read the description of the glory of Christ, as Isaiah saw it (Isa. 6:1-10); John 12:40, 41), and then try to realize that the children of God are to be glorified *together with him*. That means that these faces will shine as does Christ's, for he shall "change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. 3:21. Yes; it means that the glory of Christ, from which even seraphim hide their faces, shall be shared by his now despised followers; for the holy prophet has said that "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." Dan. 12:3. And Christ himself said that when he shall come "then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13:43.

The Christian may feel wearied with the battle, and crushed by anguish either of body or spirit, or both. Then he can recall Paul's words: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Rom. 8:18. Paul had experienced far more than the ordinary lot of human sorrow. He had been in labors abundant, even in weakness and trembling. He had been in prison many times. Five times he had received from the Jews the full number of stripes that the law would allow; three times he had been beaten with rods; and once he was stoned and left for dead. He had been shipwrecked, had been in perils of robbers, and worst of all, "in perils among false brethren." But he had been permitted to see something of the glory which God has in reserve for those who love him and he gave it as his deliberate opinion that *all* the sufferings of this life are not worthy to be compared with the glory that shall be revealed in us. Take all the sufferings of this life, and place them in one scale, and place in the other the glory that God has for his children, and the glory would so outweigh the sufferings that no comparison could be made between them. The sufferings could be expressed only by zero. And so the apostle says:-

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and *eternal weight of glory*; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen." 2 Cor. 4:17, 18.

Of all this we should be reminded when we repeat the Lord's prayer, or, indeed, when we pray at all; for that is the true model for all prayers. So the prayer which begins with our Father in Heaven, and passes through all the wants of our fallen humanity, closes with a joyful anticipation of the time when the kingdoms of this world shall have become the kingdoms of our Lord and of his Christ; when he shall take to himself his great power and shall reign; and when those who love and serve him shall shine forth as the sun in the everlasting kingdom of glory. And as our hearts contemplate the glorious time when we shall receive the end of our faith, even the salvation of our souls, there is in the joy that

we feel a foretaste of the glory that shall be revealed in us, and we exclaim with the prophet, "Even so, come, Lord Jesus." W.

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E. J. Waggoner

8.11.-The pamphlet entitled, "The Honor Due to God," for sale at this office, price ten cents, contains which you want on the subject of tithing. See also "The Tithing System," by Elder Geo. I. Butler.

On the last steamer that left San Francisco for Japan, was a Buddhist priest, who had been in this country to beg money with which to build a Buddhist temple. He was returning home empty-handed. It seems strange that he could not find some "liberal-minded Christians" who would have been willing to aid his enterprise.

In the First Annual Report and Directory of the First Unitarian Church, of Oakland, the pastor says: "There are doubtless Spiritualists, Christian scientists, agnostics, and theosophists in our congregation, as in every other nowadays. But we do not know them as such. We treat them simply as fellow-worshippers and truth-seekers, as our brethren, striving with us to learn the way of righteousness and service, and quicken the faith in the ideal trusts and hopes of the human soul."

The Rev. Dr. F. A. Horton, of Oakland, who was sent as a delegate to the Pan-Presbyterian Council in London, in a letter to the *Oakland Tribune*, has the following to say of the union of the various religious denominations of the world:-

"In its sessions the council made repeated mention in prayer of the great Pan-Anglican Council of Bishops now in session in Lambeth Palace, seat of the Archbishop of Canterbury. A resolution was passed conveying to them formally our Christian regards and salutations. The great bodies of the religious world are drawing closer together. Some in cold disdain prefer as yet to stand aloof, but it is rapidly getting chilly out there. The evening of rank denominationalism is falling, and all will come in out of the damp and cold by and by, if not in organic union at least in effective co-operation."

In the last number of the *North American Review*, which was degenerated into the mouth-piece of blatant infidelity, Ingersoll presumes to tell what Christianity teaches. He says:-

"Christianity teaches not simply the immortality of the soul-not simply the immortality of joy-but it teaches the immortality of pain, the eternity of sorrow. It insists that evil, that wickedness, that immorality, and that every form of vice, are and must be perpetuated for ever. It believes in immortal convicts, and eternal imprisonment, in a world of unending pain."

All of which is just the opposite of what Christianity teaches. There is not a passage in either the Old or the New Testament that teaches that sin must be perpetuated for ever, or gives any hint of immoral convicts. From the very beginning to the end the Bible teaches that sin and sinners will ultimately cease to be, and that only righteousness, peace, and joy shall be found in the universe throughout eternity. Mr. Ingersoll should keep to his business, that of peddling

second-hand infidel ideas. He is very well posted in infidelity, but he doesn't know the first letter of the alphabet of Christianity.

An active revival is said to be in progress among the Japanese in Honolulu. From the report of a San Francisco, clergyman who has just returned from there, it seems that the converts had not yet been emancipated from the heathen superstition. They seem to think that the act of baptism, or that which they are taught to believe is baptism, is the charm that will protect them from all ills here and hereafter. The converts do not consider themselves at all safe until that ceremony is performed; but the moment it is done, they are all right. One of them, instead of eating his communion bread, asked that it might be sent to his relatives in Japan for their spiritual good. It is a question whether such Christianity is any better than heathenism. It did not prove to be in the early centuries of the church's history.

"Can the word 'generation,' in Matt. 24:34, be construed to mean nation? I have just been reading a translation of the prophecies, which says that the word 'generation' should be 'nation,' meaning that the nation of the Jews should be extinct till all these things be fulfilled. S.H."

The word is correctly rendered generation; there is no consistency in translating it nation, for to do so would make Christ's answer most indefinite and absurd, when he intended it to be definite. The disciples had asked him, "When shall these things be? and what shall be the sign of thy coming, and of the end of the world?" This question the Saviour proceeded to answer, and the discourse in the twenty-fourth of Matthew was for no other purpose than to make known, as nearly as it is possible for man to know, the time of the Lord's coming. The Lord took his disciples down the stream of time, step by step, noting certain events and signs by the way, until he came to the last great sign—the falling of the stars. In other words, he brought them down, prophetically, to the year 1833, and stopping there, he said, "This generation shall not pass till all these things be fulfilled." That was in answer to their question. He did not tell them the date or the hour of his coming, but he told them the generation. But if he had said, "This *nation* shall not cease to exist till all these things be fulfilled," it would have been no answer of all. It would have been equivalent to saying, "The world shall not come to an end until the coming of the Lord and the end of the world," which would have been trifling with them.

The Rev. Morgan Dix, of New York, is setting forth some of the follies and vices of modern society in their true light, and as a consequence is being honored by the hatred of those who make up the "best society." Among other things, he has the following to say of a class of people who are becoming altogether too numerous:-

"And meanwhile there comes up another class whom we arraign as the moralizers of the public and dangerous to the social order—the sentimental philanthropists, who, after a little while, in every case of capital sentence, appear on the scene. These are they who forget the murdered, and lavish their nauseous sympathy on the murderer, who draw up petitions for pardon or commutation of sentence, who visit the condemned cell with bouquets and light reading, and ask for autographs and locks of hair, till we are ashamed of the

human nature which develops these absurd beings, and wonder at the feebleness of moral sense which can thus forget the sin and lift the most cruel, the most brutal, the most vicious of transgressors, into an object of admiration and regard."

It does not take long to tell the origin of this mawkish sentimentalism. It arises from a disregard for law,-a growing feeling that law is tyranny, and that justice is cruelty. Those who show such morbid sympathy for brutal criminals, show that the only difference between them and those whom they fawn upon, is brute courage. Both have an equal contempt for law, but the sentimental philanthropist lacks the brute force to openly violate it, and so they render homage to those who are really their superiors.

"News from Elder Cudney" *The Signs of the Times* 14, 32.

E. J. Waggoner

In a letter written at Honolulu, H.I., July 19, Elder Cudney says: "We sail at noon to-day, going first to Tahiti, where I expect Brother Tay is waiting for me; then we will go direct to Pitcairn, as fast as the wind will carry us." After speaking of the vessel, which, in the providence of God, one of the Honolulu brethren had generously provided, Brother Cudney continues: "An English captain, of extensive experience, whose wife is a Sabbath-keeper, goes as sailing master. He speaks the principal languages of the South Seas. A Swede goes as mate. He can speak five languages. Two men go before the men as far as Tahiti, *free*. One goes for ten dollars per month, and another for fifteen; so our help is costing but little. Besides this we have had several substantial donations. The crew are strangers, but most of them seem to be exceptionally nice men, and I trust that some of them will learn to love the truth before the voyage is over."

August 24, 1888

"The Apostles and the First Day of the Week" *The Signs of the Times* 14, 33.

E. J. Waggoner

In an article in these columns week before last, it was clearly shown that the seventh day is the true and abiding Sabbath of the Scriptures; nevertheless, the existence of Sunday-keeping in the church, and the persistent claim which is made by many that the apostles sacredly observed Sunday, seem to demand a brief examination of the passages which mention that day, since if there were any sacredness attached to the day, it would there be at least intimated. The argument must, as a matter of course, be negative.

Our task is not very great, for the first day of the week is mentioned only eight times in the New Testament, and six of these instances of its occurrence have reference to a single first day,-the day on which Christ rose from the tomb. These six texts are Matt. 28:1; Mark 16:2, 9; Luke 24:1; John 29:1, 19. They read in order as follows:-

"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.

"And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun." Mark 16:1, 2.

"Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils." Mark 16:9.

"Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." Luke 24:1.

"The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher." John 20:1.

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." John 20:19.

In none of these texts is there the least hint that the day was sacred, or was henceforth to be considered so. They simply state that Jesus met with certain of his disciples on the day of his resurrection. Those incidents are mentioned to show that Christ did really rise from the dead the third day as he had said. That he should show himself at once to his disciples, was the most natural thing in the world, in order to relieve their sorrow. The meeting referred to in John 20:19 was not a religious meeting, not a gathering for prayer, or to celebrate the resurrection, but simply such a meeting as Jesus had with Mary in the garden, with the other women, and with Peter, being one of the "many infallible proofs" of his resurrection. That this is so is evident from the fact that the eleven had one common abode (Acts 1:13), and that just before Jesus came into the room where they were, the two disciples to whom Jesus appeared "as they walked, and went into the country," had returned and told the eleven that Jesus was risen, but their story was not believed. Mark 16:12, 13. Moreover, when Jesus himself appeared unto them, they were sitting at meat, and he "upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." Mark 16:14. They could not have celebrated his resurrection when they did not believe that he had risen. A comparison of Acts 1:13 with Mark 16:14, and Luke 24:36-42, is sufficient to show that when Jesus met with his disciples on the evening of the day of his resurrection, they were simply eating their supper at home and did not believe that he had risen.

When Jesus met with them he did not tell them that thenceforth they must observe the first day of the week in honor of his resurrection, nor did he pronounce any blessing on that day. In short, he made no reference whatever to the day. To the disciples he gave the salutation of peace, saying, "Peace be unto you," and he breathed on them, and said, "Receive ye the Holy Ghost;" but that

affected the disciples, and not the day. Thus we see that in connection with the resurrection of Jesus there is not the remotest hint of Sunday sacredness.

The next reference to the first day of the week is in Acts 20:7, and there we find that a meeting was held on that day. And here one thing may be noted, namely, that this is the only direct mention in the New Testament of a religious meeting on the first day of the week. If there were the record of fifty meetings on that day, however, that would not in the least affect its standing, for meetings were held every day in the week. The New Testament contains an account of many meetings held on the Sabbath, but that is no reason why the Sabbath should be kept. The Sabbath stands on a different foundation than that, even the unchanging word of God.

But what of this one meeting on the first day of the week. We note first that it was in the night, for "there were many lights in the upper chamber, where they were gathered together" (verse 8); and Paul preached until midnight (verse 7), and then, after a brief intermission, until break of day, when he departed. Verse 11. But every day, according to the Bible method of reckoning time, ends at the setting of the sun. (See Gen. 1:5, 8, 13, 19, 23, 31; Lev. 23:32; Mark 1:32). Therefore since this meeting at Troas was in the dark part of the first day of the week, it could not have been at the close of that day, but must have been at the beginning, corresponding to what is popularly designated as "Saturday night."

Now note what immediately followed that Saturday night meeting. As soon as it was break of day, on Sunday morning, Paul's companions went to the ship, and resumed their journey to Jerusalem, while Paul himself chose to walk across the country and join the ship's company at Assos. The distance from Troas to Assos was about sixty miles by water, but only nineteen by land, so that Paul could easily reach that place before the ship did. That this trip was taken on the first day of the week is so evident that few, if any, commentators suggest any different view. The Scriptures need no indorsement from men; but it may help some minds to know that this view of the text is not a peculiar one. "Coneybeare and Howson's Life of Paul" says of this trip of Paul's:-

"Strength and peace were surely sought and obtained by the apostle from the Redeemer as he pursued his lonely road that Sunday afternoon in spring among the oak woods and the streams of Ida."-*Chap. 20, paragraph 11.*

So far, then, as the example of the apostles goes, Sunday is to be used in secular employment.

One more text completes the list of references to the first day. It is 1 Cor. 16:2, and, together with the preceding verse, reads as follows:-

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

A literal rendering of this would be, "Let each one of you lay by himself at home, treasuring up in store, as God hath prospered him," and that Paul's injunction has reference to private stores and not to public collections is evident from the language, as well as from what the apostle wrote in his second epistle, in which he says: "I thought it necessary to exhort the brethren, that they would go before unto you, and make *up before hand your bounty, whereof ye had notice before*, that the same might be ready, as a matter of bounty, and not as of

covetousness." 2 Cor. 9:5. But if their offerings had been cast into the collection box, and so kept all together in the treasury of the church, there would have been no need of sending the brethren ahead to *make up beforehand* their bounty.

These are all the texts that speak of the first day of the week, and not one of them intimates that it was in any sense a sacred day. Indeed, at the time the New Testament was written, no one in the world had ever heard of "the day of the sun" being kept as a sacred day. The heathen observed it only as a wild festival day.

But throughout the New Testament the seventh day of the week is called the Sabbath-the same title that is given to it in the commandment. This is not because the New Testament writers were Jews, for they did not write as Jews, but as men inspired by the Holy Spirit. They were Christians, writing, under guidance of the Spirit of God, for the comfort, encouragement, and instruction of Christians until the end of time. If the seventh day were not the Sabbath for Christians and for all men, then the Holy Spirit would not have given it that name. But the truth is, as shown before, that the seventh day is the Sabbath-made so by the unchangeable act of the Creator-and no other day can ever be the Sabbath. And so we see that Dr. Scott and the *Christian at Work* told the exact truth when they said that we must go to later than apostolic times to find Sunday observance, and that it came in gradually and silently. But for everything that came into the church after the days of Christ, the church is indebted to paganism. W.

"The Commentary. The Third Angel's Message" *The Signs of the Times* 14, 33.

E. J. Waggoner

THE PURPOSE OF THE SABBATH IN THE MESSAGE.

(Lesson 10, Sabbath, September 8.)

1. What warning does the Lord send to the world, against the worship of the beast and his image?

"And the third angel followed them, saying with a loud voice, 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." Rev. 14:9-11.

2. How widely was the first message of this chapter announced?

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Verse 6.

3. What is said of the second?-*It followed.* Verse 8.

4. And what is said of the third?-*The third angel followed them.* Verse 9.

5. If, then, the first one went to every nation and kindred and tongue and people, and the third one follows, what must be the extent to which the Third Angel's Message will go?

6. What does the first angel have to preach?

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Verse 6.

7. What does this angel proclaim?—*The hour of God's judgment is come.* Verse 7.

8. What does he call upon all people to do?—*Worship him that made heaven, and earth, and the sea, and the fountains of waters.*"

9. What results from the rejection of this message?

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Verse 8.

10. What came of the first falling away from the everlasting gospel?—*That man of sin," "the mystery of iniquity," "The beast."* 2 Thess. 2:2-8; Dan. 7:11; Rev. 19:19, 20.

11. What comes of this second falling away from the everlasting gospel?—*The image of the beast," and the enforced worship of the beast.*

12. When men refuse to worship him that made heaven and earth, and the sea, and the fountains of water, what are they led to do?—*To worship the beast and his image.* Rev. 13:12, 13.

13. What then do the three messages of Rev. 14:6-12 form?—*One threefold message rather than three distinct messages.* See note.

14. When the first in order tells men that the hour of God's judgment is come, what does the third tell them to do, to be prepared for the judgment?

"Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Verse 12.

15. What is to be the rule in the judgment?

"For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law." "In the day when God shall judge the secrets of men by Jesus Christ according to my gospel." Rom. 2:12, 16.

16. When the first angel calls upon all men to worship Him that made heaven and earth, etc., what does the third tell them to do that their worship may be acceptable to Him, and also that they may avoid the worship of the beast and his image?

"Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

17. Is a man's worship acceptable to God if he does not keep the commandments of God?

"He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9.

18. Is it possible to keep the commandments of God and without the faith of Jesus?

"For whatsoever is not of faith is sin." Rom. 14:23, last part.

19. Is there any part of the commandments of God that points especially to Him that made heaven and earth?

"Remember the Sabbath day, to keep it holy. Six days shalt thou labour, 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.

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20. Therefore in the time of the preaching of the Third Angel's Message, what will be done?—*Every nation, and kindred, and tongue, and people will be called upon particularly to keep the fourth commandment.*

21. What day is the Sabbath of the Lord?

"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." Ex. 20:10.

22. Of what is it a sign?

"A sign. . . that ye may know that I am the Lord your God." Eze. 20:30.

23. Why is it such a sign?

"For because in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Ex. 31:17.

24. Then of what is the keeping of the seventh day a sign?—*It is a sign that those who do so worship the true God—"him that made heaven and earth, and the sea, and the fountains of waters."*

25. What is the one great question under the Third Angel's Message?—*Whether men will worship Him that made heaven and earth, or worship the beast and his image?*

26. What is the keeping of the seventh day—the Sabbath of the Lord?—*It is the God-given sign that those who do so are worshipers of Him that made heaven and earth.*

27. Therefore what is the inevitable conclusion?—*That the keeping of the Sabbath of the Lord—the seventh day—is the one point above every other that distinguishes the worshipers of Him that made heaven and earth from the worshipers of the beast and his image.*

NOTES

The word rendered "followed," in Rev. 14:8, 9 is *obsouotheo*, which means, in constructions like that in this text, "to go with." Liddel and Scott render the word thus: "To *follow* one, *go after*, or *with* him." Robinson says: "*To follow, to go with, to accompany* anyone." It is the same word that is used in Mark 5:21: "And Jesus went with him; and much people followed him, and thronged him." It is also used of the redeemed one hundred and forty-four thousand, where it is said: "These are they which follow the Lamb whithersoever he goeth." Rev. 14:1. In both these

places it is evident that of going together in company with. So in 1 Cor. 10:4, where we read of the children of Israel that they drank of the spiritual Rock that followed them," the word "followed" is translated from the same Greek word, and the margin has it, "went with them." From this we learn that the idea in Rev. 14:8, 9 is not simply that the second and third angels followed the first in point of time, but that they were with it. Therefore the second and third messages must necessarily be as widespread as the first. As a matter of fact, they are now inseparable; it is impossible properly to preach one without preaching the other two.

QUESTION 13.-It is the rejection of the first message that causes the falling away referred to in the second message. From this falling away the image of the beast and his worship are developed. And the third message warns against the worship of the beast and his image. From this it is evident that these three messages are inseparably connected, and form the threefold message.

AGAIN: The first message calls upon all men to "worship Him that made heaven and earth," etc. Those who refuse to do this are led to worship the beast and his image. The third angel follows, warning against the worship of the beast and his image, and calls upon all men to keep the commandments of God and the faith of Jesus. The fourth commandment points directly to the worship of Him who made heaven and earth; and this is the very thing which the first message calls upon men to do. Therefore it is certain that these three messages are but one threefold message. They are *three* only in the order of their rise. But having risen, they go on together and are inseparable.

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E. J. Waggoner

Camp-meetings are of late coming largely in favor again. At the last meeting of the Baptist ministers of San Francisco and Oakland, a committee was appointed to inquire into the feasibility of holding an annual camp-meeting in Oakland.

The settlers of antelope Valley, Los Angeles County, Cal., have made an offer of 300 acres of land to the Boards of the Methodist Episcopal Church and the M. E. Church South, as a location for their proposed homes for infirm and sick ministers.

President Davis, of the University of California, has proposed that the various denominations of the State should each establish a home at the University for the students of their faith, and thus look after their social and religious interests. The proposition has been favorably received, and prominent Methodist clergymen have already visited Berkeley to look for a desirable site for their denominational home.

We learn from an exchange that the Synod of the Reformed Presbyterian Church, and its recent session in Pittsburgh, Penn., directed the church authorities to discipline members who advertise their business in the secular Sunday newspapers. We do not learn, however, that any objection was

expressed to their having their advertisements appeared in the Monday morning papers, all the work of which is done on Sunday.

Subscriptions for the SIGNS OF THE TIMES and the *American Sentinel* are now coming in faster than one man can set up the names and arranged the list. This is what we like. We find men enough to take care of the list, if our friends will only send in their subscriptions, and those of their friends and neighbors. Is just as easy for us to write for twenty-five thousand subscribers, and, in fact, it easier. Try us and see.

In a public address at the recent Spiritualist camp-meeting in Oakland, William Emmette Coleman said that in his opinion probably ninety-nine one-hundredths of the so-called materialization as were fraudulent. A regular correspondent of the *Golden Gate* says that he should concur on the opinion, and honor him for the utterance, if he had said ninety-five per cent. And Hon. Amos Adams, one of the leading Spiritualists of California, and till recently the president of the State Association, speaks as follows of the materialization sÈances at the Onset Bay camp-meeting:-

"How in the light of reason and common sense these poor, deluded people can reconcile the fact that the child they laid away only weighing from thirty to fifty pounds, could, in the space of one short year, swell into such vast proportions, and weigh at least two hundred pounds, none but those who go to sÈances knowing they will not be deceived can answer. We believe we have seen people at these sÈances, who, if a bag of barley were placed at the aperture, with a potato on it for a head, would walk up and embrace it, and then get up in the next fact meeting and state that their long, long ago grandfather, who came in this country in 1600, materialize for them last night at Mrs. Soganboss's sÈance; and it was impossible for them to be deceived, because he was recognized by a scar on his forehead, caused by a wound made by a spear, when his long-ago grandfather was fighting the battles of William the Conqueror; . . . the . . . of this 'fact' would be greeted with wild applause!"

This, as told by the Spiritualists themselves, does not prove that there are no genuine Spiritualist manifestations, but simply that "materialization" affords the best opportunity for fraud. After all, we do not see why it should be thought a strange thing for mediums to practice fraud, when they are in constant communication with, and under the control of, lying spirits.

The pastor of one of the leading Baptist Churches in Cleveland, a Doctor Dowling, has recently renounced close communion, and has given a general invitation for all who wish to join in celebrating the Lord's Supper. The Michigan *Christian Advocate* comments on this action as follows:-

"Now that the brother has broken away from one species of bigotry, let us hope that we may get go a step further and concede that dipping, like close communion, is not necessarily a condition of thoroughly devout Christianity."

We see no reason why we should not, and indeed he must do so if he is consistent in his course. And then when he has decided that baptism is not necessarily a condition of Christianity, he may well conclude that repentance and conversion are likewise the necessary. And when those old-fashioned things

no longer stand the way, what wonderful it then spent (in numbers) if these the church may be expected to make.

A later dispatched brings the news that doctor Dowling has withdrawn from his church and from the Baptist denomination. The probability is that as he is a very popular man, the church will not accept his resignation, and will follow him out of the denomination.

The gentleman whose question we answer on another page, in his letter to us expresses his appreciation of the SIGNS OF THE TIMES in the following manner:-

"I like the paper because it gives so much could truth, not making man's thoughts to prominent [which is] a very common fault in the religious journals to-day. Then I like it because while discussing the debatable questions of the day in a friendly spirit, it seeks no higher authority than God's word."

We do not wish for any higher recommendation for the paper than this. To uphold the word of God as the supreme and sole authority in all matters of faith in duty, is the one object of the SIGNS OF THE TIMES. We know of no higher authority than the Bible. And when we say that, we mean the Bible as interpreted by the Bible, and not in some man's opinion. There is no man so good or so learned that his opinion is worth anything if it conflicts with the plain teaching of Scripture.

The New York *Evangelist* notes the fact that the session of the Central Presbyterian Church, Rochester, N.Y., is energetically protesting against the Sunday "desecration" that is carried on in its city, and says that its action is to be followed by the other churches. It then adds: "Only a prompt, firm, and united stand will make head against present inroads upon the Sabbath [by which it means Sunday] and other of our cherished American institutions."

Calling Sunday an "American institution" is far better than calling it the Christian Sabbath or the Lord's day; but we protest against it. We claim an interest in all American institutions, but we know none in Sunday. Sunday is a pagan institution, and nothing else can be made of it, whatever it may be called.

It is said to be Mr. Gladstone's opinion that Rome, meaning the Roman Catholic Church, would not have lasted as long as she has if it were not for the large amount of faith and hope and charity to be found within her pale. Is that the reason why Confucianism, Buddhism, Mohammedanism, and other forms of paganism, have lasted so long? The custom of measuring a religious organization by its claim or by the length of time it has existed, is a most pernicious one. That standard of measurement would prove paganism to be the only true religion.

Our readers will fully understand, without any comments from us, the bearing of such action as is noted in the following item from the San Francisco *Chronicle* of the 29th inst.:-

"A Saturday half-holiday is growing rapidly in favor. In the East not only the stores and shops are closing at Saturday noon, but the factories and foundries also, and the workmen here are going to follow suit, if possible. It looks as though the half-holiday is destined to be as much an occasion of secular observance as is Sunday."

August 31, 1888

"Something about Sabbath-Keeping" *The Signs of the Times* 14, 34.

E. J. Waggoner

A gentleman in Chicago, who has received a few copies of the SIGNS OF THE TIMES, writes to us expressing his appreciation of the paper, and asks some questions, which we are very happy to answer. The first is as follows:-

"If that particular day [the seventh day of the week] is essential, is it possible that God would have permitted the Christian church, whom he designed for such a glorious work, through all these eighteen hundred years to make such a great mistake?"

We might ask in reply why, if pure Christian morality is essential, the Lord would let "the church" for more than a thousand years become a sink of corruption? If the Bible is essential, why did the Lord let "the church" burn all the Bibles it could get hold of? Or we might go farther back, and say, If the worship of one God is essential, why did the Lord allow almost the whole world to go into idolatry? To all of these questions, which are the same, two answers may be given:-

First, the Lord has placed men on this earth as candidates for immortality. That can be given only to those who do well. But in order that men may do well, they must be given an opportunity to "do,"-they must be left free to choose for themselves. There is no virtue in the performance of right, when the individual could not possibly do anything else. There are thousands of men who do not drink, smoke, steal, nor commit any crime whatever, yet we do not call them models of virtue, nor do we attribute any virtue at all to them. The reason is that they are in jail, and cannot do any of those things. So if God should, by the exercise of his almighty power, compel all people to walk in the right path, there would be no virtue, and none could be fitted for the freedom of Heaven. The Lord's servants are free, but such men would be slaves. God sets before all men life and good, and death and evil, and offers them their choice. If they deliberately choose the evil, they cannot blame him for the result.

In the second place, as just stated, God has done everything possible on his part to prevent people from making a mistake. Even the heathen are without excuse, for they have in the things that are made abundant evidence of the existence of one God, and of his great power. "The heavens declare the glory of God, and the firmament showeth his handiwork." Ps. 19:1. But when we come to "the church," who dare hint of excuse? In addition to the light of nature, which they have in common with the heathen, the members of the church have God's own plainly revealed will, written by holy men who were inspired by God's own Spirit, and this will is able to make them wise unto salvation. The Bible read just the same a thousand years ago that it does now; but if men chose to burn it rather than to read and study it, why should God be charged with allowing them to make mistakes in duty? Or if men today prefer the opinions of "the Fathers" or some other uninspired men, to the simple declarations of God's word, who is to

blame if they err from the truth? What more could God do that he has not done? He could do no more toward keeping men from making mistakes, except to destroy their freedom of choice, and compel them to go in the right path; but then they would be machines, and not men.

Moreover, there have been a few men in every age who have preserved the pure doctrine of the Bible. There has never been a time when there have not been some who have kept all the commandments of God. Now if one man in the world could know the will of God, there is no reason, except their own perverseness, why all men should not know it. No one can charge upon God the mistakes of men. In the Judgment, every mouth will be stopped.

The next point upon which our correspondent desires information is stated as follows:-

"So far as any observation has extended, I have found that all who practice this keeping of the Sabbath, are either engaged in religious work, and so are independent of an employer, or else they live in communities large or small, and so render strict observance not only possible but easy."

Our friend's observation has evidently been very limited in this particular. He seems to imply that only those keep Sabbath who can do so just as easily as not. The fact is that more than nine-tenths of those who begin to keep the Sabbath of the Lord, do so at a personal sacrifice, not only of money, but often of friends. Take, for instance, a large part of those who are engaged in religious work. It is true that they are in a sense "independent of an employer," but how did they become so? Simply by giving up the employment in which they were engaged, and taking hold of missionary work at one-half, one-fourth, one-fifth, and even one-tenth of their former earnings. Now this is *possible* for anybody, but it ought to be patent to everybody that it is not exceedingly *easy*.

Those who keep the Sabbath are from every class of people, and from all occupations. While there are a few comparatively large churches, there is not a community where they form more than a small minority of the inhabitants; and scores of hundreds of them live by themselves, where they do not see another Sabbath-keeper for a year at a time. In cities, some who have trades are fortunate enough to retain their situation by voluntarily losing one day's work and wages each week. In fact, there are very few who would not find it much easier to conform to the practice of the majority. Yet we have never heard anybody complain. We make these statements so that our friend, who evidently cannot keep the Sabbath without suffering some inconvenience, may know that if he takes hold of it he will have the company of thousands of others.

The idea that "we must live, you know," has taken so deep hold upon people that it is hard for them to begin to keep the commandments of God when doing so will result in the loss of their business. But as a matter of fact, there is no use for a man to live if he doesn't live as the Lord wants him to. Since we could not live a moment but for the power of God, and since everything that we earn comes from him, it would certainly seem more reasonable to expect a living when serving him than when trampling upon his precepts. So the psalmist says: "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be

fed." Ps. 37:3. True, he does not say that such ones shall be fed on dainties; but "a little that a righteous man hath is better than the riches of many wicked."

We like to read the story of those heroic men and women of past ages, who preferred death to disobedience of the commandments of God. It is not very probable that anybody in this age will be called upon to suffer martyrdom for the truth's sake; but are we so much better than they that we cannot suffer a little inconvenience for it? How many people are there who fully understand the eleventh chapter of Hebrews? W.

"Liberals Appreciate the Sabbath" *The Signs of the Times* 14, 34.

E. J. Waggoner

"We rejoice," says the New York *Observer*, "that the liberal newspaper of Boston appreciates the Sabbath as a precious spiritual opportunity, and that it speaks boldly in favor of its being kept sacred to the highest service of man in the service of God.

How the *Investigator*, "the liberal newspaper of Boston," and a most outspoken infidel sheet, can "appreciate the Sabbath as a most precious spiritual opportunity" is altogether more than we can imagine. Of course by "Sabbath" is meant Sunday, but still that fact does not explain the appreciation of "precious spiritual opportunities," and we await more light before commenting further on that point; but the latter part of the quotation presents almost as great a difficulty. How could such a paper consistently express the sentiment which the *Observer* here attributes to "the liberal paper of Boston"? If that paper had simply said that it was in favor of Sunday being kept sacred to the service of man, the solution would be simple enough, for many even among infidels think that a stated day of rest is well-nigh essential to man's highest physical good, but when it comes to so "liberal" a paper being in favor of the "Sabbath" for the "service of God," we confess that we don't understand it. Will somebody explain?

One thing we can understand, and that is that the keeping of Sunday will soon be the one test of Christianity, and no matter what a man's opinion of the Bible may be, he will be counted "Christian" if he but observes Sunday. This will be the bond that will unite infidels and churchmen, and which will thus tend to the complete corruption of the church. The above statement by the *Observer*, a staunch Presbyterian paper, shows that a few words in favor of Sunday, by a "liberal" sheet, will cover up a great deal of infidelity.

"Surroundings of the Early Church" *The Signs of the Times* 14, 34.

E. J. Waggoner

The first chapter of Romans affords a glimpse of the heathen world which enables us to understand something of what Christianity had to contend with in making converts, and also to comprehend to some extent the strength of the corrupting influences which surrounded the early church. The apostle not only gives a comprehensive view of the state of morals among the heathen, but he tells the steps by which they reached the depth of degradation which is there revealed. He first notices the fact that at one time the people did not know God.

Verse 21. From the Mosaic record we learn the same thing. We know that in the years immediately following the creation and the flood, all the inhabitants of the earth had the knowledge of the true God. Adam and Noah-the two fathers of the race-served the Lord, and they would of course teach their children about him and his requirements. There could, therefore, be no excuse for the gross ignorance which afterwards prevailed.

Even had this oral teaching been wanting, there would have been no excuse for the abominable idolatry, and the ignorance of God, which characterized nearly all of the inhabitants of the earth, because nature itself reveals not only the existence, but also the power of God. In speaking of the heathen, Paul indicates the justice of God in pouring out his wrath upon them, "Because that which may be known of God is manifest in to them; for God hath showed it unto them." Rom. 1:19. The next verse tells how God revealed himself unto them. As we quote it, we transpose the clauses, to save the necessity of explanation by comment: "For [*i.e.* since] the creation of the world, the invisible things of him [God], even his eternal power and Godhead, are clearly seen, being understood by the things that are made; so that they [those who deny God] are without excuse." More than this, the same apostle tells us that God "left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." Acts 14:17. The psalmist also tells us that "the heavens declare the glory of God; and the firmament showeth his handiwork." Ps. 19:1. So plainly does nature teach the existence of God, that he who even in his secret thought says, "There is no God," is justly called a fool. Ps. 14:1. Such an one may be said to be ignorant of the a b c of knowledge.

Nevertheless it is a fact that the nations did forget God; and Rom. 1:22-32 is an accurate description of their condition in consequence. The truthfulness of this description is attested by the heathen themselves. They deified the most profligate men and women, and worshiped vice instead of virtue. Their gods were male and female, and mythology, *i.e.*, the

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history of the gods, is little else than a record of licentiousness. The Baal and Astoreth of the Canaanites were the Jupiter and Venus of the Romans and Greeks, and every heathen nation had gods corresponding to them. The temples erected to them were magnificent brothels, and their priestesses were prostitutes. Licentiousness was not simply *allowed*, but it was *commanded* as an act of religion. Among the Babylonians it is said that, "once at least in her life, every woman was obliged to prostitute herself in the temple of Bel."-*American Cylopedia, art. Babylon*. Heathenism "had made lust into a religion, and the worship of its gods a school of vice, penetrating all classes of society."

Let the reader first read Rom. 1:18-32, and then compare it with the quotations that follow. Professor Stuart, in his "Commentary on the Epistle to the Romans," says on the twenty-seventh verse of the first chapter:-

"The evidences of the fact here stated by the apostle are too numerous and prominent among the heathen writers to need even a reference to them. Virgil himself, 'the chaste Virgil,' as he has been often called, has a *Corydon amulet Alexis*. [Corydon loving Alexis], without seeming to feel the necessity of a blush

for it. Such a fact sets the whole matter in the open day. That at Athens and Rome sodomy was a very common and habitual thing, needs no proof to one who has read the Greek and Latin classics especially the amatory poets, to any considerable extent. Plutarch tells us that Solon practiced it; and Diogenes Laertius says the same of the stoic Zeno. Need we be surprised, then, if the same horrible vice was frequent in the more barbarous parts of Greece and the Roman Empire?"

In the heathen worship there were "mysteries," to which only the initiated were admitted. These were celebrated in the inner temples, and it is doubtless of them that the apostle Paul speaks when he says: "For it is a shame even to speak of those things which are done of them in secret." Eph. 5:12. If the things recorded in the first chapter of Romans were done openly, what must have been the depth of the wickedness that was done in secret, and of which it is a shame even to speak? But let it be understood that the heathen themselves felt no shame for any of their practices. They glorified in them as things which brought them nearer to the gods. The more licentious they were, the more nearly they resembled the gods which they worshiped. The worst abominations were done in secret, without a sense of shame, but to show that certain ones had advanced beyond the common people in a matter of "religion." On this point, Professor Stuart, in commenting on Rom. 1:24, says:-

"The imputation is, that in apostatizing from the true God and betaking themselves to the worship of idols, they had at the same time been the devoted slaves of lust; which indeed seems here also, by implication, to be assigned as the reason or ground of their apostasy. Everyone knows, moreover, that among almost all the various forms of heathenism, impurity has been either a direct or indirect service in its pretended religious duties. Witness the shocking law among the Babylonians, that every woman should prostitute herself, at least once, before the shrine of their Venus. It is needless to say, that the worshipers of Venus in Greece and Rome practiced such rites; or that the mysteries of heathenism, of which Paul says 'it is a shame even to speak,' allowed a still greater latitude of indulgence. Now is it necessary to describe the obscene and bloody rites practiced in Hindostan, in the South Sea and the Sandwich Islands, and generally among the heathen. Polytheism and idolatry have nearly always been a religion of obscenity and blood."

Summing up the evidence against them, Paul says that they were "filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful." Rom. 1:29-31. And to crown all, he adds that they not only did these things, but had pleasure in those who did them. Nothing could exceed such depravity. As Professor Stuart says:-

"It is often the case, that wicked men, whose consciences have been enlightened, speak reproachfully of others who practice such vices as they themselves indulge in. Few profligate parents, for example, are willing that their children should sustain the same character with themselves. But when we find,

as in some cases we may do, such parents encouraging and applauding their children in acts of wickedness, we justly consider it as evidence of the very highest kind of depravity."

"It is of such depravity as this that the apostle accuses the heathen. And justly; for even their philosophers and the best educated among them, stood chargeable with such an accusation. For example; both the Epicureans and the Stoics allowed and defended sodomy and incest, numbering these horrid crimes among *things indifferent*."-*Comment on Rom. 1:34*.

This was the state of morals, not alone of the lower, uneducated classes, but of the philosophers,-those who instructed the youth in "virtue." That the apostle uses the term, "without understanding," with respect to the morals, and not the intellect, will be readily seen from the following quotations:-

"Truth was but of small account among many, even of the best heathens; for they taught that on many occasions, a lie was to be preferred to the truth itself! To which we may add, that the unlimited gratification of their sensual appetites, and the commission of unnatural crimes, was common even among the most distinguished teachers of philosophy, and was practiced even by Socrates himself." *Horne's Introduction, vol. I, chap. 1*.

In confirmation of the statement that the philosophers encouraged lying, Dr. Whitby collected many maxims of the most eminent heathen sages, from which Dr. Horne quotes the following:-

"A lie is better than a hurtful truth."-*Menander*.

"Good is better than truth."-*Proclus*.

"When telling a lie will be profitable, let it be told."-*Iberius, in Herodotus, lib. lii, c. 62*.

"He may lie, who knows how to do it, in a suitable time."-*Plato*.

"There is nothing decorous in truth, but when it is profitable; yea, sometimes truth is hurtful, and lying is profitable to men."-*Maximus Tyrius*.

Mosheim says of the time just preceding the introduction of Christianity:-

"The lives of men of every class, from the highest to the lowest, were consumed in the practice of the most abominable and flagitious vices; even crimes, the horrible turpitude of which was such that it would be defiling the ear of decency but to name them, were openly perpetrated with the greatest impunity."-*Historical Commentaries, vol. I, chap. I, sec. 21 of Introduction*.

But while the people were abominably licentious they were no worse than their religion taught them to be. The following from Dr. Schaff will serve to give the reader some idea of the nature of their religion and of the character of the gods which they worshiped:-

"How could there be any proper conception and abhorrence of the sin of licentiousness and adultery, if the very gods, a Jupiter, a Mars, and a Venus, were believed to be guilty of those crimes? Modesty forbids the mention of a still more odious vice, which even depraved nature abhors, which yet was freely discussed and praised by ancient poets and philosophers, practiced with neither punishment nor dishonor, and likewise divinely sanctioned by the lewdness of Jupiter with Ganymede."-*History of the Church, vol. I, sec. 51*.

It was from this state of degradation that the gospel essayed to lift men; from people addicted to such practices, the early Christian churches were formed. When we consider this, instead of wondering at the heresies that crept into the church, and the disorderly conduct that was sometimes tolerated even in the apostolic churches (see 1 Cor. 5:1, 2), we are amazed at the heights of piety to which many attained. The fact that even among that corrupt mass thousands were found who would give, not only their property, but themselves also for the advancement of the cause of truth and holiness, is a wonderful monument to the regenerating power of Christianity.

But great changes are not made instantaneously. Even though men are converted, they need instruction, since they are then but babes in the truth; and this fact shows that old habits of thought and practice cannot at once be entirely forgotten. We do not mean to intimate that the converted man has any license to sin, or any excuse for it; but pardon for sins is not sanctification; the one who has been pardoned is not perfect, but is to "go on to perfection;" and he still needs an advocate with the Father, that his imperfections may still be pardoned and overcome. Now men are always tempted on the side of their natural inclinations; if the converted man gives way to temptation, it will be his old sins that he will commit; and when, as is too often the case, a man joins the church without having been thoroughly converted, of course the old habits will continue unchanged.

Let the student of church history remember this, and at the same time bear in mind what has been quoted concerning the moral condition of the people among whom the gospel gained its victories, and it will throw light on many phases of professed Christianity. It will also prevent him from attaching too much importance to the precepts and practices of even the foremost of those in the Christian church who had been brought up in heathenism. He will always compare every act or saying of those men with the Bible, to see to what extent their early training was allowed to bias their course. W.

**"The Commentary. The Mark of the Beast" *The Signs of the Times* 14,
34.**

E. J. Waggoner

THE PURPOSE OF THE SABBATH IN THE MESSAGE.

(Lesson 11, Sabbath, September 15, 1888.)

1. Who will be required to worship the beast and his image, and to receive his mark?

"And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had

the mark, or the name of the beast, or the number of his name." Rev. 13:12, 15-17.

2. In opposition to this what does the Third Angel's Message say?

"And the third angel followed them, saying with a loud voice, 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." Rev. 14:9, 10.

3. What are those led to do who heed the voice of this message?

"Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Verse 12.

4. What does this show?—*That the power spoken of in Rev. 13:12-17 will put forth all their strength to compel men to do something that is contrary to the commandments of God.*

5. What have we found was the principal object of the Papacy, in the fourth century? and what is the purpose of the Protestantism of to-day?—*To see the power of the State to compel all people to keep Sunday as the Lord's day, or Christian Sabbath.*

6. Of what day is Christ the Lord?

"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." Ex. 20:10.

8. Then what day is the Lord's day?

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9. What does the Lord called the seventh day?

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy days; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." Isa. 58:13; Ex. 20:10.

10. Is there any commandment of God for keeping Sunday?—*None whatever.*

11. What testimonies can you give on this point from eminent first-day authorities?

The \$500 prize essay of the American Tract Society acknowledges the "complete silence of the New Testament so far as any explicit command for the Sabbath [Sunday, the first day of the week] or definite rules for its observance are concerned."—*Abiding Sabbath, p. 184.* And the \$1,000 prize essay of the American Sunday-school Union says: "Up to the time of Christ death, no change had been made to the day." And, "so far as the record shows, they [the apostles] did not however, give any explicit command enjoining the abandonment of the seventh-day Sabbath and its observance on the first day of the week."—*Lord's Day, pp. 186-188.* See note.

12. What was the single link that in the fourth century united Church and State, which developed the beast?—*The Sunday institution.*

13. What is the single point in a similar movement in our day which develops only an image to the beast?—*The Sunday institution.*

14. What does the papacy set forth as the sign of its authority to command men under penalty of sin for disobedience?

"The very act of changing Sabbath into Sunday, which Protestants allow of. . . . Because by keeping Sunday strictly they acknowledge the church's power to ordain feasts, and to command them under it."-*Catechism of the Catholic Christian Instructed*.

15. Then what is the mark of the beast?

16. Then what is the keeping of Sunday?

"The keeping of Sunday is an homage they pay, and in spite of themselves, to the Catholic Church."-*Plain Talk about Protestantism*.

17. Then when Protestant churches attempt to compel people by law to keep Sunday, what is that only to do?-*It is only to compel men to worship the Papacy-to worship the beast*.

18. But, as in the very act of compelling people to do this these churches make an image to the beast, what then will be the enforced observance of Sunday in this nation?-*It will be the worship of the beast and his image*.

19. But may not Sunday-keeping be enforced as a civil duty?-*Never; because Sunday is wholly a religious institution; and the civil power has no right to enforce religious duties*.

20. What does Christ command on this subject?

"Then said he unto them, Render therefore unto CÊsar the things which are CÊsar's; and unto God the things are God's." Matt. 22:21.

21. By what power was Sunday-keeping instituted?-*The church*.

22. Why were the ancient Sunday laws enforced?-*The Church demanded it and it was done to satisfy and help the church*.

23. Why are Sunday laws now enacted?-*For the same reasons precisely*.

24. Is the church CÊsar?-*No*.

25. Is the church God?

26. Then what follows?-*That as Sunday-keeping belongs neither to CÊsar nor to God, there is no place in existence that can of right command it*.

NOTE

QUESTION 11.-The student is at liberty to present any other testimonies on this point that he may choose.

"Back Page" *The Signs of the Times* 14, 34.

E. J. Waggoner

Camp-meetings are of late coming largely in favor again. At the last meeting of the Baptist ministers of San Francisco and Oakland, a committee was appointed to inquire into the feasibility of holding an annual camp-meeting in Oakland.

The settlers of antelope Valley, Los Angeles County, Cal., have made an offer of 300 acres of land to the Boards of the Methodist Episcopal Church and the M.

E. Church South, as a location for their proposed homes for infirm and sick ministers.

President Davis, of the University of California, has proposed that the various denominations of the State should each establish a home at the University for the students of their faith, and thus look after their social and religious interests. The proposition has been favorably received, and prominent Methodist clergymen have already visited Berkeley to look for a desirable site for their denominational home.

We learn from an exchange that the Synod of the Reformed Presbyterian Church, and its recent session in Pittsburgh, Penn., directed the church authorities to discipline members who advertise their business in the secular Sunday newspapers. We do not learn, however, that any objection was expressed to their having their advertisements appear in the Monday morning papers, all the work of which is done on Sunday.

Subscriptions for the SIGNS OF THE TIMES and the *American Sentinel* are now coming in faster than one man can set up the names and arrange the list. This is what we like. We find men enough to take care of the list, if our friends will only send in their subscriptions, and those of their friends and neighbors. It is just as easy for us to write for twenty-five thousand subscribers, and, in fact, it easier. Try us and see.

In a public address at the recent Spiritualist camp-meeting in Oakland, William Emmette Coleman said that in his opinion probably ninety-nine one-hundredths of the so-called materializations were fraudulent. A regular correspondent of the *Golden Gate* says that he should concur on the opinion, and honor him for the utterance, if he had said ninety-five per cent. And Hon. Amos Adams, one of the leading Spiritualists of California, and till recently the president of the State Association, speaks as follows of the materialization sÈances at the Onset Bay camp-meeting:-

"How in the light of reason and common sense these poor, deluded people can reconcile the fact that the child they laid away only weighing from thirty to fifty pounds, could, in the space of one short year, swell into such vast proportions, and weigh at least two hundred pounds, none but those who go to sÈances knowing they will not be deceived can answer. We believe we have seen people at these sÈances, who, if a bag of barley were placed at the aperture, with a potato on it for a head, would walk up and embrace it, and then get up in the next fact meeting and state that their long, long ago grandfather, who came to this country in 1600, materialized for them last night at Mrs. Soganboss's sÈance; and it was impossible for them to be deceived, because he was recognized by a scar on his forehead, caused by a wound made by a spear, when his long-ago grandfather was fighting the battles of William the Conqueror; would not the relation of this 'fact' would be greeted with wild applause!"

This, as told by the Spiritualists themselves, does not prove that there are no genuine Spiritualist manifestations, but simply that "materialization" affords the best opportunity for fraud. After all, we do not see why it should be thought strange thing for mediums to practice fraud, when they are in constant communication with, and under the control of, lying spirits.

The pastor of one of the leading Baptist Churches in Cleveland, Doctor Dowling, has recently renounced close communion, and has given a general invitation for all who wish to join in celebrating the Lord's Supper. The Michigan *Christian Advocate* comments on this action as follows:-

"Now that the brother has broken away from one species of bigotry, let us hope that he may yet go a step further and concede that dipping, like close communion, is not necessarily a condition of thoroughly devout Christianity."

We see no reason why he should not, and indeed he must do so if he is consistent in his course. And then when he has decided that baptism is not necessarily a condition of Christianity, he may well conclude that repentance and conversion are likewise unnecessary. And when those old-fashioned things no longer stand in the way, what wonderful advancement (in numbers) the church may be expected to make.

A later dispatch brings the news that Doctor Dowling has withdrawn from his church and from the Baptist denomination. The probability is that as he is a very popular man, the church will not accept his resignation, and will follow him out of the denomination.

The gentleman whose questions we answered on another page, in his letter to us expresses his appreciation of the SIGNS OF THE TIMES in the following manner:-

"I like the paper because it gives so much good truth, not making man's thoughts too prominent [which is] a very common fault in the religious journals to-day. Then I like it because while discussing the debatable questions of the day in a friendly spirit, it seeks no higher authority than God's word."

We do not wish for any higher recommendation for the paper than this. To uphold the word of God as the supreme and sole authority in all matters of faith and duty, is the one object of the SIGNS OF THE TIMES. We know of no higher authority than the Bible. And when we say that, we mean the Bible as interpreted by the Bible, and not by some man's opinion. There is no man so good or so sound that his opinion is worth anything if it conflicts with the plain teaching of Scripture.

The New York *Evangelist* notes the fact that the session of the Central Presbyterian Church, Rochester, N.Y., is energetically protesting against the Sunday "desecration" that is carried on in its city, and says that its action is to be followed by the other churches. It then adds: "Only a prompt, firm, and united stand will make head against present inroads upon the Sabbath [by which it means Sunday] and other of our cherished American institutions."

Calling Sunday an "American institution" is far better than calling it the Christian Sabbath or the Lord's day; but we protest against it. We claim an interest in all American institutions, but we know none in Sunday. Sunday is a pagan institution, and nothing else can be made of it, whatever it may be called.

It is said to be Mr. Gladstone's opinion that Rome, meaning the Roman Catholic Church, would not have lasted as long as she has if it were not for the large amount of faith and hope and charity to be found within her pale. Is that the reason why Confucianism, Buddhism, Mohammedanism, and other forms of paganism, have lasted so long? The custom of measuring a religious

organization by its claim or by the length of time it has existed, is a most pernicious one. That standard of measurement would prove paganism to be the only true religion.

Our readers will fully understand, without any comments from us, the bearing of such action as is noted in the following item from the San Francisco *Chronicle* of the 29th inst.:-

"A Saturday half-holiday is growing rapidly in favor. In the East not only the stores and shops are closing at Saturday noon, but the factories and foundries also, and the workmen here are going to follow suit, if possible. It looks as though the half-holiday is destined to be as much an occasion of secular observance as is Sunday."

"No Union with Infidels" *The Signs of the Times* 14, 34.

E. J. Waggoner

A brother in Oregon has sent to this office a letter, of which the following is the principal part:-

"Mr. Sam P. Putnam, president of the American Secular Union, and editor of a journal called *Free Thought*, published at San Francisco, was in this town a few days ago lecturing on Infidelity. While here he circulated some of his papers. In one of these papers occurs the statement, made by J. L. McCartney, that the Seventh-day Adventists had 'joined the Secular Union in opposing the objects of the Natural Reform,' etc.

"Some of the citizens of this place are using this against us, saying that we are a strange class of Christians who unite with infidels."

It is no new thing for those who style themselves National Reformers to brand us infidels all who differ with them. This they find to be much easier than answering arguments. But we are not troubled by that; it is a great satisfaction for us to know that their calling us infidels does not make us such.

In this instance, however, the reporter seems to have been somewhat at fault. The item in *Free Thought* was clipped from the *Chronicle's* report of a ministers' meeting at which Professor McCartney presented the subject of National Reform. The report made the Professor say that Seventh-day Adventists had joined the infidel league in opposing Natural Reform. As soon as we read the report, we addressed a note to Professor McCartney, asking him if he had been correctly reported. We did not believe that he had been, for we had had a long talk with him the day before, in the course of which he spoke very highly of the spirit of devotion which he had seen in our Sabbath-school and church service. He replied that in his address he made no reference to us, but that in the discussion that followed the reading of his paper, someone mentioned the Seventh-day Adventists as being opposed to the movement.

That is all there is to that. We are most heartily opposed to the National Reform movement, but that does not make us infidels. We are opposed to it because we love the Bible and pure Christianity, and we do not want to see them trampled in the mire of politics.

One word more. The Congregationalist ministers, before whom Professor McCartney read his paper on National Reform, considered the matter at their next meeting, and voted, unanimously, we think, not to indorse National Reform. Query: Does that act place them in the ranks of infidelity?

September 7, 1888

"The Work of the Church" *The Signs of the Times* 14, 35.

E. J. Waggoner

Last week we answered a question in regard to the Sabbath; but there was an expression in the question, to which we wished to call attention, but as it had no special connection with the Sabbath question, we left it for separate notice. We therefore reprint the question:--

"If that particular day [the seventh day of the week] is essential, is it possible that God would have permitted the Christian church, whom he designed for such a glorious work, through all these eighteen hundred years to make such a great mistake?"

The point which we wish especially to note at this time is the statement that God designed the Christian church "for such a glorious work." We do not question this in the least; but we fear that our correspondent has the too common misapprehension of what that glorious work is. We suspect that he holds the popular view that the work of the church is to gather to itself all the people of the earth, so that when Christ comes he will find the inhabitants of the world all at peace with him and each other, and waiting to receive him. If he does not hold this view, it will do no harm to give it a brief notice for the benefit of others.

That all the people of the world will not accept the gospel, is one of the plainest things. The Bible states it, and observation confirms the statement. When Christ shall be revealed from Heaven, it will be "in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. 1:8. This could not be the case if all men were obeying the gospel.

Again, our Saviour said:-

"And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:26-30.

This certainly is very different from a temporal millennium to precede the coming of the Lord, in which all shall know the Lord.

The days that will immediately precede the coming of the Lord will be perilous days for the righteous, because of the wickedness that will abound. Says the apostle:-

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. 3:1-4.

Here we have the description of wickedness that is almost inconceivable; and although in Rom. 1:29-31 we have almost the same sins ascribed to the heathen, the latter times will be worse than the former, in this respect, that whereas the heathen were abominably wicked, they had not the Bible, and did not pretend to know God, while in the last days the wickedness will be in the church, anon, "those who profess the gospel of Jesus Christ."

Look out over the world to-day, and what is seen? Fraud, deceit, embezzlement, forgery, theft, licentiousness, murder, adultery, drunkenness, and every species of vice running rampant, and justice seems to have far more than the proverbial amount of blindness, so that she cannot see it. And what does the apostle say? "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3:13. Surely these things do not point toward the conversion of the whole world.

Moreover our Saviour has given us an exhortation based upon the fact that the mass of mankind will follow evil rather than good. Said he: "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:13, 14. Under these circumstances, an exhortation to zeal and faithfulness is very necessary; for when the current is toward destruction it requires a struggle to go in the right way. In the last days, more than any other, it will be the most natural thing in the world to do wrong, and extremely difficult, and out of the ordinary course of things, for one to do right.

Now if there is no probability, nor even a possibility, that all men will receive the truth, then most certainly it cannot be the duty of the church to accomplish the conversion of the world. God does not ask the church to do impossibilities. But this does not mean that God has nothing for the church to do, nor that its work is not a glorious one. Its work is to hold up the light of truth to the world, so that "whosoever will" may rally to the standard. Surely this is a glorious work. Let us read a few texts. Says Paul:-

"Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain." Phil. 2:14-16.

The work of the church is to hold forth the word of life; and it can do that only by being blameless and harmless. For while the truth of God is a light, the members of the church are not merely to hold that word forth in their hands, but

are to let it shine forth from themselves, so that they themselves shall be light. As the Saviour said:-

"Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:14-16.

The church is the light of the world only when its members are the workmanship of God, "created in Christ Jesus unto good works" (Eph. 2:10), and these works are constant, so that the light burns with a steady flame.

Those who are in this condition are "workers together" with God. 2 Cor. 6:1. This is indeed a glorious calling. But those who are not in this condition are not of the church of Christ at all.

Some will say that this view of the subject has a tendency to discourage the church in its evangelistic efforts. But this is not so; it is the view that the Lord himself gives, and we most certainly allow that he knows better than men can, what will be for the best. For our part, we cannot see what could be more discouraging to evangelistic effort than the attempt to convert the world. The only reason why utter discouragement has not come ere this to those who hold that doctrine, is the fact that their standard of what will constitute the millennium has gradually been lowered to meet the circumstances of the case. Next week we shall show some of the dangers attendant on the belief in the conversion of the world before the coming of the Lord. W.

"Heathen Philosophy" *The Signs of the Times* 14, 35.

E. J. Waggoner

Last week we considered briefly the wickedness of the ancient heathen world, and now we wish to investigate the primary cause of their degradation, and inquire concerning the influence of heathen philosophy. In this, as in the former article, the Bible must be our guide. "Then they [the heathen]," says the apostle, "knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things." Rom. 1:21-23.

"They became fools." That is, they lost that knowledge of God which they had possessed; for it is the fool who says, "There is no God." The gods of the heathen were of their own making, and had no influence over them, to keep them from evil, and so, while the heathen believed in the gods, and had forms of worship, they acted as though there were no God. Now it is not necessarily with his lips that the fool denies the existence of God; he may deny God in his heart, and actions are the language of the heart. So, in the sight of Heaven, the heathen, in spite of their philosophy, were fools. We may here remind the reader that these words of the apostle are not necessarily confined in their application to people resident in heathen lands. The inhabitants of so-called Christian

countries, if when they know of God, do not glorify him as God, but, professing themselves to be wise, glorify themselves are, in the Bible sense, heathen. And if they persist in their course, there is nothing to prevent them from sinking to the same depths of vice that the ancient heathen did.

In spite of the wisdom of their philosophers, the heathen were counted as fools, or, more properly speaking, their professed wisdom was the direct cause of their foolish degradation. Paul says, "Professing themselves to be wise, they became fools." In order to demonstrate this, it will be necessary to take a brief glance at ancient heathen philosophy. In so doing we shall take as a sample of the world, not the poorest, but that which is universally acknowledged to be the most elevated in its tone.

Plato was the most illustrious philosopher of ancient times. He is regarded as, in a sense, the father of philosophy, for he was the first philosopher who founded a school. After his death he was worshiped as a god, and many of the Athenians sacrificed to him.

Although Plato is said to have developed and systematized the philosophy of Socrates and of others who had preceded him, it is well known that he himself had no real "system." That is, he had no fixed principles of truth by which he tested, and around which he gathered, new ideas. Says Prof. G. F. Holmes (McClintock and Strong's Encyclopedia, art. Plato): "There is little in Plato of a dogmatic character," and "much of tentative, skeptical, and undefined exploration." Again we read, in the same article:-

"Very few of the treatises of Plato are constructive or dogmatical. Nearly all of them are simply negative or inquisitorial. The latter do not seek to maintain any dependence on the former. . . . His object was not the establishment of a doctrine, but the stimulation of candid investigation, in order to free his hearers from the stagnation of thought and the obsession of vulgar or treacherous errors. He was not a *doctrinaire*, but an inquirer; or, rather, he taught the need and practice of investigations, not a body of conclusions."

The testimony which we quote is from a source prejudiced, if in either direction, in favor of Plato, so our readers may be sure that we are doing him no injustice. Now let us notice the above paragraph. First, Plato's treatises are nearly all negative. Second, there is no attempt at uniformity. Third, it would naturally be supposed, he did not seek to establish any doctrine, but only to stimulate inquiry. Now we would not appear to deprecate the "stimulation of candid investigation;" but when the "investigator" has no fixed principles of truth as the

basis of his investigation, and his investigation leads to no definite conclusions; when one thought is not in harmony with that which preceded it, and is itself contradicted by that which follows,-we cannot look upon it with much respect. We cannot see that such investigation is good for anything; indeed, we think it can be shown that it is worse than nothing. When a person is so "unprejudiced" that he regards everything as equally good, and is not certain that anything is good, he certainly is not a safe man to follow. The position of modern "agnostics" is precisely the same as that of Plato. Indeed, Plato deserves the name of the "first

great agnostic," rather than that of "philosopher." While calling himself a philosopher, "lover of wisdom," he did not profess to *know* anything, and he held no idea with sufficient firmness to be willing to be held responsible for its promulgation. Says the author above quoted:-

"He never appears *in propria persona* [in his own person]. There is nothing to connect him before the Athenian dicasteries with any tenet in his writings. *There is a constant avoidance of definite doctrine*, a frequent censure of written instruction, a continual reference to the 'obstetrical procedure,' and a deliberate renunciation of all responsibility."

This was the man who had the chief influence in reaching the minds of the heathen for several hundred years. How could it be expected that they would have any fixed moral principles? If the blind lead the blind, shall they not both fall into the ditch? What shall we say then, when we learn that, by multitudes of professed Christians, Plato has been regarded as little less than inspired? and that many of the "Fathers" of the first centuries regarded the Platonic philosophy as preliminary and even paramount to Christianity? Must we not conclude that such "Christianity" would have radical defects? We might cite as proof of the demoralizing effect of the writings of Plato and other philosophers, the condition of the church in the twelfth to the fifteenth centuries, when philosophy took the place of the Bible in the theological schools. It was against this soul-withering "philosophy" that Luther struck some of his hardest blows; and, but for the influence it had gained in the church, the Reformation would not have been necessary. It is because of Plato's great influence on the Christian church, as well as on the heathen world, that we devote space to the characteristics of his philosophy. Again we quote:-

"The *imagination of Plato was the commanding facility of his intellect*, and he followed its beams too far."

"The philosophy of Plato is essentially mystical, and consequently unsubstantial; and, though mysticism may inflame, spiritualize, and refine natures already spiritual and refined, it is heady and intoxicating, and apt to justify willful aberrations, and to awake every fantastic conviction on the same level with confirmed truth."-*McClintock and Strong*.

But the fatal defect in Plato's philosophy was the position he took concerning the mind, and its relation to the body and to the whole universe. He held that the mind or soul holds the same relation to the body that God does to the world. The preexistence of souls was a cardinal point in his philosophy, and it is to him that the Mormons are indebted for the theory which is the foundation of their polygamy. Like the Mormons, he held that not only men, but plants and all inanimate objects also, have souls, which existed prior to themselves. Thus, Prof. W. S. Tyler, of Amherst College, says:-

"There is no doctrine on which Plato more frequently or more strenuously insists than this,-that soul is not only superior to body, but prior to it in matter of time, and that not merely as it exists in the being of God, but in every order of existence. The soul of the world existed first, and then it was clothed with a material body. The souls which animate the sun, moon, and stars, existed before the bodies which they inhabit. The pre-existence of human souls is one of the

arguments on which he uses to prove their immortality."-*Schaff-Herzog Encyclopedia, art. Platonism.*

And that was the only means by which he could conceive the immortality of the soul. If the soul is by nature immortal, the doctrine of the pre-existence of souls must be true. Like modern scientists, however, who invent a hypothesis upon which they build a beautiful structure, and then proceed as though their hypothesis were a fact, Plato did not bother himself with *proving* the pre-existence of souls. So, also, Christians who adopt from Plato the doctrine of the natural immortality of the soul, have conveniently lost sight of the absurd and atheistical doctrine on which it rests. Some of the most eminent of the "church Fathers," however, and especially Origen, accepted without question all the vagaries of Plato concerning the pre-existence of souls.

In a preceding quotation, mention was made of Plato's frequent reference in his treatises to the "obstetrical procedure." The following extract from McClintock and Strong (art. Platonic Philosophy) will serve to explain that term:-

"The midwifery of the mind which Socrates professed, and which Plato represented him as professing, necessitated the assumption that truth was present potentially in the mind, and that it only required to be drawn from its latent state by adroit handling. It could not be latent, nor could it be brought forth, unless it lay there like a chrysalis, and descended from an anterior condition of being. It was in a superterrestrial and antemundane existence that souls had acquired [*ethereal sense*], but before their demission, or return to earth, they had been steeped in oblivion. The acquisition of genuine knowledge was thus the restoration of the obliterated memories of supernal realities."

This theory was the logical outcome of the theory of the pre-existence of souls, and there is no abominable wickedness that could not find shelter under it. It absolved the possessor of it from all sense of obligation to God, or of necessity of looking to him for wisdom; every man thus became his own god, his own lawgiver, and his own judge. The consequence would most naturally be the conclusion that whatever is, is right; and since "the heart is deceitful above all things, and desperately wicked," evil came to be regarded as good. This theory and its results are directly pointed out by these words of the apostles:-

"Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves." Rom. 1:22-24. W.

"Back Page" *The Signs of the Times* 14, 35.

E. J. Waggoner

In answer to inquiries that have been made, we will state that Mrs. E. G. White and Elder W. C. White will both attend the Oakland camp-meeting. More definite plans have been laid for this meeting than for any camp-meeting ever held in this State, and there ought to be a larger attendance than ever before.

The *Jewish Tidings*, of Rochester, N.Y., is an advocate of the transfer of Jewish worship from Sabbath to Sunday, and says: "It is better to worship your God at a *convenient time* than to make unnecessary sacrifices." There are thousands who profess to be Christians, who hold no higher views of religious service.

On Thursday, the 30th ult., Brother C. H. Jones, president of the Pacific Press Publishing Company, started for the East in company with his family in a party of friends. His principal business East is the establishment of a branch office in New York City. He will return immediately after General Conference.

The old saying about "carrying coals to Newcastle" may be replaced in California by the one, "carrying fruit to Newcastle." This little village of Placer County now claims to be the largest shipper of local fruits in California. It is estimated that 15,000,000 of fruit will be shipped from that place this season.

Any of our friends who contemplate going East soon, will do well to correspond with us. Another party of our people will leave Oakland for the East on Thursday, the 27th inst. Those who go on this excursion will have many advantages that they could not have if they went along. Write at once for particulars to the editor of the SIGNS OF THE TIMES.

We are in receipt of a good-looking poster all the way from Basel, Switzerland, announcing that a camp-meeting of Seventh-day Adventists will be held in Tramelan, September 22-26. Our Oakland camp-meeting will also be in session at that time. We believe that this will be the first camp-meeting ever held in Switzerland, and the second in Europe, and we pray that it may have abundance of success.

The reason which Doctor Dowling, of Cleveland, gave for renouncing close communion, is the following, which he gave in an interview with a reporter:-

"I cannot longer appear even to unchurched the vast majority of God's people because they and I may differ as to the historical administration of an ordinance. If there is any question at all, I would rather err on the side of charity."

The *National Baptist* very pertinently inquires if he would receive into his church, without baptism, the members of Padobaptist Churches. If he would not, then he would be unchurching them as much as by non-communion with them. This simply shows that when Baptists practice open communion they at once particularly say that baptism is not essential to church-membership, and so show that there is no reason for their separate organization.

A correspondent of the *Golden Gate* asks the following question:-

"If Satan can really turn himself into an angel of light and fool people, as our friends tell us, why not give him a permanent employment in that direction at once, and so benefit humanity."

For the simple reason that we do not think that it is of any real benefit to people to be fooled. We do not love to be deceived, and therefore the golden rule demands of us that we should do all in our power to keep other people from being deceived. However, there are so many people who are willing to be fooled by Satan, that he will not lack employment while they live.

The following editorial statement of present Jewish belief, made by the *Jewish Times and Observer* (San Francisco), will be read with interest:-

"Judaism does not recognize any mediator between God and man. . . . The Messianic idea with us does not refer to a personal Messiah, but to a period of time when, through education, toleration, and enlightenment, mankind will live in peace and happiness with each other. The distinctions and rivalries of creeds and religions will be forgotten in the common desire to promote human happiness and welfare. Religions will continue to exist, not as antagonists, but as aids to one common and glorious result. This is the sum and substance of the Messianic idea from a Jewish standpoint."

Every reader of the Old Testament well knows that this is a wide departure from ancient Judaism; but it is not so far removed from the "faith" of the mass of professed Christians, as the editor of the *Times* and *Observer* thinks it is.

The Catholic Total Abstinence Union of America has just held a session in Tremont Temple, Boston. The Rev. Frederick Campbell, writing an account of it, speaks of the incongruity of a Catholic convention in a Baptist house of worship, and says truly that no Catholic Church would be open to a similar Protestant organization. It is indeed noteworthy that in all the hobnobbing of so-called Protestants and Catholics, all the concessions are on the Protestant side. Mr. Campbell's report closes with following statements, which needs no comment:-

"The sessions of the convention opened and closed with prayer; all knelt; then the president repeated the words, 'In the name of the Father and the Son and the Holy Ghost,' while all crossed themselves; a few petitions followed, with the Lord's prayer, and the repetition of the opening words with the same crossings. At the close of Thursday morning's session, the assembly was breaking up in confusion, when the president shouted, 'Kneel in prayer; we need it;' a heated dispute having just closed, down they dropped, laughter prevailing all over the room and continuing until the close of the devotions, the President, 'Father' Conaty, losing control of his voiced by reason of his merriment as he pronounced the closing words, 'In the name of the Father and the Son and the Holy Ghost. Amen.' Such is the devotion of Rome."

The question of "liberality" comes again to the front in connection with Dr. Dowling's action in regard to the Lord's supper. He says that he cannot any longer seem to unchurch those professors who do not believe as he does in regard to baptism. In other words, he dare not any longer hold to a principle for the sake of the principle, when so many hold an opposite position. The charge of exclusiveness and illiberality is an old one against those who adhere closely to the plain instruction of the Bible. But "charity" is a much abused word, and has of late years been made to cover a multitude of sins, in a sense which the Scriptures never contemplated. No man has a right to be "liberal" with that which is not his own. He may invite to his own table whosoever he chooses, but the Lord's table does not belong to him, and he has no right to invite to it anybody who has not complied with the conditions which the Lord has set. Every man has explicit conditions, without compliance with which he will not admit people to his own table, one of which is that they shall have clean hands and face. When water is abundant and free, he would esteem it a gross insult if one of his servants should invite to his table a lot of people whose hands had been four days guiltless of water. Then why should he take liberties with the Lord's table?

The whole of the great apostasy in the early centuries resulted from the fear on the part of the Christians, of seeming to set themselves too much about other people, by a close adherence to the precepts of Christ. So they lowered the standard. True charity consists in instructing people in the perfect way of truth, and not in taking concessions which will only confirm them in error.

At the annual convention of the Catholic Total Abstinence Union of America, recently held in Boston, the irreverence of which is elsewhere referred to, there was not perfect unanimity. Mr. Elliott, a priest from New York, gave utterance to some plain sentiments about liquor sellers, characterizing them as enemies to liberty, and the deadliest venom of politics, and denying that the liberty of the Christian has anything to do with the liberty of those who sell drink. At the close of this speech, Mr. Hogan, a priest from Trenton, N.J., arose, and set the seal of Catholic approval upon liquor-selling in the following manner:-

"In the first place, before condemning anything as unworthy of liberty, it should be shown that it is wrong. I say, it is not wrong *per se*. I say, with all proper consideration for the reverend father who presides here, and for all others in this convention, that it is not wrong and will not be condemned by the church. It is wrong, decidedly, as saloons generally are carried on. I favor Catholic total abstinence as much as anybody here, but it is not our duty to come here and denounce the saloon keeper to whom we give the sacrament every week. I ask, if I am not speaking what is Catholic, that we are going too far and trespassing on Catholic teaching when we denounce saloon keepers indiscriminately. We must make a distinction. It is those who oppose the sale of liquor whenever, who must be denounced and be avoided, and who are committing sin, and are not worthy of liberty. But where the sale is carried on, according to Catholic tradition, I say these men should not be denounced. We should not be allowed to drift from teaching that is Catholic to that which is non-Catholic."

It is but just to say that there were many expressions of disapproval of the sentiment; but we think that Mr. Hogan had the strongest position. And if the Catholic Church gives the sacrament to saloon keepers every week, as it does, it must certainly approve of their business.

We have already noted the fact that the Congregationalists and Presbyterians in Japan have united. Now the news comes that they call the ministers bishops, thus, as the *Congregationalist* says, taking "the stiffness out of prelacy by a single crushing blow." That is exactly in accordance with the custom of Seventh-day Adventists, who call all their ministers elders. Elder and bishops are according to the Scripture, different names for the same official.

September 14, 1888

"The World for Christ" *The Signs of the Times* 14, 36.

E. J. Waggoner

We quoted Scripture last week to show that there is no warrant for the idea that all men will be converted before the Lord comes. This week, according to promise, we wish to show the evil tendency of that theory. Among those by whom

it is held, the expression at the head of this article is very common, and is considered as an indication of a lack of understanding of the Bible, and of the true work of the church.

Those who hold to the idea that the world must all be converted, claim that any other view must have a tendency to discourage missionary effort. This is not the case, for since they cannot know who will be saved and who will not, but are sure that some will accept the gift which is offered to all, they can faithfully obey the Lord's command to labor, not knowing "whether shall prosper either this or that," trusting results to the Lord of the harvest. All we have to do is to hold forth the word of life; if we do this faithfully, we are not responsible for the results.

On the other hand, one of two things, either one disastrous, must result from the theory of the world's conversion:-

1. Since there is not the slightest prospect that the world will be converted, but, according to the apostle's words, evil men and seducers are getting worse and worse, and false systems of religion are making converts faster than the Christian religion, people who look for the conversion of the world must inevitably become discouraged. No person can long keep up heart in a struggle for the impossible. There must be, if no prospect, at least a promise of success in order for men to keep from giving up in despair. But in the matter of the world's conversion, there is neither prospect nor promise.

2. But it must be confessed that we do not see the church getting discouraged. Religious workers exhibit a confidence that is mournfully absurd. They will write of the world's standing armies, of how all Europe is one vast military camp, and how the one thought seems to be war and preparation to kill people, and in the same breath will speak of the prospects of universal peace. Now since it is absolutely certain that there will never be peace on earth until the Prince of peace destroys the fierce people from the earth; since there never will be on this earth universal knowledge of God, until those who know not God and obey not the gospel are punished with everlasting destruction, it follows that those who look for the reign of righteousness before the coming of the Lord, and who think they see indications of it, will be satisfied with a spurious righteousness. In short, they will accept the form for the substance, and will call the world Christian when all it has of Christianity is the name.

Before we present a scripture which proves this conclusion, we wish to show how this theory of a temporal millennium leads naturally to the doctrine of universalism and of future probation, or probation after death. Thus: there has never been a generation since the fall, in which all men have served the Lord. All will admit that the greater portion of mankind in every age of the past have been corrupt; they have not even been professedly religious. But why should the last generation be more highly favored than any other. If it be true that in order for the gospel not to be a failure, all the people in the world must be converted, then it is equally true that for the same reason all who have ever lived in the world must be converted. If it is necessary to the vindication of the power of the gospel, that this or some future generation should all be saved, then it is just as necessary to the vindication of the power of the gospel, that all of every generation should be

saved. Thus the doctrine of the world's conversion before the coming of the Lord, is in reality universalism.

But, as has before been stated, the greater portion of mankind have not known God, and have died in their sins. Therefore, if the doctrine of the world's conversion be true, it must be that all those multitudes will be converted while in a state of death, or in some future state, which is positively unscriptural. Moreover, that theory does really cast discredit upon the power of the gospel, and makes it necessary for some other gospel to be preached, since it teaches that what the gospel has not accomplished in this life will be accomplished in another.

Again, the theory that the world must be converted before Christ comes, is a denial of the scriptures which states that when Christ comes he will punish the wicked; for if all men are converted, there will be no wicked to punish. And this is virtually an arraignment of God for his judgments upon the wicked of one generation, so that there will not be any to punish, he ought to have done so in the past. The theory really charges God with double dealing; it says that his ways are not equal.

So we see that the theory of the conversion of the world, instead of being simply a pleasing fancy, a harmless delusion, is a monstrous perversion of the Scriptures. It also sets at naught the doctrine of the soon coming of Christ, ignoring all those signs which prove that this generation shall not pass away until all things shall be fulfilled.

Now look at a Bible picture of national religion, and its consequences. We quote from Isa. 2:2-5:-

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord."

This is the result toward which those look who shout, "The world for Christ." Mark, the scripture does not say that people will actually walk in the law of the Lord, but that "many people shall go and say" that certain things shall take place. That this national Christianity will be only a sham, an outside show, and not real service to God, is indicated by the next four verses, which say:-

"Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers. Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots; their land also is full of idols; they worship the work of their own hands, that which their own fingers have made;

and the mean man boweth down, and the great man humbleth himself; therefore forgive them not."

These verses show that while they profess that they know God, in works they deny him. They will be worshiping something of their own creation. Since it is utterly impossible that all men should be converted, it follows that those who will not hear to anything else, will gradually lower their standard of what true Christianity is, until it comes down to where the mass of the people are, and then they will declare that the world is converted. This, of course, will cause the world to be satisfied; and so we see that the doctrine of the world's conversion will result in the hardening of men to the influence of pure Christianity, and will confirm them in their practices. And what will be the final result? The prophet continues:-

"Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low." "And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he arised to shake terribly the earth. In the day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefs of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake the terrible the earth." Isa. 2:10-12, 19-21.

In that day of the Lord the earth shall be melted (2 Peter 3:10, 11; Isa. 24:19, 20), and sinners shall be destroyed out of it; "nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 2:13. And when the earth shall thus be freed from the curse, then will be fulfilled the word of the Lord which is written: "And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them" (Jer. 31:34); for "all thy children shall be taught of the Lord; and great shall be the peace of thy children." Isa. 54:13. W.

"Heathen Philosophy. (Concluded.)" *The Signs of the Times* 14, 36.

E. J. Waggoner

Whoever reads the fifth book of Plato's "Republic," will find sufficient evidence of his blunted nonsense, or, rather, his total lack of moral sense. In that book, which, like all Plato's works, is in the form of conversations with the young men of Athens, he teaches that women should engage in warfare and all other affairs, equally with the men, and should go through the same course of training as the men, and in the same manner, namely, naked. Says he: "But as for the man who laughs at the idea of undressed women going through gymnastic exercises, as a means of utilizing what is most perfect, his ridicule is but unripe fruit plucked from the tree of wisdom."

He further teaches that in the model republic the women, as well as all property, shall be held in common, and he adds: "It follows from what has been already granted, that the best of both sexes ought to be brought together as often as possible, and the worst as seldom as possible, and that the issue of the former union ought to be reared and that of the latter abandoned."

Those children that should be thought fit to be saved alive, were to be brought up by the State, in a general nursery, and were never to know their parents, neither were the parents ever to have any further knowledge of their own children. Then the people were to be "without natural affection." After people attained a certain age, the State was to release its control of their "marriages," and they were to be allowed promiscuous intercourse, only the issue, if any resulted from such unions, was to be destroyed. We beg the reader's pardon for intruding such things upon his notice, but it is absolutely necessary in order to dispel the glamor that has been thrown around Plato. There is a growing tendency to regard Plato as almost a Christian, and as really a forerunner of Christianity. We wish to disabuse as many as possible of this idea, for his influence will be as fatal now as it ever was, to whoever comes under its spell.

We have now all the data necessary to enable us to

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understand how the "philosophy" of which Plato's is the best sample, would naturally lead to the most absurd and even abominable actions. In the first place we call to mind the fact that the "philosophers" started out in their "search after truth" with no preconceived ideas concerning it, and with no standard but their own minds, by which to test the truthfulness of what they might learn. They professed to be perfectly unprejudiced. According to the Scripture record, they "spent their time in nothing else, but either to tell or to hear some new thing." Acts 17:21. Like children with toys, they eagerly seized upon each new thought, no matter how contrary it might be to that which they had previously entertained. For the time this new thought excluded everything else, and then gave place to another new idea.

Many so-called "scientists" of modern times are pursuing a similar erratic course. As a consequence many things that a few years ago were held by "scientists" as sacred truth, are now by the same men counted as folly; and there is no evidence that many "truths" which are now so surely "demonstrated," may not a few years hence be regarded as palpable errors, and be replaced by others equally erroneous. Indeed, there has never been any agreement among "eminent scientists" even on the most vital points, especially as to the formation and age of the world, and the means by which men and animals were placed upon it.

We believe most heartily in true science and philosophy. "Science is knowledge duly arranged and referred to general truths and principles upon which it was founded, and from which it is derived." This is a true definition of true science. Anything which has not the characteristics noted in this definition—anything into which conjecture enters—is not properly science. According to the definition of science, there are certain well-established truths and principles upon

which the knowledge which constitutes any science must be founded, and with which it must agree.

Now the first great principle upon which all true science must rest, is that there is a God who created all things. This is a self-evident truth—a truth that is patent to the mind even of the uneducated savage. Pope's familiar lines,

"In the poor Indian! whose untutored mind
So God in the clouds, or hears him in the wind."

Express the fact that the existence and power of God are so plainly revealed in nature that the idolater is without excuse, and so the psalmist justly calls the atheist a fool, as one who cannot appreciate even the alphabet of evidence. These principles, therefore, must precede all investigation. They must be so clear to the mind of the would-be scientist, and so firmly believed by him, that they are regarded as self-evident. All doubt concerning them must be settled before he can proceed. They are the foundation of the structure which he is to rear; and no wise mechanic would proceed to lay timbers and build a house upon a foundation of whose stability he was doubtful.

From this stand point it is easy to see why Plato and all the other heathen philosophers did not succeed in finding the truth, and why they did not have any well-defined and systematic theory. In the very beginning they departed from the only source of wisdom: "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. Professing themselves to be wise, they became fools."

It may be argued that Plato and the other philosophers held some things that were in themselves true, even if they were not systematically arranged with reference to some great central truth, and therefore it may be asked how the horrible wickedness which is portrayed in the first chapter of Romans can be directly chargeable to the teachings of philosophy. A few quotations from Scripture make this point clear, and complete the argument concerning heathen philosophy:-

"Now *the works of the flesh* are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Gal. 5:19-21.

"And the Lord said in his heart, I will not again curse the ground any more for man's sake; for *the imagination of man's heart* is evil from his youth." Gen. 8:21.

"The heart is deceitful above all things, and desperately wicked." Jer. 17:9.

"For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile a man." Matt. 15:19, 20.

"The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7.

These scriptures most clearly prove that man is by nature corrupt and depraved. The evil things recorded in Gal. 5:18-21 are "the works of the flesh;" not those which man has acquired, but things which proceed out of his heart;

things which are inherent in his very nature. This being the case, it will be seen at once that whenever a person follows his *natural* inclination, and makes his own mind the criterion of right and wrong, he must inevitably do that which is evil. One of Bacon's rules for guarding against certain forms of error, is based on a recognition of this fact. He says:-

"In general let every student of nature take this as a rule, that whatever his mind seizes and dwells upon with particular satisfaction is to be held in suspicion."

As we have already seen, Plato's philosophy made the human mind the lord of itself and of all the world beside; he held that the unaided human intellect was competent to decide between truth and error. Therefore his disciples, trusting in themselves alone-"professing themselves to be wise"-could not fail to choose error, and that of the worst description, because error is most congenial to the human mind. The natural heart will choose that which is most like itself; and, since "the heart is deceitful above all things," when truth and error are placed side by side, the heart that is not renewed by divine grace, and completely subject to the law of God, will turn away from the truth and cling to the error. True, some things may be done that in themselves are all right, but, being done from a selfish motive, they become really evil. Love,-love to God and to our fellow-men,-is the sum of all good. Whatever is not the result of such love is only evil. We need not, therefore, be astonished at any error that is held or has been held by mankind. Plato's positively immoral teaching was only the logical result of his "philosophy." W.

"Not so Very Strange" *The Signs of the Times* 14, 36.

E. J. Waggoner

A San Francisco paper remarks that "it is rather astonishing to read a statement that a middle-aged member and trustee of Dr. Talmage's Brooklyn Tabernacle has been a 'medium,' off and on, ever since he was fourteen years old, when the spirit of a departed uncle took possession of him, and that for a long time past he has been making a very handsome because as a 'trance' physician."

We see nothing astonishing in it, for we have the best of evidence to show that the churches are full of Spiritualists. Many church-members are Spiritualists and attend Spiritualist *sEances*, but dare not yet avow their belief, lest they should lose caste; and many others are Spiritualists, and do not know it. Is it any more astonishing that a member of Dr. Talmage's church should be a Spiritualist medium, than that Dr. Talmage himself should preach Spiritualist sermons, telling about how he is going to come back to his people after he dies? If the Doctor expects to come back, it is perfectly natural that he should have some members in training to be able to recognize him, and to convey his message to the people.

"A Papal Abomination" *The Signs of the Times* 14, 36.

E. J. Waggoner

Not long since there was a wedding party on the high seas, off the coast of San Francisco. The parties to the transaction live in Alameda, but they chartered a tug boat, engaged a Catholic priest to perform the ceremony, and went outside the jurisdiction of the United States to have it performed. The reason for this was that the bridegroom and bride were uncle and niece, and the laws of the United States do not allow marriage between relatives. The Bible also forbids marriage to persons so nearly related, but these people had a dispensation from the Pope allowing their marriage. The law of God makes no exceptions in favor of any; the law of the State does not relax its claims, in order to allow certain privileged ones to violate it; but the Pope sets himself above all law, human and divine. The Catholic Church claims to be the conservator of the marriage relation, yet it is the only power that authorizes incestuous marriages.

"A Church Institution" *The Signs of the Times* 14, 36.

E. J. Waggoner

The enforcement of Sunday observance stands for the union of Church and State to the fullest degree that such a union was ever effected. It stands for the enforcement by law of all the ordinances and customs peculiar to the church. For Sunday is an institution of the church, adopted from paganism, it is true, but no less a church institution that is the mass. Moreover, it has assumed the rank of a divine institution, so that with many its claims are as valid as those of any ordinance instituted by the Saviour. This is shown by the names commonly given to it, namely, "Christian Sabbath," and "Lord's day." Now if the right to enforce one "Christian institution" by civil law be granted, the right to enforce all other Christian institutions necessarily follows. If people may be compelled to observe the "Lord's day," then they may be compelled to celebrate the Lord's Supper. Our friends who are so zealous for Sunday laws will ere long take this ground, or else they will be enforced to admit that they want Sunday observance enforced simply because they do want it, and, being in the majority, are found to compel other people to do as they do, whether they believe as they do or not.

"Back Page" *The Signs of the Times* 14, 36.

E. J. Waggoner

To the question, "Is there anything on the tobacco question that would be useful to place in the hands of a boy of eight ten or who is learning to smoke?" the *Youth's Companion* gives the following reply: "Probably not. There is something, however, that might be useful to place in the hand of his father by way of a deterrent." We have heard of such a thing being used with good effect.

"How to Treat Your Brother-in-law," was announced as the subject of the discourse at one of the Oakland churches last Sunday evening. No doubt the preacher who selected that sensational topic would say that his discourse was a "practical" one; but we cannot imagine what connection it has with the gospel. Many ministers act as though their hearers are all converted, and sure of Heaven, and that all they have to do is to amuse them on the passage.

The *Rescue* mentions the rule of the Napa College, prohibiting "the use of tobacco in all forms, and of all intoxicating liquors," and says: "If it be true that this is the only institution where these are made an issue, it clearly indicates where our children should be sent for education, without fear of contamination, or initiation into evil habits." But it is not true, for Healdsburg College has from the beginning strictly prohibited the use of tobacco and liquor. Neither one has ever been used about the institution, and no one who used either would be received. A place of any kind were there is a more lively, healthful moral influence than at Healdsburg College would be hard to find.

At the time of writing this item, Sunday, September 9, work on the camp-ground is progressing finely. The large preaching pavilion, 100x150 feet in size, is up and carpeted. Besides this, there are the sixty-foot book tent, the restaurant tent, the store, and a dozen family tents ready for occupancy, and indeed some of them are already occupied. A good company of men are working faithfully, and we are sure that as far as depends on the committee, no item of necessary preparation for a successful camp-meeting will remain unfinished by the 20th of the month, when the meeting begins. We hope that at that time the people will have done everything on their part, and will be there in large numbers.

"Prophetic Lights," is the name of one of the neatest books that has ever been issued by the Pacific Press Publishing Company. It contains one-hundred and eighty pages, 4x7 inches in size, with five full-page engravings, and numerous smaller ones. The book is devoted, as the name indicates, to a consideration of some of the lights that shine from the Bible for the instruction of men during the night of time. Each chapter is complete in itself, yet there is a general connection. Beginning with some of the prophecies concerning the first advent of Christ, and their fulfillment, and it takes up some of the prophecies concerning nations, that have been fulfilled in a remarkable manner, and then presents other predictions from the same word, which, from a knowledge of the past, we are sure must also be fulfilled to the letter. No theories are advanced, but every prophecy noted is explained by the plain declarations of the Bible itself, and history. The illustrations are all new, and were designed especially for this book. Each one is a study in itself, and aids much in making the Scripture narrative or prediction more vivid. Everyone who has seen the book is delighted with it. It is in two styles of binding, paper and cloth. The paper edition is intended solely for circulation with the SIGNS OF THE TIMES. Price in cloth binding, with the original design in cover, embossed in gold and jet, a \$1.25.

One of the State deputies of the order of Good Templars reports that the night selected for the institution of a lodge was "prayer-meeting night," but that the two churches in the community adjourned their meetings, and "came in and helped us, both ministers becoming charter member;" which the *Rescue* declares to be "a fact on which both the ministers and the order are to be congratulated." Perhaps the order may be congratulated, but the cause of temperance cannot be. When any professedly temperance work becomes a rival of the church, its usefulness as a temperance concern is gone, for there cannot be any real temperance that is not Christian temperance. We have in this another proof of the fact, which we have known for a long time, that the success of the order of

Good Templars bears no relation to the success of the cause of temperance. Temperance has nothing whatever to do with secrecy.

A new book just issued by the Pacific Press Publishing Company, and one which should have a wide circulation, is "Fathers of the Catholic Church," a brief examination of the "falling away" of the church in the first three centuries, and of the causes which led to the great apostasy. People who have listened to learned discourses about the Fathers as staunch supporters of orthodoxy, should get this book and find out just what kind of men they were. Ample quotations are made from the writings of some of the most prominent of them; and valuable information is given concerning many customs of the church. Following is the table of contents:-

The Heathen World; Heathen Philosophy; The Apostolic Church; The Fathers; The "Epistle of Barnabas;" Hermas and Clement; The "Epistles of Ignatius;" The "Teaching of the Apostles;" Irenaeus, Justin Martyr; Clement of Alexandria; Tertullian; Origen; The Great Apostasy-Heathen and Catholic Mysteries; Perversion of the Ordinance of Baptism; Sign of the Cross and Images; Purgatory and Prayers for the Dead; "Pious" Frauds; Immorality in the Church; Relic and Martyr-Worship; Sunday and Christmas; Sun-worship and Sunday; Growth of Papal Assumption; Appendices.

A copious index enables the reader to find out at a moment's notice any statement by any author that is quoted in the book. Contains nearly 400 pages, bound in cloth, gold title on side. Price, \$1.00.

A subscriber wishes to know if the SIGNS approves of Adventists being in common attendance on the meetings of the Salvation Army, of their speaking in their meetings, and partaking with them of ice-cream suppers.

We consider the methods of the Salvation Army to be the worst sort of a caricature on religion, and we cannot understand the condition of mind which will enable a well-instructed Christian man to find any pleasure in them. That they are a conscientious and respectable people among them, is nothing to the point; the fact remains that their proceedings have more in common with the circus or the minstrel show than with Christianity. We are not prepared to admit that they do any good. Their preaching is all emotional and destitute of practical Christian instruction, for the reason that few if any of their speakers have any Christian experience. We cannot believe that men who have just come from the bar-room and the gambling-table, and who have been "converted" by a big noise, are capable of leading people to Christ.

Besides this, the language used by the speakers of the army is irreverent, and sometimes as shocking to the sensibilities as intentional swearing. We have never seen anything entertaining or instructive either on the streets or in the few barrack meetings that we have attended; and we would most earnestly protest against anybody attending their meetings out of curiosity, since no one can afford to hear sacred names and subjects handled in so flippant a manner. The *War Cry* is the organ of the Army, and here is an utterance clipped from the issue of February 10:-

"Right here, I want to say that I believe the word 'faith' is the most unfortunate one to be found between the leaves of the New Testament. I can't believe in a

God like the God of Moses, I can't believe in a God who would come down in anger and swear, and call for vengeance, and who had to be reminded by a man like Moses of his promise to save a certain people."

This language, which was part of a speech, was "heartily commended" by another speaker. That it is downright infidelity no one need be told, the opinion, in short, is that the Army tends to beget irreverence and immodesty on the part of its members, and contempt for religion on the part of onlookers.

The finest thing that has come to our table for a long time is the new catalog descriptive of the Medical and Surgical Sanitarium, Battle Creek, Mich. Although we are quite familiar with the institution, and its workings, we read the description from beginning to end, and enjoyed it. Whoever sees and reads it, will second our statement that to see such an institution is almost worth making a trip to Michigan. And the best of it is, the description is not in the least exaggerated. The managers announce that they are willing to be held to a rigid account for every statement or representation made. The illustrations are from photographs, so that they are exact copies of what they claim to represent and they are gems. Whoever is so fortunate as to get one will be sure to preserve it, for it is worth keeping.

We are not above making mistakes, nor above correcting them when we have made them. Last week we said that the camp-meeting at Tramelan, Switzerland, would be in session at the time of the California camp-meeting. We were just one month out of the way. The Tramelan camp-meeting was held August 22-26.

September 21, 1888

"Work of the Holy Spirit" *The Signs of the Times* 14, 37.

E. J. Waggoner

What a marvelous change the Holy Spirit is able to work in those of whom it takes possession! We have a striking example of this in the case of the apostles. On the morning of the ascension they asked Jesus: "Lord, wilt thou at this time restore again the kingdom to Israel?" Even with the instruction that they had received since Christ's resurrection, they clung with childish pertinacity to their own crude ideas of his work. They all looked for a temporal kingdom, and a speedy deliverance from the Roman yoke. They were familiar with the prophecies, yet they did not understand them.

Look at them ten days later, and know the difference. When the multitude began to enquire the meaning of what they saw, and others began to ridicule, the apostles at once rebuked the scoffers with dignity, and began to unfold the prophecies. There was no hesitation, no apologies. They spoke with authority, as though they had long been familiar with what they were teaching. What made this difference? They were "filled with the Holy Spirit." This was all.

But let no one think that the Holy Spirit can accomplish such results for all indiscriminately, and do away with the necessity of the exertion on the part of the individual. By no means. These men had been with one mind persevering in prayer for this very object. They were also of that class mentioned in John 7:17;

they had been, and were still, followers of Christ; so it was to be expected that they should know of the doctrine. And lastly, they had studied the word of God for themselves, and had done all they could to understand it. To use a homely illustration, the wood was laid in position, and the kindlings were all prepared for a fire; all that was needed was the application of the spark to set the whole into a blaze. The Holy Spirit accomplished these wonderful results, because the way was prepared for it to work. Let us remember that that same Spirit will be given as freely to-day, if the necessary conditions are only fulfilled. Whose fault is it that Christians do not have more of the Spirit?

"The Majesty of Bible Precepts" *The Signs of the Times* 14, 37.

E. J. Waggoner

There is no weakness in them. No one of them is emasculated by the modern prefix "try." The Bible says, "Cleanse your hands, ye sinners, and purify your hearts, ye doubled-minded." "Cease to do evil, learn to do well." "Depart from evil and do good." And thus through the whole book from Genesis to Revelation, a moral precept is never prefixed with the enfeebling "try," now so universally common.

Just think of the Bible saying, Try to depart from evil! Try to cleanse your hands, ye sinners! Try to speak the truth, to one another! And instead of, "Do not kill." "Do not steal." "Do not commit adultery," suppose we had, Do try not to kill! Do try not to steal! Do try not to commit adultery! It is time to stop experimenting in morals. None of it is from above. It is all from beneath, a device from the devil to break down the force and majesty of the precepts of the Bible.

That glorious book never uses the word "try" in any such connection. It knows nothing of experimental morals. "Try" is never properly used except where a failure may be justifiable. A failure in morals never was and never can be justified.

"Custom Against Truth" *The Signs of the Times* 14, 37.

E. J. Waggoner

The student of church history is well aware of the fact that there was less perversion of the ordinance of baptism in the early centuries, than of any other. Of course, in the general religious declension of that age, the real spirit of this ordinance, as of every other, was largely lost. When faith gave way to form, as did when the pagans, with whom religion was nothing but form, came into the church in droves, the church in general lost sight of the fact that it is faith that saves, and attached saving virtue to the water of baptism. Of this we have evidence in the writings of Tertullian. Various additions to the rite were made, such as the blessing of the water, the anointing of the candidate, marking him with the sign of the cross, giving him milk and honey, etc.; but the act of baptism itself remained unchanged.

All church historians, no matter what their own belief and practice, are forced to agree that sprinkling and what is termed infant baptism were unknown at least in the first two centuries. Nevertheless, after giving the facts in the case, they often make queer attempts to nullify their force, by ingenuous theories and

artless sophistry. A good instance of this is given in a new work, entitled "Christian Archaeology," by Chas. W. Bennett, D.D. Professor of Historical Theology in Garrett Biblical Institute, Evanston, Illinois, with an introductory commendation by Dr. Ferdinand Piper, of the University of Berlin. It is the fourth volume of the "Biblical and Theological Library," edited by George R. Crooks, D.D., and Bishop John F. Hurst, D.D., of the Methodist Episcopal Church, and is very highly recommended by the religious press. Both the author and the editors are fully committed to the custom of sprinkling, and of administering the rite to infants, and therefore their testimony is of the more value, since it is directly opposed to their practice, and to their argument in the book itself.

On page 392 of "Christian Archaeology" we find the following:-

"While no positive statement relative to infant baptism is met in the Scriptures, or in the writings of any Fathers earlier than Irenaeus and Tertullian, by the end of the second century mention is made of the baptism of children, and in the third, of infants. But even in the fourth, the practice of infant baptism is not general, since eminent Fathers, whose parents were Christians, did not receive baptism till adult age. . . . From the fourth century the propriety of the baptism of infants was unquestioned, and the practice was not unusual; nevertheless, adult baptism was the more common practice for the first six centuries."

On page 396, under the heading of "The Mode of Baptism," we find the following statement:-

"There is not the slightest evidence that, during the apostolic period, the mere mode of administration underwent any change. The customary mode was used by the apostles in the baptism of the first converts. They were familiar with the baptism of John's disciples, and of the Jewish proselytes. This was ordinarily by dipping or immersion. This is indicated not only by the words used in describing the rite, but the earliest testimony of the documents which have been preserved gives preference to this mode."

Finally, on page 467, we find the following:-

"We are compelled to believe that while immersion was the usual mode of administering baptism from the first to the twelfth century, there was very early a large measure of Christian liberty allowed in the church, by which the mode of baptism could be readily adjusted to the peculiar circumstances."

Every student will know how much value to place on the "Christian liberty" that existed in the early centuries of the church, and which consisted in the unchristian practice of perverting the plainest precepts of the Bible, to suit the notions of the interpreter. This is not liberty at all, but license, and most unwarranted license. Christian liberty lies in only one direction, and that is liberty to do right; and right is nothing else than what the Bible enjoins. When men take the liberty to depart from the rules laid down in the Bible, they cease to be Christian, and their acts are not to be followed. Therefore that which in the preceding paragraph is called "Christian liberty" was nothing but pagan license. It was the same kind of "Christian liberty" as that which leads people to attend horseraces, theaters, and dances, etc., and to gamble in church fairs.

The effect of the author to overthrow what he could not deny, is most amusing. On pages 390-406 there are ten cuts, which are copied from ancient

frescoes representing (or rather caricaturing) baptismal scenes, some of them evidently intended to represent the baptism of Christ. The author has inserted these pictures in order to counteract as much as possible the testimony which truth compelled him to give concerning baptism; for in none of these pictures is the candidate represented as being immersed. In some of them, the candidate is represented as just coming out of the water, so that it is impossible to tell whether the rite that had evidently just been performed was immersion or pouring. In others, however, the administrator is represented as laying his hand on the candidate's head, or else pouring water upon it from a vessel. From these cuts the author finds authority enough to warrant the substitution of sprinkling or pouring for immersion. This is what might be termed *pictorial theology*.

But in these very pictures the inconsistency of those who appeal to custom instead of to the Bible is most clearly revealed. We quote the author's own description of the first caricature:-

"Christ stands in the Jordan, whose waters reach to about the middle of the body, while John, standing on the land, and holding in his left hand a jeweled cross, is pouring water from a shell held in the Baptist's right hand. The symbolic dove, descending directly upon the head of Jesus, completes the baptismal representation. The Jordan, IORD, *symbolized by a vicegerent bearing a reed, introduces into the scene a heathen demon.*"-P. 404.

The italics are ours. It is passing strange, and a wonderful instance of the blindness which custom induces, that a Christian author can put forth as authority for the practice of Christians, a *picture* in which he acknowledges that there are heathen elements, and this too in the face of his previous acknowledgment that the scriptural and apostolic baptism is immersion.

This, however, is not all. In all of these ancient caricatures (with two exceptions), the candidate who is being sprinkled or *poured* is perfectly nude. In the two exceptions he has on a single garment. Therefore, according to the testimony of these pictures, there is the same authority for sprinkling instead of immersing that there is for stripping the candidate of his clothes. As a matter of fact, which is attested by Bingham, people were baptized naked before sprinkling was substituted for baptism.

To sum up the case: Immersion is the only baptism known to the Bible writers. Sprinkling, and the administration of the rite to infants, was not known in the church until the third century, and did not become common before the sixth century. It is therefore an institution of the Catholic Church. All the authority that Protestants can claim for it is the custom of that church. Some pictures, however, have been found, which represent the candidate for church-membership as being sprinkled; and in order to get sprinkling as near apostolic times as possible, some archaeologists are quoted as *supposing* that these pictures were made in the second century, notwithstanding the statement of the author that sprinkling was not known so early in the church. But however this may be, the pictures represent the candidate as naked, and introduce a confessedly heathen element. So that whoever cites them as warrant for the practice of Christians stultifies himself. To such contemptible shifts does *custom* force its devotees to resort.

How much better to acknowledge the Scripture truth that "the customs of the people are vain," and to follow the Bible and that alone. W.

"The Apostolic Church" *The Signs of the Times* 14, 37.

E. J. Waggoner

From a failure properly to discriminate between pure religion and the practices of many who profess religion, two grave errors have arisen: 1. Infidels have concluded that Christianity is but little, if any, in advance of many forms of heathenism, or of atheism. Judging Christianity by false professors thereof, they lose sight of the fact that there is such a thing as "pure religion." 2. Believers are in danger of thinking that whatever has been done by "the church" must of necessity be in harmony with religion. This second error is as bad as the first, for in either case the individual will fall far short of the true standard. To know what true religion is, we must look only at the Bible and the life of Christ as therein portrayed. Of all those who have stood this earth, he alone had no sin; in him religion was revealed pure and undefiled. There have been men "of whom the world was not worthy," and yet the record of their lives is not altogether perfect. If we should take for a model the most perfect mortal, we should be led into error; how much greater, then, must be our danger, if we follow those whose lives were far below the standard of pure and undefiled religion.

It is not to be supposed, of course, that Christians would think of taking the course of irreligious people as models for their own lives; but a chain is no stronger than its weakest link, and since the conscientious, people in the professed churches, is evident that whosoever follows "the church" instead of Christ will be led into error. That the professed church of Christ has always had in it elements of corruption which would make it an unsafe guide, is as evident as is the fact that Christ has a church here on earth which is composed of frail, erring mortals.

If we go back to the first followers of Christ, we find one who was so utterly base as to sell his Lord for a paltry sum of money. Naturally avaricious, Judas yielded little by little to the temptations of Satan, who always attacks men on the side of their natural inclination, until the devil finally had complete control of him; yet all this time he was numbered among the followers of Christ.

But the weakness of the early disciples was not confined to Judas. They were all men, and consequently were liable to err even when full of zeal for the Master. James and John wished to call down fire from heaven to consume the Samaritans, because these people were not willing to receive Christ. Jesus rebuked his rash followers, saying, "Ye know not what manner of spirit ye are of." See Luke 9:51-56. Peter, who was so often reproved by Jesus for his hasty spirit, at one time denied his Lord with oaths; and, still later, he used dissimulation to such a degree that Paul was forced to withstand him to the face. Gal. 2:11-14. Even the grave and upright Barnabas was carried away with the dissimulation, which met with such a stern rebuke from Paul. And later these two yoke-fellows who had labored together under the direction of Heaven, showed that they were

still human, by falling into so sharp a contention that they were obliged to separate. Acts 15:36-41.

Let no one think that we speak slightingly of these men. They were divinely appointed to their work, and we honor them as devoted men who hazarded their lives for the sake of Christ, whose chosen servants they were. We love them for what they were, as well as for their work's sake. It was necessary that Christ should commit to men the preaching of the gospel, and those to whom he first committed it were men of like passions with others. They were men who, like those to whom they preached, had to depend on Christ *and go on unto perfection*. And we know of no reason why Inspiration has placed on record some of their failures, except

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that we might learn not to look even to the best of men, for an example. The message which they bore was pure, but they, in common with all mankind, stood in need of its sanctifying influence; and which they strove to be "ensamples to the flock," they directed the minds of all only to Jesus, the author and finisher of the faith.

If there were imperfections among the immediate disciples of Christ, it is no more than could be expected that those who believed on him through their word would also exhibit human imperfections before they were perfectly sanctified through the truth. And if among the twelve there was one who had a devil, why need we wonder that hypocrites should continually contaminate the church by their presence? Said the apostle Peter, in his letter to the church: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you; whose judgment now of a long time lingereth not, and their damnation slumbereth not." 2 Peter 2:1-3.

Paul in his address to the elders of the church at Ephesus, said: "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. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:28-30.

These two scriptures show that the inspired apostles knew that there would be not only imperfect, erring members in the church, but also false teachers, who, like Judas, would deny the Lord that bought them. Among the elders of the church, there were to arise unprincipled men who would bring in "damnable heresies." We need not be surprised, therefore, when we find the professed church, soon after the days of the apostles, largely filled with the abominations of heathendom.

Even in the days of the apostles, while their straight testimony was being delivered, this spirit of corruption crept into the church. To the Thessalonians Paul

wrote that long before Christ's second advent there would come a "falling away," and that the "man of sin" would be revealed, sitting in the temple of God, virtually professing to be God, and opposing all that pertains to God and his true worship, and then he added that "the mystery of iniquity doth already work." 2 Thess. 2:3-7. Paul knew that even in the churches of his own planting there were elements of corruption that would eventually contaminate the whole body. If we examine the record, we can detect these incipient evils for ourselves.

The church at Corinth was raised up by the personal labors of Paul, yet he was obliged to reprove the members for the spirit of contention and division (1 Cor. 1:11-13), which was carried so far that they went to law with one another in the heathen courts (1 Cor. 6:6-8). So little spiritual discernment did they have, that they made the Lord's Supper an occasion for feasting and drunkenness (1 Cor. 11:17-22), and they tolerated incest of a kind that was disapproved even by the licentious heathen (1 Cor. 5:1, 2), and did not feel that for it they had any cause for shame.

In Paul's second letter to Timothy we find mention of one of the "damnable heresies" which were brought into the church. Says Paul: "But shun profane and vain babblings; for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some." 2 Tim. 2:16-18.

A single passage in Paul's letter to the churches in Galatia shows the danger to which all the converts from among the heathen were exposed. Said he: "Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain." Gal. 4:8-11. Of course the Galatians, in common with all heathen, were given to immoral practices and senseless ceremonies before their conversion. And as men when they lose their faith and love, begin to go back to the things to which they were addicted before conversion, so the Galatians were on the point of going back to the "weak and beggarly elements" to which they had formerly been in bondage. They had gone so far back as to "observe days, and months, and times [see Deut. 18:10], and years," and Paul feared that his labor for them had all been thrown away.

Still later the apostle John wrote: "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist." 2 John 7.

Again he wrote to the well-beloved Gaius: "I wrote unto the church; but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words; and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church." 3 John 9, 10.

Here was a man in the church setting himself in direct opposition to the apostle John. He was not a private member, but one who had to such a degree the pre-eminence which he loved, that he could cause people to be cast out of the church. This leader in the church refused to receive the instruction which the apostle had written, and cast out of the church those who were willing to receive it. Not content with this, he railed against the inspired servant of the Lord. Surely it cannot with reason be claimed that "the church," even in the apostolic age, ought to be taken as a model.

Once more testimony concerning some in the early church must suffice. Another apostle thought it necessary to exhort the faithful to contend earnestly for the faith which was once delivered unto the saints, and the following is the reason: "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." Jude 4. Further on he brings this fearful charge against these men: "But these speak evil of those things which they know not; but what they know naturally, as brute beasts, in those things they corrupt themselves." Jude 10. And still further on, the apostle plainly states that bribery was practiced in the church. He says: "These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage." Verse 16.

Our object in quoting these passages has not been to dwell upon the shortcomings of men in the early church, but simply to make prominent the fact that bad men were in the church from the earliest period. There were many good men also in the church at that time; but the question is, How are we to decide as to who were bad and who were good? "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." By comparing their lives with the standard of the Bible, we readily ascertain what actions were good and what were evil. W.

(To be concluded in No. 38.)

"Christianization of Japan" *The Signs of the Times* 14, 37.

E. J. Waggoner

Fifteen years ago, "when the edict forbidding the profession of Christianity was revoked, there was not a prominent man in Japan who dared acknowledge that he believed in Christ." Now, however, we are told that "sentiment has changed, and the leading men desire the Christianization of the empire." But why? Because it is becoming popular.

"The Commentary. The Wrath of the Dragon" *The Signs of the Times* 14, 37.

E. J. Waggoner

THE THIRD ANGEL'S MESSAGE.

THE WRATH OF THE DRAGON.
(Lesson 11. Sabbath, October 6, 1888.)

1. Just after what notable working will the Saviour come?

"Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." 2 Thess. 2:9, 10.

2. How great will be the signs and wonders?

"For there shall arise false Christs, and false prophets, and shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:24.

3. Why is it they deceived them that perish? 2 Thess. 2:10, last part.

4. What special manifestation of the truth have we found that there will be just before the coming of the Lord?

"And the third angel followed them, saying with a loud voice, 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 I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." Rev. 14:9, 10, 14.

5. Are the commandments of God and the faith of Jesus the truth?

"Thou art near, O Lord; and all thy commandments are truth." Ps. 119:151.

"Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me." John 14:6.

6. Are the commandments of God in the faith of Jesus *righteousness*?

"My tongue shall speak of thy word, for all thy commandments our righteousness." Ps. 119:172.

"For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love." Gal. 5:5, 6.

7. What is the object of Satan's deceiving, line miracles and wonders?

"And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." Rev. 13:14.

8. What is the object of the Third Angel's Message?—*To save men from the worship of the beast and his image.*

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9. Then with what will be Satan's last conflict before the coming of the Lord.—*With the Third Angel's Message and with those who receive the love of it.*

10. What does this message lead men to do?

"Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

11. In what manner does the second beast of Rev. 13 speak?

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." Verse 11.

12. What power, and seat, and authority as the first beast?

"And the dragon gave him his power, and his seat, and great authority." Verse 2, last part.

13. What is the great dragon?

"And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him." Rev. 12:9.

14. What then is the source of the dragon spirit?

15. Through what power did he manifest his wrath when the Saviour was on the earth?—*Pagan Rome*. Verses 4, 5; Matt. 2:1, 2, 8, 16; John 18:31; 19:12, 15, 16.

16. Through what power did he manifest the wrath in the Dark Ages?—*The beast*. Rev. 13:2, 5-7; 12:14-16; Dan. 21:33, 34; Matt. 21:21, 22.

17. Through what power will his wrath be poured out against the last of the church?—*The image of the beast in association with the beast*. Rev. 13:12, 14.

18. What will specially excite his wrath against the poor remnant in this last effort?

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

19. What will the Third Angel's Message do just at this time?—*It will go to every nation, and people, urging them to keep the commandments of God and the faith of Jesus*.

20. What is it then that will cause the devil to be a particularly wrathful, and to put forth all of his power?—*The Third Angel's Message*.

21. Which side will get the victory?

"And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Rev. 15:2.

"The Commentary. The Working of Satan" *The Signs of the Times* 14, 37.

E. J. Waggoner

THE THIRD ANGEL'S MESSAGE. **THE WORKING OF SATAN.**

(Lesson 15. Sabbath, October 13, 1888.)

1. What will be said to the people just before the Lord comes? Compare Isa. 8:19 with verse 17.

2. What is the object of their seeking unto them that have familiar spirits?—*To obtain communication with the dead*. Verse 19, last part.

3. What is that doctrine called?—*Spiritualism*.

4. Do the dead know anything?

"For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun." Eccl. 9:5, 6.

5. What are the familiar spirits which these persons have, and with which men are invited to communicate?

"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." Rev. 16:14.

6. What have we found to be one great object of these miracles and lying wonders?

"And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." Rev. 13:14.

7. What does this prove?-*That Spiritualism will act a most important part in making the image to the beast, and enforcing the worship of the beast and his image.*

8. When the National Reformers secure their National Constitutional acknowledgment, what do they expect?

"Let us acknowledge God as our Father and Sovereign, and Source of all good, and his blessing will be upon us. Crime and corruption will come to an end, and the benign reign of Jesus, our rightful Lord, will be established." "Either like them [the Jews] we will reject him and perish, or, become a kingdom of our Lord and his Christ, we shall fill the earth and endure for ever." "And when we reached the summit. . . the train will move out into the mild yet glorious light of millennial days, and the cry will be raised, 'The kingdoms of this world have become the kingdoms of our Lord and of his Christ.'" -*New York National Reform Convention, 1888, pp. 49, 75, 47.*

9. When they shall have set up what they call his kingdom, what then do they expect?

"When we finish our testimony, *then Christ will come and finish his work.*" -*Secretary J. M. Foster, in Reformed Presbyterian and committee, December, 1887, p. 403.*

10. By whom will there be great signs and wonders wrought to deceive?

"For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:24.

11. Who will finally manifest, and work with, all power?

"Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2:8.

12. As these great wonders are to be wrought by false Christs, and as Satan is to work the greatest of them, then in what form will Satan present himself in this?-*In the form of a false Christ.*

13. When the National Reform kingdom shall have been formed, and Satan, by this great wonder-working power, shall be transformed into an angel of light, and thus shall come impersonating Christ, then what will be the universal shout?-"*Christ is come;*" "*the kingdoms of this world have become the kingdoms of our Lord and his Christ.*"

14. Then who will be the king of the National Reform government?

15. Is Spiritualism expecting such a new messiah?

Spiritualism promises a new messiah, and announces his coming "to this very generation." The *World's Advance Thought* is the *avant-courier* of the new spiritual dispensation, and in its issue of April 5, 1886, says:-

"Another sun of righteousness is called for on earth, and the messenger cannot be far off whose life mission it shall be to practically illustrate the new truths that will be vouchsafed. He will not be a mere racial messiah, nor a half-world messiah, as was the great Nazarene; but steam locomotion and lightning communication, and the harmonizing influences of commercial intercourse, have made a whole world messiah possible, and such the next one shall be. Though themselves ignorant of the fact, as the body, the great and multiplying army of mediums are his *avant couriers.*" "The unanimity of the answers may thrill the world with the promise of a new messiah."

12. What says infidelity?

"Now I think I can safely say that if the National Reform movement succeeds, and God will sign and send his edicts, so that there can be no doubt about their authority, the disbelievers will cheerfully obey them, and if Jesus will come and sit visibly on the throne, where we can see and talk to him, there will be no unbelievers, and all will obey."-*P. F. Shumber, First Creek, La.,* in a letter to the editor of the *American Sentinel, September 1, 1887.*

17. What says the National W.C.T.U.?

"The Woman's Christian Temperance Union, local, State, National, and world-wide, has one vital, organic thought, one all-absorbing purpose, one undying enthusiasm, and it is that *Christ shall be* this world's king. Yes, verily, this world's king in its realm of cause and effect; king of its courts, its camps, its commerce; king of its colleges and cloisters; king of its customs and its constitutions."-*Union Signal, December 1, 1887, p. 2.*

18. Taking all these with the other different bodies that now favor the National Reform movement, and how general will be the acceptance of the king of the National Reform government?

19. What have we found is given to save men from this terrible deception?

20. Then who alone will refuse to acknowledge the National Reform king?-"*Those who receive the love of the truth of the Third Angel's Message.*"

"Back Page" *The Signs of the Times* 14, 37.

E. J. Waggoner

We are glad to announce that Elder S. N. Haskell has returned to this country, after an absence of eighteen months, and that he expects to be with us during the last week of our California camp-meeting.

We print two Sabbath-school lessons and to sets of International Notes in this number of the SIGNS, that there may be no break in the series on account of the omission of the paper next week.

In accordance with our usual custom of omitting one paper during the annual camp-meeting, no paper will be issued next week. The subscribers, however, will receive their full number. This paper is No. 37; and No. 38 of the SIGNS OF THE TIMES will bear date of October 4.

The unusual experience of a very heavy thunder shower was the lot of the people of Central and Northern California on the 14th and 15th inst. While some damage has been done to fruit, especially to the raisin crop, the damage is not very extensive, and is more than counterbalanced by the good that has been done in a sanitary direction. The air has been purified, accumulated filth has been washed away, and the face of nature is refreshed as in the springtime. The shower, just preceding the camp-meeting, will very much increase the comfort of the campers.

The *Congregationalist* says: "The fact that many foreigners are accustomed to use Sunday as a day for picnics, though a fact greatly to be lamented, by no means proves that they are disloyal to American institutions, or at all in sympathy with anarchy." We don't quote this as an item of news, but because, through the efforts of the National Reformers, the idea is becoming so prevalent that Sunday work or recreation is at least "un-American," if not absolutely traitorous. The fact that men who do not keep Sunday may be as good and loyal citizens as it is possible for men to be, will need to be repeated a great many times in the next few years.

The *Southern Evangelist*, the organ of Sam Jones and Sam Small, amuses itself and its readers with the following bit of sophistry concerning the millennium: "In spite of the spirit of jealousy between the nations of Europe, and their immense armaments, we believe that the world is growing more peaceful. One thing that makes it so is the fact that the enginery of war is so powerful now that armies would soon be destroyed." That is to say, that extensive preparations for war are the best indications of peace. Personally, we should feel much safer in the presence of a man of bad character, if we knew that he was unarmed, than we should if he was armed. And just think what kind of a millennium these men will be satisfied with, when the chief reason they can give for the peace which they predict is that men will be afraid to fight.

The workers' meeting on the camp-ground began at the appointed time, with about forty present. The comparatively small attendance at the first may be accounted for in two ways: First, a workers' meeting is a new feature, and probably many had not fully comprehended its nature; and second, our regular camp-meeting covers twelve days, so that for those who attend the preliminary meeting, there is in reality a three weeks' camp-meeting. But the attendance has steadily increased, and the interest, which was excellent from the beginning, has deepened. Three public meetings have been held daily, besides numerous meetings for consultation. Both the temporal and spiritual interests of the meeting are being provided for; and we believe that hereafter the workers' meeting will be

as sure a thing as the camp-meeting, even though camp-meeting itself should be even longer than the present appointment.

The Chicago correspondent of the New York *Evangelist* tells of the success of the effort to close the saloons in Hyde Park on Sunday. That place has about eighty thousand inhabitants, and about two hundred saloons, many of which are said to be "of the worst class." The writer says that "to close these and all other saloons, has been apparently a very easy work." He says also that the people proposed to keep the saloons closed on Sunday. And now we want to know why those good people do not keep those saloons "of the worst class," and all others, closed on every day of the week. We are unable to understand why a people who are strong and determined enough to close two hundred saloons with apparently very little effort, cannot make a little appreciable effort, and close them all the time. Is it because they are willing to compromise the matter, and allow the saloon men full swing for six days, if they can be left in the undisturbed possession of their Sunday?

The New York Breweries Company has opened an agency in London for the sale of New York lager beer, and several other large brewery companies are about to do the same. Of course, in order to get rid of their slop in England, they must sell it as low at least as English beer is sold, and so New York beer will be sold in London at a trifle over half what it sells for in New York. The fact that American brewers can ship beer to London, and sell it for half what they receive for it in this country, and still make money, shows what an immense profit is made on the stuff. Yet in all the cry about hard times, and the strikes organized by so-called labor unions, we have heard no voice raised against the beer. If the money which laboring men give to the brewers were given to their own families, there would be very little need for complaint. There is no other monopoly that grinds the poor man so much as the liquor traffic does.

For some time a so-called "gospel" tent has been erected in this city, in which certain "Evangelists" hold forth nightly. A few evenings ago one of the preachers gave utterance to the following comforting remarks:-

"People are dying now and going to either Heaven or hell. Some of you may have a husband in hell, wife in hell, brothers or sisters in hell, a father or mother in hell, or children in hell."

And then he concluded his address with some thoughts calculated to encourage his hearers. He said:-

"Dear ungodly people, you who think God's people are a trouble to you because we warn you of your danger and tell you about the way of salvation, have a little patience. You will soon be in hell, and God's people will not trouble you there, for there will not be a Christian in hell."

It is such stuff as this, miscalled gospel preaching, that makes infidels.

"Spiritualist Church-Members" *The Signs of the Times* 14, 37.

E. J. Waggoner

The Oakland *Tribune* of the 15th has the following, which is exactly in harmony with testimony that we have often given in the columns of the SIGNS:-

"A young widow lady of this city in conversation with a *Tribune* reporter a few days since, said she had received frequent visits from her husband, who died two years ago-that he fully materialized, and while sitting in a chair near her, talked and acted just as he used to. 'There can be no mistake,' she said, 'about this; but you must not mention it in connection with my name, as it might make me a great deal of trouble. I am a member of the Presbyterian Church here, and wish to remain so. But if it was known that I had become a believer in Spiritualism and was having sÈances in my house, there is so much prejudice against it that I would have to suffer.' The lady would not release the reporter till he had explicitly promised not to make any such use of what she had told him as to compromise her in her church relations. Mentioning the circumstances, but not the name, to one of her city pastors a few days later, he said: 'I am not at all surprised, for I have reason to believe that there are many secret Spiritualists among our church-members. They are very quiet about it, though, fearing to lose caste.'"

October 5, 1888

"Hezekiah's Sickness" *The Signs of the Times* 14, 38.

E. J. Waggoner

The case of Hezekiah affords an excellent test of the doctrine expressed by the popular hymn, that "Death is the gate to endless joy." "In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the Lord, Set thine house in order: for thou shalt die, and not live." Isa. 38:1. There was no doubt but that he was doomed to die. And how did he receive the news? We are told that "he wept sore." He loved life more than death. But perhaps there was something in his past life that was wrong, and the thought of this caused him to fear. Let us see. "Then Hezekiah turned his face toward the wall, and prayed unto the Lord, and said, Remember now, O Lord, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore." Verses 2, 3. He was a very good man; and besides this, the Lord granted him time to set his house in order, and to make any preparation that he might desire. This privilege is not accorded to everyone. And yet Hezekiah did not want to die; did not want to go (according to the popular idea) to be with the One whom he loved and had served so faithfully. We will let him tell in his own words why he did not want to die. After he had recovered, he deliberately wrote as follows: "I said in the cutting off of my days, I shall go to the gates of the grave; I am deprived of the residue of my years." Verse 10. So instead of his years being lengthened out to all eternity, they would have been cut off. Then he would not have gone to Heaven, but to the grave. But would he not have gone to Paradise, there to praise God? Hear his words again: "For the grave cannot praise thee, death can not celebrate thee; they that go down into the pit cannot hope for thy truth." Verse 18. This was at least one reason why Hezekiah did not want to die. He wanted to continue praising the Lord, and he knew that he could not if he died. We will not now consider whether or not he might have honored the Lord

more by dying than by living. Had he died at that time he would have avoided at least one sin; but the point is that he could no more have uttered praise to God.

But the objector will say, "All this is spoken of his body; of course its functions would have ceased, and it would have decayed; but his soul would have gone to God." Well, then, we will listen to him once more: "Behold, for peace I had great bitterness; but thou hast in love to my soul delivered it from the pit of corruption; for thou hast cast all my sins behind thy back." Verse 17. So it appears that neither his body nor his soul would have gone to Heaven if he had died, although he was a good man. This case alone is sufficient to disprove the doctrine that the good go to their reward at death.

But it may still be urged that Hezekiah lived in the old dispensation, before Christ, and that "life and immortality" had not then been brought to light; that he did not understand the doctrine of the immortality of the soul, and that his words are not to be taken as authority. We readily admit that he did not understand the doctrine of the immortality of the soul, as held by the majority nowadays, but will not admit that his words are not authority. Hear what Paul says of the Old Testament writings: "*All Scripture* is given by inspiration of God, and is profitable for doctrine," etc. Then we may go to the Old Testament to learn doctrine; and in this case we learn a very important doctrinal lesson. These words of Hezekiah stand unrebuked and uncontradicted, as a part of divine revelation. We will then accept them as such, believing that they, with the rest of the Scripture, are necessary in order to make us wise unto salvation. W.

"The Apostolic Church. (Concluded.)" *The Signs of the Times* 14, 38.

E. J. Waggoner

The true church is the body of Christ; it is composed of those who are indeed united to Christ, who draw strength from him, and who walk as he walked. To the Ephesians the apostle Paul wrote of the mighty power of God, "Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." Eph. 1:20-23.

To the Colossians he wrote thus concerning Christ:-

"And he is the head of the body, the church; who is the beginning, the firstborn from the dead; that in all things he might have the preeminence." Col. 1:18.

To the Galatian brethren he wrote, "For as many of you as have been baptized into Christ have put on Christ." Gal. 3:27. And to the church at Corinth he wrote:-

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." 1 Cor. 12:12, 13.

From this text it appears that although literal baptism is the sign of union with the church of Christ, the outward sign may exist without the reality, since the real union is a spiritual union. The one who puts on Christ, and thus becomes a son of God, must be born of the Spirit as well as of water. John 3:5. "Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9), no matter what his profession may be. Nor is it sufficient to have once received the Spirit of God. Paul exhorts us not to grieve the Spirit of God (Eph. 4:20), and warns us against doing despite to it (Heb. 10:20); and our Saviour himself says:-

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." John 15:4, 5.

The fruit which the real member of Christ's body will bear, is the same as that which characterized the life of Christ, for the beloved disciple says: "He that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2:6.

Now it is evident from the texts which we have quoted, that the *professed* church is not necessarily identical with the church which is the body of Christ. There are many who profess Christ, and who teach in his name, whom Christ does not recognize. Matt. 7:21-23. The gospel net is cast into the sea, and gathers "of every kind." Matt. 13:47. But it is not for us always to decide who are and who are not really members of Christ's body; and therefore for convenience sake we speak of the body of professed believers as "the church." Let it be understood that when this term is used, it is not necessarily synonymous with "Christians."

But these men of whom we have just read in the Bible, were all in "the church;" the evil practices to which they gave themselves were all performed in "the church;" and many of their false doctrines were put forth as the doctrines of "the church" with which they were connected. Now, if we set out to follow "the church," we have no more right to reject the doctrines and practices of these men, than we have to reject any doctrine or practice of "the church." To be sure there were many, at this time no doubt a majority, of those in the church who condemned these men and their ways. But these men also condemned the other class, even casting them out of the church; and all together helped to form "the church."

It is true that our Saviour himself said (Matt. 18:17) that whoever would not hear the church should be considered "as an heathen man and a publican." But this does not in the least militate against what has just been said about following the church. The action of the church of Christ is indeed ratified in Heaven, and no man should lightly esteem its counsels; yet this is an entirely different thing from taking a human model. Christ said to the apostles, "Neither be ye called masters; for one is your Master, even Christ." Matt. 23:10. We are not to follow "the example of the apostles," but the example and words of Christ. He who would continue in the Christian life must ever be "looking unto Jesus."

Jesus is our pattern; the members of his church become members of his church simply that they may learn of him. A boy goes to school to learn to write, and his teacher writes a line in a beautiful hand, at the top of a page, for him to

copy. While he is making his first line, he closely scans the master's line, and does very well. The next time he looks less closely at the copy, and that line is a little poorer than the other. With each successive line he looks less at the copy, and more at his own work, until by the time he is half way down the page he is following, not the master's beautifully written copy, but his own scarcely legible scrawl, and each line is a little worse than the one preceding it. Those lines are a fitting emblem of the lives of those who follow the learners in the school of Christ, instead of following only the life of the great Master himself.

But since there is no man who in life we may take as a model, it is very evident that we cannot follow the entire professed church. To do so would be an impossibility, for even in apostolic times there were in some churches factions that were directly opposed to one another. Therefore if it were claimed that, although it is not allowable to follow the *practice* of any man, we may follow the belief of the professed church in any age, one important question would have to be settled, and that is, Which portion of the church shall be followed? for the entire professed church has never been a unit in matters of belief. We must know which portion has been in the right, for we do not wish to be led astray. The Bible alone can decide this matter. That alone can tell us what is right and what is wrong. And since we must go to the Bible to determine what part of the professed church was following in the footsteps of Christ, and what part was bringing in damnable heresies, it necessarily follows that the Bible itself, and not "the church," or any part of it, is our only guide. "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105. And it is for the purpose of emphasizing this important truth that we have asked the reader to look for a moment at the dark side of the church in the days of the apostles. W.

"A Gloomy Picture" *The Signs of the Times* 14, 38.

E. J. Waggoner

In a recent lecture Cardinal Manning drew the following gloomy picture of London: "It is a desolation beyond that of any city in the Christian world. Four millions of human beings, of whom 2,000,000 have never set foot in any place of Christian worship; and among these 2,000,000 God only knows how few have been baptized, how few have been born again of water and the Holy Ghost. London is a wilderness. It is like Rome of old—a pool into which all the nations of the world streamed together, and all the sins of all the nations of the world were continually flowing. Such is London at this day." And such New York City fast is becoming; and not that city alone, but all other cities in proportion to their size. When we remember that it is the large cities that control the nation politically and socially, and give color to it morally, it is evident that England and the United States are approaching the condition of heathen nations much faster than they are that of Christian nations.

"Back Page" *The Signs of the Times* 14, 38.

E. J. Waggoner

Want of room compels us to lay over till next week several editorial articles intended for this paper, also a report of the Indiana camp-meeting, and report of labor from the North Pacific Conference, together with other interesting matter.

A leading religious paper in New York speaks of the Sunday as "the most sacred and eminent symbol of our holy religion," and in the same article pleads for legislation to compel all men to observe it. Yet thousands think that the passing of Sunday laws is not religious legislation.

The camp-meeting held in this city from September 20 to October 2, though scarcely as large as the meeting last year, was a season of great spiritual profit to all who place themselves in a position to receive God's blessing.

We hope to give next week some account of the meeting, for the benefit of those who were not privileged to attend.

Statistics of the Jesuit missions show that in the Balkan peninsula there are 45; in Africa, especially in Egypt and the eastern coast, 223; in Asia, 699, 192 been in China alone; in Oceania, 270; in America, North and South, 1,130; total, 2,377. These figures certainly ought to be sufficient to discourage believers in a temporal millennium. The world never can be converted to Christ with so many Jesuit missionaries in it.

In view of the advanced age and the great infirmity of Leo XIII. the question, "Who will be the next Pope?" is being made the subject of considerable interesting speculation. It is of course quite impossible to answer the question; but one thing is certain, that the next Pope will be some wily old priest with a effrontery enough to claim infallibility, and probably with sagacity enough to make the kings of the earth his tools and vassals.

Thursday, September 27, Elder E. J. Waggoner started East to attend the meeting of the General Conference, soon to be held in Minneapolis. Brother Waggoner was accompanied by his wife, who goes especially in the interests of the Sabbath-school work. They expect to spend a few days at Battle Creek, Mich., and will then go to Minneapolis in time for the institute which is to precede the session of the Conference. They will probably be absent about six weeks.

The insidious, insinuating methods of the liquor traffic are, it seems, to be fully exemplified in the wine crusade recently undertaken by Miss Field. The San Francisco *Chronicle* is authority for the statement that she will not lecture, as has been supposed, "but will depend mainly on her social abilities and prestige. Her method will be to hold receptions at the homes of leading social lights in the principal Eastern cities, and on these occasions she will discuss the question of wine-drinking in informal talks, taking the ground in its favor. Being a journalist, she will use the press as far as possible to spread her sentiments, and thus she will reach many more hearers than if she spoke in crowded halls."

The *Chronicle* also states that Miss Field is to receive \$2,500 for her services. It remains to be seen what sort of a reception "leading social lights" in the East will give to a paid drummer of the California wine dealers.

We have an apology to offer for the length of the "Conference Address" published in our Missionary Department, but we do ask for it a careful reading. We are sure that it will be of interest to all who desire the prosperity of the cause of present truth. God has done great things for the California Conference, for

which we are thankful, and we believe that he will continue to send prosperity, not only in this State, but wherever faithful, honest work is done for the good of souls.

The reform movement in India against the hateful custom of infant marriages has received a mighty impetus from a most unexpected quarter. Through the influence of Colonel Walker, the agent of the British Government in Rajpootana, all the Rajpoot States except one have agreed to a proposition to change the age of marriage for boys to eighteen and for girls to fourteen. The importance of this reform can be realized only by those who have some idea of the wretchedness of child widowhood in India.

A medal is soon to be struck it will commemorate the Jubilee of Leo XIII. On one side is to bear the portrait of the Pope; on the reverse are to be represented the five continents prostrated before him. The legend in Latin will express: "The homage and congratulations of the whole world." The *Cynosure* suggest that "these medals will probably be carefully distributed among the Protestant rulers, who humble themselves and abased their religious professions by sending presents to Rome last spring."

Elder S. N. Haskell, who has been laboring in England for over a year, reached the Oakland camp-meeting on the 26th ult., and at the same afternoon delivered a stirring discourse on "Foreign Mission." He brings a good report of the work in England, and in other parts of the world, and as he talked faith and courage, all who had the privilege of hearing him seemed to catch the same spirit. The fields are everywhere white to the harvest. Let us not only pray that laborers may be sent forth into the harvest, but let us each conscientiously ask, Lord, what wilt thou have me to do?

Now that Prince Bismarck has been there, and knows the way, and how to do gracefully, and he seems to rather enjoy going to Canosa; and appears to fear nothing so much as to displease the Pope. He has recently felt called upon to explain to that turbulence subject of King Humbert that the only object of the Emperor's proposed visit to Rome is to make secure the Alliance between Germany and Italy, and thus, in case of war, secure an addition of half a million men to the German army. "The pope," it is said, "seems disposed to remove all difficulties in the way of the imperial visit." And why shouldn't he seem so disposed? He has been consulted, and what more could any reasonable man ask, especially of a Protestant (?) prince who professes to zero no allegiance to Rome?

A correspondent of the New York *Evangelist* in describing a days' scene at one of India's famous places of pilgrimage, A says, "A strange mixture of religion. . . . and of pleasure, was this *mela* crown! . . . For the children and young people amusements were provided, and for the devout Hindu nothing was lacking that could prove in any way an aid to devotion."

But that was in a heathen land and among heathen worshipers; now read an item relative to a "Christian Convention" (Campbellite camp-meeting) held near Irvington, Cal. This item was evidently furnished by someone on the ground and was published in one of the Oakland dailies under "Jottings in Camp." it says:-

"Between the sessions of the convention, and late in the evening, the cooks and waiters entertain themselves and other lovers of the banjo and plantation songs with mirth and music."

Is not this a far more "strange mixture of religion and pleasure"? For the crooks, waiters, and "other lovers of the banjo and plantation songs," "mirth and music;" for the devout, hymns, purse, and sermons! Surely such sandwiches are well-pleasing to the enemy of all righteousness.

"At a reception to a State Editorial Association, a given at Boise City, Idaho, recently, one of the visitors made the following speech: 'Men of Idaho, there are but two things I object to in your beautiful capital: one is the number of Chinamen, the other is the quality of your whisky. Now let me suggest how you can of factually get rid of the former-turn over the whisky to them to-night, and there will not be one of the drinkers alive in the morning.'"

That was the speech of an unthinking political demagogue. His proposition would not work, for the Chinamen wouldn't use the vile liquor, if it were turned over to them. The Chinese have many vices, but they lack the peculiar vice of civilization, that of getting drunk and reeling through the streets or rolling in the gutter. When they get drunk, as they do on opium, they keep out of sight. A sensible proposition, if it is desired to exterminate any class of people, would have been to turn over the vile whisky to the vendors thereof. There are fewer Chinese in this country than there are whisky sellers, and one whisky seller does more injury to the workingmen than do a hundred Chinese. We do not believe in unlimited Chinese immigration any more than we believe in the political clap-trap that is uttered concerning them.

We have before stated our belief that the church is the divinely-appointed agency for carrying on all moral reforms, and that nothing else can do its work. Therefore we hardly indorse the following from a pastor who writes to the New York *Evangelist*:-

"Here again is the comparatively new order known as the 'Society of Christian Endeavor,' just as if the church itself was not a Society of Christian Endeavor. The multiplication of this new species of organizations has been very rapid of late, and there are many who hailed this as a sign of health and Christian vigor. So in some cases it may be. But we think a word of warning and caution is needed. These Societies of Christian Endeavor continually include a large number of the younger members of the church; but they also include any who choose to subscribe to their rules who are not members of the church, and are not professed Christians of all. So at least we understand the case.

"Now is there not peril here in several directions? In the first place, the very formation of such societies *within the church*, appears to imply that the members of it were not already, by their church vows, and any solemnly pledged to all 'Christian endeavor.' it is a kind of reflection on the church, or a confession that the church covenant rest very lightly upon the conscience. Again, is there not a danger that these young persons who are not professors of the faith in Christ, will often, when they have become members of this new society, think that they are already pretty comfortably Christianize, and that it will be no great matter if they stay on the level they have reached, and never receive baptism nor come to the

Lord's table? Are they not in the charmed circle of 'Christian Endeavor,' singing, working . . . , joining in a campaign of excellent work? Who can venture to find fault with them if they go no further?"

This is just the point. The Young Men's Christian Associations have had an immense influence in lessening the sense of obligation to church membership. While there is without doubt much good done in a certain way by these societies, to reiterate our belief that no real Christian reformation can be accomplished outside the church of Christ. If it be said that these societies are necessary because the church does not do the work that it ought to do then it simply shows that a reformation is needed in the church.

October 12, 1888

"The Condemnation of Sin" *The Signs of the Times* 14, 39.

E. J. Waggoner

A correspondent writes: "Please harmonize John 3:17 and Rom. 8:3. The former text declares that God sent not his Son into the world to condemn the world, while the latter text seems to teach that the law had not of itself the power to condemn sin, and that it was necessary for Christ to come in order that sin might be condemned."

We very gladly proceed to help our querist out of his difficulty, stating by way of preface, however, that we cannot harmonize any two texts in the Bible, because it is already done. The Holy Spirit did that when it moved the holy men of old to write. There is the most perfect harmony between all portions of the Bible; all we have to do is to study to appreciate the harmony that already exists. We would state further, also, that it will not do to rest satisfied with what "seems," on a casual reading, to be the meaning of some of Paul's utterances. He was writing "some things hard to be understood;" but that need not discourage us, for they may be understood by study; and the blessed truth which they contain well repays the hardest toil. But to the question.

It is the law of God that condemns sin and sinners. There is nothing else that can or ever could. Says Paul: "The law worketh wrath;" "the wages of sin is death." The very instant the first sin was committed, whether in Heaven or on earth, the law of God condemned the act. To say that it was necessary for Christ to die, or to offer to die in order that sin and sinners might be condemned, is a gross perversion of God's word, and a fearful charge against his justice. The simple statement of Christ himself is sufficient to settle this point:-

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life. 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. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." John 3:14-17.

The lifting up of the serpent in the wilderness is given as a parallel to the offering up of Christ. Now to say that God gave his Son to condemn sinners, is

the same as to say that Moses lifted up the serpent in the wilderness, in order that the bite of the fiery serpents might be fatal. But God sent his Son in order that those who should believe on him should not perish, which shows that if he had not been sent, the whole world would have perished. God sent his Son to save, not to condemn. There was condemnation enough, but in the eighteenth verse Christ declares that "he that believeth not is condemned already." What the world needed was not condemnation but salvation.

Just think for a moment what is implied by the theory that it was necessary for Christ to come in order for the world to be condemned. That implies that there was no sin before Christ was given as man's ransom; for where there is no condemnation there is no sin. And so the real teaching of the theory is that God looked upon the world that was uncondemned, and said, "I'll condemn them; I'll send my Son to die for them, and then they cannot escape condemnation." A theory that charges such a thing upon God is certainly God-dishonoring if not blasphemous. And besides it shuts off the whole world from salvation; for if Christ, the only name under Heaven given among men whereby we can be saved, condemned men, then certainly there would be no hope. But it is not so, for "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us;" and "there is therefore now no condemnation to them which are in Christ Jesus."

When then does Rom. 8:3 mean? Let us read it carefully: "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." To anybody who has even a slight acquaintance with the laws of language, a single reading of the text is sufficient to show that it is not complete. The apostle Paul does not always confine himself to grammatical rules. In this instance, instead of giving the predicate of the sentence, he leaves it to be understood, and throws in an explanatory clause. The idea is that what the law could not do, God *did* by other means. We shall see that both the context and other passages warrant only this view.

What could not the law do? It could not make men free from sin. Why? Because it is that by which sin is made known. Read Rom. 3:19: "Now we know that what things soever the law saith, it saith to them who are under in the law [that is, within the sphere of the law]; that every mouth may be stopped, and all the world may become guilty before God." This text also destroys the theory that God gave his Son to condemn the world. It is the law of God that makes all the world "guilty before God."

But what the law could not do, God did without the law, as we have before stated, and as Paul shows in the third of Romans. After stating, as just quoted, that the law shows all the world to be guilty before God, and that therefore by the deeds of the law no flesh can be justified, or made righteous, he adds: "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." Rom. 3:21-24.

Thus we see that what the law could not do, namely, free a man from the condemnation of sin, God does by his own free grace alone. And this passage tallies with Rom. 8:3, as to how God does it. It is done 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." So in the text which is the subject of query, Rom. 8:3, the apostle's incomplete sentence states that God does for man what the law could not do, and then tells how he does it, in the following words: "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."

But to free man from condemnation is to free him from sin, and this taking away of sin is what is meant by condemning sin. The word in this connection carries the same idea as in 2 Peter 2:6, where it is said that the cities of Sodom and Gomorrah were *condemned* with an overthrow. Now turn to Rom. 6:4-7, and we shall find something directly on this point. The apostle says:-

"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. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; 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. For he that is dead is freed from sin."

The apostle is here speaking of the same class that he speaks of in Rom. 8:1-3, namely, those who are in Christ. To such there is no condemnation. And why? Because in them sin has been condemned or destroyed. And what is the consequence? The apostle answers, "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:4. In other words, "That henceforth we should not serve sin." Rom. 6:6.

Thus we see what the condemnation of sin is. It is the destroying of the body of sin, in order that we may serve God. Before that is done, the individual cannot do even the good that he may want to do, as Paul shows in the latter part of the seventh of Romans. That is done when the person becomes crucified with Christ- is united with him by death. When that is done, he is freed from condemnation, and not till then can the righteousness of the law be fulfilled or manifested in him. And this wonderful work is done because Christ himself was made sin for us, although he knew no sin; and he suffered for sins,-the just for the unjust,-"that he might bring us to God; that we might be made the righteousness of God in him." "Thanks be to God for his unspeakable gift!" W.

"The 'Church Fathers'" *The Signs of the Times* 14, 39.

E. J. Waggoner

In his epistle to the Galatians, the apostle Paul said: "Though we, or an angel from Heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1:8. Although the apostles were fallible men, the gospel which they preached and which they have delivered to us, was perfect. The reason for this is thus given by Paul: "For we preach not

ourselves, but Christ Jesus the Lord." 2 Cor. 4:5. The apostles in their teaching adhered closely to the terms of their divine commission as uttered by Christ, "Go ye therefore, and teach all nations, . . . teaching them to observe all things whatsoever I have commanded you." Matt. 28:19, 20. So long as they did this, they simply transmitted the light which came to them direct from Heaven, and so their teaching could not be other than perfect. If they had preached themselves it would have been far different, for they were human.

Those who have read the article on the "Apostolic Church" in numbers 37 and 38 of the SIGNS, will understand that by the term apostolic church we mean simply the church in the days of the apostles. The presence of the apostles did not insure perfection in the church, though it did insure perfect teaching; but the fact that men have perfect teaching does not make them perfect unless they follow that and nothing else. Now there are certain men who have acquired great celebrity as "Church Fathers." This term, strangely enough, is never applied to the apostles, to whom it would seem to be more applicable than to any other men, but to certain men who lived in the first few centuries of the Christian era, and who exerted a great influence on the church. As a matter of fact, the true church has but one Father, even God; therefore whatever church recognizes any men as its Fathers, must be a church of merely human planting, having only human ordinances.

It is claimed that the "Fathers" must be competent guides, since they lived so near the days of Christ and the apostles. This is a tacit admission that the gospel which was preached by Christ and the apostles is the true standard. But that has been recorded in the New Testament; and therefore, instead of being obliged to depend on the testimony of any who lived this side of their time, we can go direct to the fountain-head, and can draw therefore the gospel in as pure a state as though we had listened in person to the teaching of inspired men. The cases of Demas, of Hymenaeus and Philetus, of Diotrephes, and others, should be sufficient to teach anybody that mere proximity to the apostles did not fill people with the light of divine truth. Those men are proofs that the light may shine in darkness, and the darkness may not comprehend it. Therefore we must judge of the so-called Fathers, not by the time in which they lived, but by what they did and said.

But while the Fathers are held in high repute by

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many, and especially by those who know little of them except by garbled quotations made from their writings in support of unscriptural dogmas, it may be well to hear what a few of the most reputable authors have to say about them. We cannot do better than to begin with Dr. Adam Clark, who, in his comment on Proverbs 8, speaks of the Fathers as follows:-

"But of those we may safely state, that there is not a truth in the most orthodox creed, that cannot be proved by their authority, nor a heresy that has disgraced the Romish Church, that may not challenge them as its abettors. In points of doctrine their authority is, with me, nothing."

It is this characteristic of the Fathers which makes them so valuable to advocates of a cause which has no Scripture evidence in its support. Let a

person once get the idea that the testimony of the Fathers is of value, and you may prove anything to him that you chose. In the *National Baptist* there appeared an article by the "Rev. Levi Philetus Dobbs, D.D.,"-Dr. Wayland, the editor,-in reply to a young minister who had asked how he could prove a thing to his congregation when there was nothing with which to prove it. Among other things the writer said:-

"I regard, however, a judicious use of the Fathers as being on the whole the best reliance for anyone who is in the situation of my querist. The advantage of the Fathers are twofold: First, they carry a good deal of weight with the masses; and secondly, you can find whatever you want in the Fathers. I do not believe that any opinion could be advanced so foolish, so manifestly absurd, but that you can find passages to sustain it on the pages of these venerable sages. And to the common mind one of these is just as good as another. If it happens that the point that you want to prove is one that never chanced to occur to the Fathers, why, you can easily show that they would have taken your side if they had only thought of the matter. And if, perchance, there is nothing bearing even remotely or constructively on the point, do not be discouraged; get a good strong quotation, and put the name of the Fathers to it, and utter it with an air of triumph; it will be all just as well; nine-tenths of the people do not stop to ask whether a quotation bears on the matter in hand. Yes, my brother, the Fathers are your stronghold. They are Heaven's best gift to the man who has a cause that cannot be sustained in any other way." *March 7, 1878.*

While the above is written in a humorous vein, it is strictly in harmony with the quotation taken from Dr. Clarke, and is in harmony with the facts in the case.

We quote again from Mosheim. Speaking of certain works by Clement, Justin Martyr, Tatian, Theodotus, and others, he says that these works are lost, and adds:-

"But this loss is the less to be regretted, since it is certain that no one of these expositors could be pronounced a good interpreter. They all believed the language of Scripture to contain two meanings, the most obvious and corresponding with the direct import of the words, the other recondite and concealed under the words, like a nut by the shell; and negating the former, as being of little value, they bestowed their chief attention on the latter; that is, they were more intent on throwing obscurity over the sacred writings by the fictions of their own imaginations, than on searching out their true meaning."-*Ecclesiastical History, book 1, cent. 2, part 2, chapter 5.*

In one of his latest works, "The History of Interpretation," Archdeacon Farrar says of the Fathers:-

"There are but few of them whose pages are not rife with errors, errors of method, errors of fact, errors of history, of grammar, and even of doctrine. This is the language of simple truth, not of slighting disparagement."-*Pp. 162, 163.*

Again on page 164 of the same book, Farrar says:-

"Without deep learning, without linguistic knowledge about literary culture, without any final principles either as to the nature of the sacred writings or the method by which they should be interpreted-surrounded by Paganism, Judaism, and heresy of every description, and wholly dependent on a faulty translation-the

earliest Fathers and apologists add little or nothing to our understanding of Scripture."

These quotations from Farrar have more than ordinary weight in this matter, for, besides the Catholic Church, there is no other church that depends so much upon the Fathers as does the Church of England, or Episcopal Church.

In the last quotation from Farrar, this expression occurs: "Surrounded by Paganism, Judaism, and heresy of every description," etc. This seems to be forgotten by most people who laud the Fathers. They speak of them as living near the time of the apostles, but overlook the fact that they lived still nearer to another time, namely, the time of gross paganism.

"But," says one, "there is this element in their favor, and against the idea that they were influenced more by paganism than by Christianity, and combated paganism; they studied the works of the apostles, and so took on their character."

This is a great mistake. As a matter of fact, the so-called Fathers studied the works of pagan philosophers far more than they did those of the apostles. They were "philosophers" themselves; and while they did indeed make a show of combating paganism, the weapons which they used were drawn from pagan philosophy more frequently than from the Bible. On this point De Quincey, in his essay on "The Pagan Oracles," says:-

"But here and everywhere, speaking of the Fathers as a body, we charge them with antichristian practices of a twofold order: Sometimes as supporting their great cause in a spirit alien to its own, retorting in a temper not less uncharitable than that of their opponents; sometimes, again, as adopting arguments that are unchristian in their ultimate grounds; resting upon errors the refutation of errors, upon superstitions the overthrow of superstitions; and drawing upon the armories of darkness for weapons that, to be durable, ought to have been of celestial temper. . . . On behalf of God, they were determined to be wiser than God; and, in demonstration of scriptural power, to advance doctrines which the Scriptures had nowhere warranted."

In his account of the Christian church in the second century, Mosheim says of "the controversial writers who distinguished themselves in this century:"-

"A man of sound judgment who has due regard for truth, cannot extol them highly. Most of them lacked discernment, knowledge, application, good arrangement, and force. They often advance very flimsy arguments, and such as are suited rather to embarrass the mind than to convince the understanding."- *Ecclesiastical History, book 1, cent. 2, part 2, chap. 3, sec. 7.*

In the same chapter (section 10), Mosheim sums up the case concerning the Fathers as follows:-

"To us it appears that their writings contain many things excellent, well considered, and well calculated to enkindle pious emotions; but also many things unduly rigorous, and derived from the stoic and academic philosophy; many things vague and indeterminate; and many things positively false, and inconsistent with the precepts of Christ. If one deserves the title of a bad master in morals, who has no just ideas of the proper boundaries and limitations of Christian duties, nor clear and distinct conceptions of the different virtues and views, nor a perception of those general principles to which recurrence should be

had in all discussions respecting Christian virtue, and therefore very often talks at random, and blunders in expounding the divine laws; though he may say many excellent things, and excite in us considerable emotion; then I can readily admit that in strict truth, this title belongs to many of the Fathers."

After reading the above, we are not surprised that, in harmony with Dr. Clarke and the "Rev. Levi Philetus Dobbs," Mosheim says:-

"It is therefore not strange, that all sects of Christians can find in what are called the Fathers, something to favor their own opinions and systems."

This is strictly true; but although "these venerable stagers" sometimes stumbled upon the truth, they furnish the most aid and comfort to those sects which pursue the most unscriptural practices, as, for instance, the Catholics and the Mormons. It is very seldom that their testimony is quoted in behalf of any really scriptural doctrine or custom.

Next week we shall pursue this subject somewhat further, and show that the Fathers used falsehoods in their controversies. W.

**"The Commentary. Second Epistle of Peter" *The Signs of the Times*
14, 39.**

E. J. Waggoner

2 PETER 1:1-4.

(Lesson 1. Sabbath, Oct. 27.)

1. To whom did Peter address his second epistle?

"Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ." 2 Peter 1:1.

2. How is this "precious faith" obtained? *Ib.*, last part.

3. What invocation did the apostle make in behalf of those whom he addressed?

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." Verse 2.

4. What does grace do for those who accept it? Heb. 4:16; 2 Cor. 12:9; Titus 2:11.

5. Who alone have peace? Rom. 5:1; Isa. 18:18; 57:20, 21.

6. Then to what, in effect, is Peter's invocation in verse 2 equivalent?

"And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." Phil. 1:9-11.

7. How are this grace and peace to be obtained? 2 Peter 1:2.

8. How much of that which is needful to the acquirement of life and godliness has God given to us?

"According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." Verse 3.

9. How much does the apostle Paul say that God will do for us?

"Now unto him that is able to do exceeding abundantly above all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." Verse 3.

10. How is this aid brought to us? 2 Peter 1:3, last part.

11. What else is given by his divine power?

"Whereby are given unto us exceeding great and precious promises." Verse 4, first part.

12. What may we gain by these "exceeding great and precious promises"?

13. What must we escape, in order to be made partakers of the divine nature?

14. Mention the greatest of these exceeding great and precious promises?

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6:17, 18.

15. What does Paul say that we should do, in view of these promises?

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1.

16. Having become sons of God, what other promise necessarily follows?

"The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Rom. 8:16, 17.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:2.

17. What must follow if a man really has this hope in him?

"And every man that hath this hope in him purifieth himself, even as he is pure." Verse 3.

18. What is "the corruption that is in the world through lust"?

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." 1 John 2:15, 16.

"For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile a man: but to eat with unwashen hands defileth not a man." Matt. 15:19, 20.

19. Then what change must take place to constitute one a "partaker of the divine nature," a son of God?

"Create in me a clean heart, O God; and renew a right spirit within me." Ps. 51:10.

"A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Eze. 36:26, 27.

20. What encouragement may we gain from a contemplation of the glory of God, which he will bestow upon his children?

"That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man." Eph. 3:16.

21. Then how greatly may grace and peace be multiplied to us "through the knowledge of God and of Jesus our Lord"?

"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. 16-19.

NOTES

The marginal rendering of verse 1, the rendering given in the Revised Version, more nearly conforms to the Greek than does the text. While we may not use a marginal rendering as the basis of any doctrine, the absolute divinity of Christ is so well established by other scriptures that we know that he is justly entitled to be called God as well as Saviour. For instance, Isaiah says of the Son to be given, that "his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isa. 9:6. John says: "In the beginning was the Word, and the Word was with God, and the Word was God." "And the Word was made flesh, and dwelt among us." John 1:1, 14. God the Father addresses the Son as follows: "Thy throne, O God, is forever and ever." Heb. 1:8. And when the redeemed shall see Jesus their Saviour coming in the clouds of heaven, they will say, "Lo, this is ur God; we have waited for him, and he will save us." Isa. 25:9. Let none, therefore, find fault with the rendering, "Our God and Saviour Jesus Christ," nor fear to worship as God Him whom all the angels are commanded to worship.

The stress which the apostle Peter lays upon a knowledge of God is quite noticeable. Twice in this lesson it is mentioned. He would evidently impress upon our minds the necessity of a personal acquaintance with God-of knowing him as he would an intimate friend-and of loving him not simply because of what he does, but because of what he is. "God is love," and "we love him because he first loved us." It is this perception of his character which first draws us to him,-"the goodness of God leadeth thee to repentance." Rom. 2:4. By this we are made partakers of the divine nature, that is, adopted into the family of God. As sons of God, it necessarily follows that our acquaintance with him must become more and more intimate. It is this intimate acquaintance with God which multiplies peace to us. "Acquaint now thyself with him, and be at peace." Job 22:21. In Gal. 4:6-9 the apostle Paul makes a knowledge of God equivalent to a state of

sonship. It is evident, therefore, that the knowledge of God, of which the apostles speak, is far more than the simple knowledge and belief that God exists as Creator of the world.

"Back Page" *The Signs of the Times* 14, 39.

E. J. Waggoner

It is rather amusing to witness the efforts of the National Association of Liquor Dealers to make it appear that their business is respectable by passing resolutions that such is the case. "They cannot, however," remarks the *New York Observer*, "escape the odium of their business."

October 4 Elder S. N. Haskell, Elder W. C. White, Mrs. E. G. White, and Elder A. T. Jones and wife left Oakland *en route* for Minneapolis, Minn., expecting to arrive in season for the Biblical Institute, October 17, on which later date the session of the General Conference begins. After Conference Elder Jones will probably spend some months in Battle Creek laboring in connection with the College. He hopes to return to Oakland next summer.

Says the *New York Evangelist*: "Only a prompt, firm, and united stand will make head against present inroads upon the Sabbath, and other of our cherished American institutions." The *Evangelist* does well in that, at least in this instance, it claims for Sunday no divine authority (for by Sabbath it means Sunday); though inasmuch as it was many centuries ago the wild solar holiday of the principal pagan nations, it is not easy to see how it comes to be an "American institution." Most Sunday-keepers claim that the practice of keeping the first day of the week or the Sabbath has come down to us from the days of the apostles, and yet they contradict themselves by calling it an "American institution." When, will someone please tell us, did America institute the practice of keeping the first day of the week? It is very easy to see the propriety of calling the Fourth of July an American institution, but not as the Sunday.

Quite a sensation has recently been occasioned in Germany by the publication of extracts from the late Emperor Frederick's diary. These extracts show that Frederick was the leading spirit in the formation of the German empire. Emperor William himself said: "My son has his whole heart in the new state of affairs, while I do not." And just after the coronation of his father as emperor, Frederick wrote: "Even the greatest improvements will not undo that which has been gained. Such experiences as I have had in the last decade cannot be in vain I shall have a strong hold over the united nations, because I shall be the first sovereign who without reserve adheres to constitutional institutions." Frederick also expresses the pride he felt in the reproach of being too humane to bombard the city of Paris.

The *Tribune* of this city thinks that the Seventh-day Adventists are needlessly alarmed about the Blair Sunday Bill. The *Tribune* evidently does not understand the situation. The bill in question may fail to become a law, but that does not prove by any means that the serious consideration of such a measure is not a menace to religious liberty in this country.

The systematic and persistent efforts which are being made by hundreds of thousands of people banded together in various churches, associations, and societies throughout our land to secure religious legislation in this country, should arouse every liberty-loving citizen to a sense of danger, and set him to work to enlighten others in regard to National Reform designs and practices.

Senator Blair may be, as the *Tribune* intimates, a harmless "crank," but there are many thousands afflicted with the same religious legislation mania, and there is a dangerous method in their madness. We cannot afford to settle down in fancied security when such measures are being seriously proposed in the Senate of the United States.

Beer is the popular drink of the masses in England; almost everybody drinks, and, as might be expected, drunkenness is fearfully common. The following extract from a recent London dispatch giving an account of a minister in that city only depicts scenes which would soon become common in every American city were the pernicious doctrine to obtain generally that beer-drinking promotes temperance. Says the dispatch:-

"An hour before the murder hundreds of public houses in Whitechapel had closed their doors and filled the neighboring streets with drunken men and dissolute women. An American who has not visited London can scarcely form an idea of the throngs of women, many mothers with babies in their arms, who crowd the bar rooms on Saturday nights, drinking and carousing with men. Soon after midnight, when the doors are closed by the police, these wretched people stagger homeward, and a street brawl has to be unusually vicious for the police to take any notice of it."

It is anything but creditable to San Francisco that a few days since when the police raided a certain gambling hall in that city, they found their 312 visitors. A daily paper says:-

"Three hundred citizens, from merchants and brokers down to clerks and common gamblers, were caught and marched off to the city prison in squads, amid the cheers of the populace. Millionaires' sons and petty larceny thieves were gathered in together."

But while the fact of the mere presence of so many business men and clerks in such a place is bad enough, there is a still worse feature, for it might be urged that the majority were there simply out of curiosity. But the fact that after the hall was cleared fifty revolvers and an untold number of Chinese lottery tickets were picked up by the officers shows that if any respectable persons were there they had allowed themselves to be found in very bad company.

Perhaps if San Francisco would disarm there would be fewer murders in that city, and life and property would certainly both be the safer if there were fewer revolvers carried by irresponsible and vicious persons, and it is only in exceptional cases that any but vicious persons care to carry concealed weapons.

The West Oakland *Herald*, a local church paper wants a Sunday law. It says:-

"Sabbath desecration will make the masses immoral. All countries which have tried the experiment of abrogating God's holy day have been overtaken by many woes. California stands alone, or almost alone, in its refusal to enact a Sunday law. This is not creditable to the intelligence, progress, nor morality of its people."

Yes, Sabbath desecration is immoral, for it is a violation of the moral law; and it is certainly true that the Jews, at least, brought ruin upon their nation by refusing to obey the law of God in that particular. But it does not follow that Sabbath-keeping should be enforced by civil law. Besides all that, the connection between the moral law and Sunday is not apparent, for, as all agree, Sunday is quite another day than the one specified in the fourth commandment. Sunday stands as an institution of the church, and it is certainly anything but uncreditable to California that she refuses to enact a law requiring the observance of a religious institution. The State has nothing whatever to do with religion except to guarantee to even the humblest citizen the right to worship according to the dictates of his own conscience, and Sunday laws, instead of being in the interest of liberty of conscience, are always and everywhere opposed to such liberty.

"Wholesome Truth" *The Signs of the Times* 14, 39.

E. J. Waggoner

In 1796, when James VI. of Scotland (I. of England), was attempting to force Episcopacy upon Scotland, a number of the Scottish clergy had an interview with the king, and when his Majesty accused them of holding seditious meetings (for so he characterized the meetings of the church for its own purposes), and of alarming the country without reason, one of them, Andrew Melville, thus answered him:-

"Sir, at divers times before I have told you, so now again I must tell you, there are two kings and two kingdoms in Scotland; there is King James, the head of this commonwealth, and there is Christ Jesus, the king of the church, whose subject James the Sixth is, and of whose kingdom he is not a king, nor a lord, nor a head, but a member. . . . We will yield to you your place, and give you all do obedience; but again I say, You are not the head of the church, you cannot give us that eternal life which we seek for even in this world, and you cannot deprive us of it. Permit us then freely to meet in the name of Christ, and to attend to the interests of that church of which you are the chief member."

Which was equivalent to saying that they recognized the king's authority in civil matters, but that in matters of religion they acknowledged no sovereign but Christ. And that is just what the Lord himself taught when he said: "Render therefore unto CÆsar the things that are CÆsar's; and unto God the things that are God's." It is to be regretted that all men have not as clear views of the true relation of Church and State as were expressed by Andrew Melville to King James.

October 19, 1888

"Dishonesty of the So-called Christian Fathers" *The Signs of the Times* 14, 40.

E. J. Waggoner

Those who read the article in the last week's SIGNS, entitled, "The 'Church Fathers,'" will remember that it was shown that they are utterly unreliable in

matters of doctrine. We now propose to show that by the best authorities they are also regarded as totally untrustworthy as to matters of fact; in short, that in their controversies they did not scruple to resort even to falsehood. Mosheim says:-

"It must by no means pass unnoticed, that the discussions instituted against the opposers of Christianity in this age, departed far from the primitive simplicity, and the correct method of controversy. For the Christian doctors, who were in part educated in the schools of rhetoricians and sophists, inconsiderately transferred the arts of these teachers to the cause of Christianity; and therefore considered it of no importance, whether an antagonist were confounded by base artifices, or by solid arguments. Thus that mode of disputing, which the ancients called *ceremonial*, and which had victory rather than truth for its object, was almost universally approved. And the Platonists contributed to the currency of the practice, by asserting that it was no sin for a person to employ falsehood and fallacies for the support of truth, when it was in danger of being borne down."-*Ecclesiastical History, book 1, cent. 3, part 2, chap. 3, sec 10.*

In his "Ecclesiastical Commentaries," Mosheim also says:-

"By some of the weaker brethren, in their anxiety to assist God with all their might [in the propagation of the Christian faith], such dishonest artifices were occasionally resorted to, as could not, under any circumstances, admit of excuse, and were utterly unworthy of that sacred cause which they were unquestionably intended to support. Perceiving, for instance, in what vast repute the poetical effusions of those ancient prophetesses, termed Sybils, were held by the Greeks and Romans, some Christian, or rather, perhaps, an association of Christians, in the reign of Antonius Pius, composed eight books of Sybilline verses, made up of prophecies respecting Christ and his kingdom. . . . Many other deceptions of this sort, to which custom has very improperly given the denomination of *pious* frauds, are known to have been practiced in this and the succeeding century. The authors of them were, in all probability, actuated by no ill intention, but this is all that can be said in their favor, for their conduct in this respect was certainly most ill-advised and unwarrantable. Although the greater part of those who were concerned in these forgeries on the public, undoubtedly belonged to some heretical sect or other, and particularly to that class which arrogated to itself the pompous denomination of Gnostics, I yet cannot take upon me to acquit even the most strictly orthodox from all participation in this species of criminality; for it appears from evidence superior to all exception, that a pernicious maxim which was current in the schools not only of the Egyptians, the Platonists, and the Pythagoreans, but also the Jews, was very early recognized by the Christians, and soon found amongst them numerous patrons, namely, that those who made it their business to deceive with a view of promoting the cause of truth, were deserving rather of commendation than censure."-*Cent. 2, sec. 7.*

Let the reader refresh his memory with what has been written concerning heathen philosophy, and how it tended directly toward a lax condition of morals, and then when he learns that the so-called Christian Fathers made this heathen philosophy their constant study, he will not be surprised that they should have but little regard for strict truth. That some of the most renowned Fathers not only studied philosophy, but also were known as teachers of philosophy, even after

they professed Christianity, is not a matter of question. Mosheim, after showing, as we have quoted, how rapidly the church degenerated, says:-

"The external change thus wrought in the constitution of the church would have been, however, far less detrimental to the interests of Christianity, had it not been accompanied by others of an internal nature, which struck at the very vitals of religion, and tended, in no small degree, to affect the credit of those sacred writings on which the entire system of Christian discipline relies for support. Of these the most considerable and important are to be attributed to a taste for the cultivation of philosophy and human learning, which, during the preceding century, if not altogether treated with neglect and contempt by the Christians, had at least been wisely kept under, and by no means permitted to blend itself with, religion; but in the age of which we are now treating, burst forth on a sudden into a flame, and spread itself with the utmost rapidity throughout a considerable part of the church. This may be accounted for, in some measure, from its having been the practice of the many Greek philosophers, who, in the course of this century, were induced to embrace Christianity, not only to retain their pristine denomination, garb, and mode of living, but also to persist in recommending the study of philosophy, and initiating youth therein. In proof of this, we may, from amidst numerous other examples, adduce in particular that of Justin, the celebrated philosopher and martyr. The immediate nursery and very cradle, as it were, of Christian philosophy, must, however, be placed in the celebrated seminary which long flourished at Alexandria under the denomination of the catechetical school. For the persons who presided therein, in the course of the age of which we are treating, namely, Pantaenus, Athenagoras, and Clement of Alexandria, not only engaged with ardor in the cultivation of philosophy themselves, but also exerted their influence in persuading those whom they were educating for the office of teachers in the church, to follow their example in this respect, and make it their practice to associate philosophical principles with those of religion."-*Historical Commentaries, cent. 2, sec. 25.*

The same writer says of the Fathers of the second century:-

"The philosophers and learned men, who came over to the Christians in this century, were no inconsiderable protection and ornament to this holy religion by their discussions, their writings, and their talents. But if any are disposed to question whether the Christian cause received more benefit than injury from these men, I must confess myself unable to decide the point. For the noble simplicity and the majestic dignity of the Christian religion were lost, or, at least, impaired when these philosophers presumed to associate their dogmas with it, and to bring faith and piety under the dominion of human reason."-*Mosheim's Ecclesiastical History, book 1, cent. 2, part 1, chap. 1, sec. 12.*

This is certainly a very mild view of the case. There can be no question but that the philosophers who came over to the church, bringing their philosophical dogmas with them, were an unmitigated curse to Christianity. "Dead flies cause the ointment of the apothecary to send forth a stinking savor." So the heathen customs and manners of thought which these men incorporated into the Christian church, corrupted the whole body. Their very learning made them the more detrimental to true Christianity; for it caused them to be looked up to as "leaders

of Christian thought," and their philosophy was but "vain deceit," and their science only that which is "falsely so called."

This conclusion will be the more apparent when we remember that these men were ignorant of the Bible just about in proportion as they were skilled in "philosophy." Dr. Killen gives a brief history of each one of the early Fathers, and then adds:-

"The preceding account of the Fathers of the second and third centuries may enable us to form some idea of the value of these writers as ecclesiastical authorities. Most of them had reached maturity before they embraced the faith of the gospel, so that, with a few exceptions, they wanted the advantages of an early Christian education. Some of them, before their conversion had bestowed much time and attention on the barren speculations of the pagan philosophers; and, after their reception into the bosom of the church, they still continued to pursue the same unprofitable studies. Cyprian, one of the most eloquent of these Fathers, had been baptized only about two years before he was elected bishop of Carthage; and, during his comparatively short episcopate, he was generally in a turmoil of excitement, and had, consequently, little leisure for reading or mental cultivation. Such a writer is not entitled to command confidence as an expositor of the faith once delivered to the saints. Even in our own day, with all the facilities supplied by printing for the rapid accumulation of knowledge, no one would expect much spiritual instruction from an author who would undertake the office of an interpreter of Scripture two years after his conversion from heathenism. The Fathers of the second and third centuries were not regarded as safe guides even by their Christian contemporaries. . . . Tertullian, who, in point of learning, vigor, and genius, stands at the head of the Latin writers of this period, was connected with a party of gloomy fanatics. Origen, the most voluminous and erudite of the Greek Fathers, was excommunicated as a heretic. If we estimate these authors, as they were appreciated by the early Church of Rome, we must pronounce their writings of little value. Tertullian, as a Montanist, was under the ban of the Roman bishop. Hippolytus could not have been a favorite with either Zephyrinus or Callistus, for he denounced both as heretics. Origen was treated by the Roman Church as a man under sentence of excommunication. Stephen deemed . . . Cyprian unworthy of ecclesiastical fellowship, because the Carthaginian prelate maintained the propriety of rebaptizing heretics."

Certainly such men have small claim to the title "Fathers of the Christian Church." We grant, however, that they were in very fact the fathers of the Church of Rome, "the mother of harlots and abominations of the earth." W.

"Christ's Second Coming" *The Signs of the Times* 14, 40.

E. J. Waggoner

"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.

These words were spoken by our Saviour himself in his talk to his disciples, in the evening of the day on which he was crucified. He had been with them in constant companionship for over three years, and besides the tie of personal love which bound them to him they had given him reverence as "the Christ the Son of the living God," and had "trusted that it had been he which should have redeemed Israel." They had looked for a speedy deliverance from the Roman yoke, and now consternation and grief had taken hold of their hearts as they listened to his words: "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. Peter voiced the common desire, and said, "Lord, whither goest thou?" and to this question the Saviour replied, "Whither I go, thou canst not follow me now; but thou shalt follow me afterwards." And then, in the words quoted at the beginning of this chapter, he proceeded to comfort their troubled hearts, telling them how and when they could follow him and be with him.

The "glorious appearing of the great God and our Saviour Jesus Christ," (Titus 2:13), 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.

That Christ will come again is as sure as that he was once here upon earth, and that he is now "gone into Heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." 1 Peter 3:22. Said he, "If I go and prepare a place for you, I will come again, and receive you unto myself." He was here; he has gone, and he will certainly come again. This is the testimony of Christ himself, and of all the holy men in whom was his Spirit.

"I will come *again*." This means "another time once more." Not thousands of times, as they would have us believe who claim that in fulfillment 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: "And as it is appointed unto men once to die, but after this the

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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." Heb. 9:27, 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."

The fact having been settled beyond all controversy, that Christ will come to this earth again, the question naturally arises in our minds, namely: How will he

come? This question must be answered by the Bible, if it is answered at all, and to it we will turn for light. Anything that throws light upon Christ's second coming must be of first importance.

As to the manner of his coming we need not remain long in doubt. As the disciples stood gazing up into heaven after their ascending Lord, two shining ones-messengers from the heavenly courts-appeared and said to them: "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 1:11. And how did he go into heaven? The same writer who records this, says of Christ's ascension: "And he led them [his disciples] out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." Luke 24:50, 51. Even "while they beheld, he was taken up; and a cloud received him out of their sight." Acts 1:9. So his coming will be personal and visible. Said the angels, "*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." Says Paul, "*The Lord himself* shall descend from heaven with a shout." 1 Thess. 4:16. It will be the same one who was baptized by John in the Jordan, and who from that day "went about doing good, and healing all that were oppressed of the devil;" the same one who, weary and faint, sat by Jacob's well, and found refreshment in revealing to a poor sinner the fountain of living waters; the very one who by wicked hands was crucified and slain being "wounded for our transgressions," and "bruised for our iniquities;" the one who was placed by loving hands in Joseph's new tomb, "whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it."

"*This same Jesus*" who ascended bodily into heaven, while the disciples beheld, will return in the same manner that he ascended.

It was the knowledge that Christ himself would come in person, that animated the patriarch in his deep affliction, when he said: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another." Job 19:25-27. "Whom I shall see for myself, and not a stranger," is the reading according to the margin. And this serves to connect the hope of the patriarch with the promise of Christ. The disciples mourned the anticipated departure of the Saviour, as that of a dear friend and companion, as well as the one who should redeem Israel; and the patriarch triumphed, even in his sore distress, in the thought that when his Redeemer should stand at the latter day upon the earth, he should see in him a friend, and not a stranger. Happy is the man whose acquaintance with Christ is such that he can look forward to his return with the same fond anticipation.

Jesus "shall so come in like manner" as he went into heaven. How did he go? While they beheld he was taken up, and a cloud received him out of their sight. Then when he comes a cloud will attend him, and he will be seen. And the beloved disciples testified: "Behold, he cometh with clouds; and every eye shall see him." Rev. 1:7. Again, he says, describing his prophetic vision: "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man,

having on his head a golden crown, and in his hand a sharp sickle." Rev. 14:14. Christ, speaking of events connected with his coming, said: "And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:30.

Now notice how the coming of Christ will correspond with his departure. When he departed, a cloud received him out of sight; so the cloud must have been the last thing seen. When he shall come again, the first thing that will be seen will be a white cloud. This will be "the sign of the Son of man in heaven." Then as it draws nearer, the form of Jesus will be discerned, sitting upon the cloud, and then all his glory will be revealed.

He will come as he departed. But whereas only a few saw him go away, "every eye shall see him" when he returns. He will come "in the glory of his Father" (Matt. 16:27), accompanied by "all the holy angels." Matt. 25:31.

"He comes not an infant in Bethlehem born,
He comes not to be in a manger;
He comes not again to be treated with scorn,
He comes not a shelterless stranger;
He comes not to Gethsemane,
To weep and sweat blood in the garden;
He comes not to die on the tree,
To purchase for rebels a pardon.
Oh, no; glory, bright glory,
Enviorns him now."

He will then "sit upon the throne of his glory," and "a fire shall devour before him, and it shall be very tempestuous round about him." Ps. 50:3. He shall descend "with a shout, with the voice of an archangel, and with the trump of God" (1 Thess. 4:16), and "the heavens and the earth shall shake" (Joel 3:16). None will be able to hide from their eyes "the brightness of his coming;" "for as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven, so shall also the Son of man be in his day." Luke 17:24. Surely the question, "How will he come?" is sufficiently answered. W.

"Prohibitory Laws Not Religious" *The Signs of the Times* 14, 40.

E. J. Waggoner

The idea is quite prevalent that prohibition and religious legislation are necessarily connected; but nothing could be further from the truth. Prohibition laws can rightly be made and enforced only on the grounds that the liquor traffic is uncivil, that it involves the rights of American citizens, by rendering life and property unsafe. Liquor is the direct cause of more crime, pauperism, insanity, and misery than anything else. The State has no right to suppress the liquor traffic because liquor sellers are religious, but only because the traffic is the enemy of our homes, and endangers the liberties of the commonwealth.

Horace Greeley, one of the strongest temperance men and prohibitionists of his day, was decidedly opposed to any religious legislation whatever. The view

which this distinguished writer held on religious legislation is set forth in a comment on one of the early petitions to Congress in behalf of the religious amendment to the Constitution, a subject which is now being so generally agitated. In the New York *Tribune* of March 7, 1865, he said:-

"We deny that this is a Christian nation. . . . The federal Constitution is based on the idea that religious faith is purely a personal matter with which civil Governments have properly nothing to do, and with which they cannot meddle without doing far more harm than good."

It is because such men with such sentiments have been those who have shaped this government, that America has been so long the land of civil and religious liberty.

"It Is My Way" *The Signs of the Times* 14, 40.

E. J. Waggoner

Many people, when reprov'd for an improper word or action, excuse or justify themselves by saying, "It is my way." Is this a proper ground for justification? Let us see what the Scriptures say about it.

The Lord says, "Amend your ways." Jer. 7:3. If our ways are not right they should be amended, and not justified. The weeping prophet says, "Let us search and try our ways, and turn again to the Lord." Lam. 3:40. The Lord calls upon us to consider our ways. Hag. 1:5, 7. By careful consideration our ways may not appear excusable.

But the fact that certain ways are our own ways should be no excuse for retaining them, but rather a reason for rejecting them. If we would . . . God we should not do our own way. Isa. 58:13. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." Isa. 55: 8. Of the wicked he says, "Destruction and misery are in their ways." Rom. 3:16. In pleading with Israel he says, "Thou shalt remember thy ways and be ashamed." Eze. 16:61. The psalmist asks, "Wherewithal shall a young man cleanse his way?" and the answer is given, "By taking heed thereto according to thy word." Ps. 119:9. His own experience is given in verse 104, "Through thy precepts I get understanding; therefore I hate every false way." The law of God is a detector of false ways, therefore we should test all our ways by it. If they are not in harmony with this rule, let us not extenuate nor follow them, but "ask for the old paths, where is the *good way*, and walk therein." Jer. 6:18.

"The Commentary. Second Epistle of Peter. 2 Peter 1:4-7" *The Signs of the Times* 14, 40.

E. J. Waggoner

(Lesson 2. Sabbath, Nov. 3.)

1. What is done for us through the great promises of God?

"Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:4.

2. Because of this, what are we to do?

"And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." Verses 5-7.

3. What is the foundation of all graces? Verse 5.

4. What is the first thing that faith accomplishes for us?

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1.

5. Being justified by faith, what do we become?

"For ye are all the children of God by faith in Christ Jesus." Gal. 3:26.

6. Having become children of God, may we settle down in self-satisfaction?

"Be ye therefore followers of God, as dear children." Eph. 5:1.

7. What must we do?

"And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor." Verse 2.

8. Whose example are we to follow? Verse 2; 1 John 2:6; 1 Peter 2:21.

9. Could we without faith do the things

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that God requires? Heb. 11:6; Rom. 14:23, last part.

10. Having been justified, how alone can we remain in that state?

"Behold, his soul which is lifted up is not upright in him; but the just shall live by his faith." Hab. 2:4.

11. What does true faith always do?

"But face which worketh by love." Gal. 5:6, last clause.

12. How alone can faith be shown to be perfect?

"Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was made perfect?" James 2:21, 22.

13. What is said of a faith from which no works proceed?

"Even so faith, if it hath not works, is dead, being alone." "For as the body without the spirit is dead, so faith without works is dead also." Verses 17, 26.

14. What is to be added to faith?

15. And what to virtue?

16. What knowledge must be added?

"For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. Col. 1:9, 10.

13. What is the nature of this knowledge?

"But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." James 3:17.

18. What will be the result if we do not obtain this knowledge?

"My people are destroyed for lack of knowledge." Hosea 4:6, first clause.

19. What must be added to knowledge?

20. In what respect must we be temperate?

"And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we and incorruptible." 1 Cor. 9:25.

21. What is the meaning of temperance?—*Mastery of self; self-control*. See 1 Cor. 9:27.

22. Does religion have anything to do with one's eating and drinking?

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

23. If a man eats and drinks simply for the gratification of his appetite, what does he worship?

"For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things." Phil. 3:18, 19.

24. What great commandment does he break? Ex. 20:2; Matt. 22:37, 38.

25. How are we to glorify God?

"For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:20.

26. What will be the fate of those who give themselves up to indulgences in appetite?

"And take heed to yourselves, lest that any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:34. See also Phil. 5:18, 19.

NOTES

"And beside this giving all diligence, add to your faith," etc. A literal rendering of the words translated "and besides this," would be, "and for this cause," which is equivalent to "wherefore." The reference may be to the divine power that hath given us all things that pertain unto life and godliness, or to the exceeding great and precious promises, or to the divine nature of which we are made partakers. Because of this power, because we are sons of God, we should use all diligence to add the Christian graces.

The idea of the apostle is not that any one grace cannot be obtained until the one preceding it has been perfected, as, for instance, that we cannot have any godliness until we are perfect in faith, virtue, knowledge, temperance, and patience; for all these things are a part of godliness. But he means that we should possess them all, and daily add to each. It may, however, be observed that there seems to be a definite relation in point of order, especially between temperance and patience, for it is utterly impossible for an intemperate man to be patient man. Indeed, temperance is, in a sense, patience, for temperance is self-control, and patience is the controlling of one's self under trying circumstances. All the graces are, in fact, interwoven, but faith is the foundation of all. It must precede every other good thing.

On the word "virtue" Dr. Barnes says:-

"The word here rendered *virtue* is the same which we used in verse 3. . . . All the things which the apostle specifies, unless *knowledge* be an exception, are *virtues* in the sense in which that word is commonly used, and it can hardly be supposed that the apostle here meant to use a general term which would include all the others. The probability is, therefore, that by the word here he has reference to the common meaning of the Greek word, as referring to manliness, courage, vigor, energy; and the sense is that he wished them to evince whatever firmness or courage might be necessary in maintaining the principles of their religion, and in enduring the trials to which their faith might be subjected. True virtue is not a tame and passive thing. It requires great energy and boldness, for its very essence is firmness, manliness, and independence."

By a comparison of Phil. 3:19 and Ex. 20:3 we learn that intemperance is a violation of the first commandment. But one who violates the first commandment is an idolater. Therefore it is utterly impossible that an intemperate man should be a Christian. A man who is given to surfeiting, has his mind so beclouded that he cannot appreciate divine things, or if he dimly realizes them, he is unable to give them his full attention, and so the great day of God comes and finds him unprepared.

"Back Page" *The Signs of the Times* 14, 40.

E. J. Waggoner

The report of the Eighteenth Annual Session of the California Tract and Missionary Society will appear next week. We have already received it from the State Secretary, but could not find room for it in this paper.

Though the first edition of "The Fathers of the Catholic Church" has been printed less than a month, paper has been ordered for another edition, which is to be printed soon. The publishers do not mean that the sale of this valuable book shall be hindered by a failure on their part to supply all orders promptly.

Under the Scott Exclusion Bill a Chinaman who leaves the territory of the United States, even in traveling from one city to another, as, for instance, from Chicago to Buffalo through Canada, is forbidden to re-enter the United States. Even Chinese sailors leaving an American port on an American vessel are not permitted to return; and a Chinaman taking passage from an American port in Alaska is not allowed to land in Washington Territory.

The Unitarian *Christian Register* says of Sunday:

"The church and the home are institutions which have a lien on Sunday, not because man was made for the Sabbath, but because the Sabbath was made for man."

Certainly, everybody has a lien on Sunday, especially those who keep the Sabbath; for having observed the seventh day "according to the commandment," they have a God-given right to labor on Sunday. With that understanding we quite agree with the *Register*.

The outlook for the coming winter is anything but cheering to the multitudes of poor people, especially in Europe. England and the Continent will, it is said, need 70,000,000 to 100,000,000 bushels more wheat than the harvest of the world is

likely to afford, and much suffering must result to hundreds of thousands who at best are never far from the verge of starvation. Already the price of wheat, and consequently of bread, has advanced, both in this country and in Europe, and to the very poor, that means an increase of suffering.

William II., the young German emperor, has made his contemplated visit to Rome and has been honored by both the King and the Pope. Contrary to the program announced some time since, William first paid his respects to King Humbert, and later to Pope Leo. It is now asserted that "the desperate and almost undignified attempts of the prelates surrounding the Pope to extort a pledge that the visit of the youthful Kaiser was not to be regarded as an acknowledgment on his Majesty's part that Rome was the capital of united Italy, came to nothing, and the Emperor entered the Eternal City uncommitted in the present and uncompromised for the future upon the quarrel of the Vatican with the house of Savoy.

It is stated, however, that Emperor William observed carefully all the hair-splitting etiquette, which the Vatican persists in demanding of those who visit the great infallible after having enjoyed the hospitality of the Quirinal, and that he "bent his knee to the Pope." In the interview between the Pope and Emperor William, the former emphasized the necessity of the restoration of the temporal power, and said that all sovereigns should unite to assure it. The Emperor replied that it would be more to the Pope's advantage to unite with those who represent the principles of order and social conservatism, and thereby better secure the peace of the world.

Alluding to this interview, the *Asseratore Romano*, the Papal organ, says that it has not changed the position of affairs, and that Europe will never enjoy a permanent peace until the temporal power of the Pope shall have been restored.

The *Jewish Times and Observer*, of San Francisco, says that "there is nothing too credulous for a Christian journal afflicted with the mania for converting the Jews," and sneers at the statement published by the New York *Independent*, to the effect that "at least 100,000 Jews have been baptized since the commencement of the present century." The conclusion of Dr. Delman that "there are now about 250,000 Jewish Christians in the world," is branded by the *Observer* as "ludicrous," and both the Doctor and the *Independent* are called upon to prove their statements by facts and figures. "Not until then," says our Jewish neighbor, "will statements of this kind receive credence."

The California Conference of the Methodist Church South in its recent session at San Diego, adopted a resolution declaring that "temperance is a moral and not a political question." This is, we suppose, in answer to the "vote-as-you-pray" war cry of the Prohibition party. We have no idea that the Southern Methodists wish to be understood as opposing restrictive or even prohibitory legislation; or that by "moral" they mean "subject only to the moral law." The idea seems to be that each elector has the right to decide for himself whether he will act with one party or with another, or whether he will vote at all. And in this the Methodist Church South is quite correct.

As reported in the *Alta* of October 1, Rev. W. H. Scudder, of San Francisco, while utterly repudiating the Darwinian theory of the descent of man, says that

"man is ten thousand times better to-day than when first created." How Mr. Scudder reconciles this statement with the inspired record of the creation of man we are at a loss to understand. The Scripture informs us that God "made man upright," and adds, "but they have sought out many inventions." The whole trend of the Bible teaching is that man as created was morally perfect, and might have remained so, but that he sinned and fell into all sorts of abominable practices, and that Christ came into the world to redeem man and restore him to the favor of God, and make it possible for him to regain that which he lost in Eden. But this San Francisco preacher repudiates all that and asserts that man lost nothing in the fall, and that he is now a thousand times better than when God made him. If such sentiment be Christian teaching we would like to know what would be infidelity.

It is now announced that Emperor William will visit Queen Victoria in July next. Possibly the date of the visit is placed so far in the future to give opportunity for Prince Bismarck to explain its object to the Pope.

"A Striking Example of Presumption" *The Signs of the Times* 14, 40.

E. J. Waggoner

A correspondent of the *Christian Union* asks that paper for information upon the subject of baptism, saying that he is not a Greek or Hebrew scholar and is unable to read the original. He asks: "Does the word authorizing the ordinance mean to dip or plunge, and was this the apostolic mode?" To this the *Union* makes this reply:-

"Thayer's 'Greek-English Lexicon of the New Testament'-the latest authority-thus defines it: 'Christian baptism, according to the view of the apostles, is a rite of sacred immersion, commanded by Christ,' etc. So Smith's 'Bible Dictionary,' art. 'Baptism.' Stanley ('Christian Institutions,' p. 22) says: 'The practice of immersion, though peculiarly suitable to the Southern and Eastern countries, for which it was designed, was not found seasonable in the countries of the North and West. By the general sentiment of Christian liberty this remarkable change was effected. . . . Speaking generally, the Christian civilized world has decided against it. It is a striking example of the triumph of common sense and convenience over the bondage of form and custom.'"

"According to the view of the apostles, baptism" "is a rite of sacred immersion commanded by Christ," but by "the general sentiment of Christian liberty" "a remarkable change was effected;" and this "is a striking example of the triumph of common sense and convenience over the bondage of form and custom"! Yes, we should say so, especially was it a striking example of the triumph of "convenience," for disobedience to a plain requirement of the gospel can scarcely be called an exercise of common sense.

The Saviour instituted an ordinance for the whole world,-for it was to be administered wherever the gospel was preached,-but it "was not found reasonable in the countries of the North and West," which "by the general sentiment of Christian liberty" another and wholly dissimilar ordinance was

instituted in its stead! Instead of being "a striking example of the triumph of common sense," is it not rather a striking example of presumption?

"A Pertinent Question" *The Signs of the Times* 14, 40.

E. J. Waggoner

The San Francisco *Call* wants to know why the "Christian scientists" don't go to work for the yellow fever sufferers. It says:-

"The yellow fever continues to rage in the South, and Northern nurses, physicians, and money are hastening to the relief of the sufferers. For a wonder, however, the 'Christian scientists,' 'magnetic healers,' and the whole noble army of 'faith-cure' fanatics have maintained silence. This is hard to understand, as here is the opportunity of a life-time for our credulous friends to demonstrate on a grand scale the efficiency of their teachings. If yellow fever is but a phantom of weak human minds, and its dread affects but the results of disordered fates, then the victims of their own imaginations should be enlightened; and who is as well calculated to do it as the apostles of the doctrine which teaches that mind only is existent?"

The query of the *Call* is pertinent, and reminds us of the story of one of the so-called "Christian scientists" who while walking home with some friends after one of his lectures sprained his ankle very severely, which caused him much pain. An Irishman who had heard a lecture, coming up behind, comprehended the situation, and exclaimed, "Oh niver mine, sir, niver mind; it's all a crature of your imaginashun, sir."

We believe that, when it is to the glory of God, and for the best interest of his children, the prayer of faith will save the sick, and that God shall raise him up; but the vagaries of "Christian scientists," and "faith-cure" fanatics, savor of egotism, superstition, and blasphemy, and bring reproach upon the Christian name.

October 26, 1888

"The Object of Christ's Second Coming" *The Signs of the Times* 14, 41.

E. J. Waggoner

The reader will remember that last week we showed by the most plain and direct Scripture testimony that the second coming of Christ is just as sure as that he was once here upon earth, and that he is now "gone into Heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." It was also shown by the same indubitable testimony that his coming will be literal and visible, that every eye shall see him, "for as the lightning that lighteneth out of one part under heaven and shineth unto the other part under heaven, so shall the Son of man be in his day." These questions having been settled, attention is now invited to the object of his second coming.

The Lord will come again, because 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.

Christ's words imply that if he should not come, his disciples could not be with him. Notice: He said he would come to receive them to himself, *that* (in order that) where he was there they might be also. The object of his coming is to take his people to himself. Now it is evident that Christ does not do things that are unnecessary, but it would be unnecessary for him to come for his people, if they could be with him without his coming. Not only so, but it would be the height of folly for him to come for his disciples if they went to be with him when they died, hundreds of years ago. So the fact that Christ will come for his people, is evidence that they cannot be with him until he comes.

Since Christ's followers cannot be with him until he comes, then they all will receive their reward at the same time. To this the apostle bears witness, when, speaking of the faithfulness of past ages, he says: "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. And again the apostle Paul says: "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 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. 4:15-17. "So," that is by the resurrection of the dead and the translation of the living, at the coming of Christ, will the Saviour's promise be fulfilled, to take his people to himself, to be with him.

But the taking of his people to himself involves something else. The earth is the kingdom which God prepared for his people "from the foundation of the world." Compare Matt. 25:34 and Gen. 1:26; Ps. 8:6. To the meek it is promised that they shall inherit the earth. Matt. 5:5. They "shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37:11. But this cannot be done while the wicked remain upon it; for "there is no peace, saith the Lord, unto the wicked;" they are continually troubling, not only themselves, but others (Job 3:17; 2 Tim. 3:12, 13); and "are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." Isa. 57:20. Therefore before the righteous can delight themselves in "the abundance of peace," the wicked must be removed from the earth. And so when, in prophetic vision, John saw the kingdoms of this world become the kingdoms of our Lord and of his Christ, he heard the elders around the throne in Heaven say: "We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy

name, small and great; and shouldst destroy them which destroy the earth." Rev. 11:17, 18, margin. Christ himself said that when he should come, it would be to "reward every man according to his works." Matt. 16:27. So, then, his coming means the salvation of the righteous, and the destruction of the wicked.

A few words as to the manner in which the final redemption of the righteous will be effected, may be in place. The apostle Paul tells us that it will be by the resurrection of the dead, and the translation of the living. To the Corinthian church he wrote:-

"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. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15:51-54.

Thus the righteous enter into their eternal reward; but not immediately do they dwell on the earth. The earth must still be fitted for their dwelling-place, by the destruction of those who have corrupted it. When Christ appears in the clouds of heaven, in power and great glory, the righteous, because they are righteous, are strengthened to behold his glory; but the wicked cannot endure it. Says Isaiah: "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. And the apostle Paul, speaking of "the man of sin,"-"that Wicked,"-says that he is the one "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2:8.

This, however, is not the final destruction of the wicked, and the cleansing of the earth, for the millions who have died in sin lie all this time in their graves, unconscious of the wonderful events that are taking place on the earth. Not at that time do they receive the recompense for their evil deeds. Neither do the wicked who are alive at the time of Christ's appearing, and who are slain by the brightness of his coming, receive their punishment at that time. They simply drop dead, unable to endure the dazzling glory of Christ's presence. "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. 25:33.

The condition of the earth at that time is thus described by the prophets:-

"Destruction upon destruction is cried; for the whole land is spoiled; suddenly are my tents spoiled, and my curtains in a moment. . . . For my people is foolish, they have not known me; they are sottish children, and they have none understanding; they are wise to do evil, but to do good they have no knowledge. I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. (Compare Gen. 1:2) I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the

Lord, and by his fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." Jer. 4:20-27.

"Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare; for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited." Isa. 24:17-22.

The earth will then be in its original chaotic state; in the condition described as "the deep," "the abyss," or the "bottomless pit." Upon the dark, dreary, desolate place, Satan will be held for a thousand years. Says the prophet: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season." Rev. 20:1-3. Unable to practice any of his hellish deceptions upon men, because there are no living men upon the earth, he is most effectually bound. No human convict in solitary confinement in the dark cell was ever more surely deprived of liberty.

During that thousand years the righteous will be in Heaven, engaged with Christ, in passing judgment upon fallen angels and wicked men. See Rev. 20:4; 1 Cor. 6:1-3. This period of a thousand years comprises the "many days," at the end of which the wicked are to "be visited." At the end of that time Satan shall be loosed from his prison, because the wicked will then be raised (Rev. 20:5), and he will have opportunity to practice for a little season the deceptive arts which are his very life. The holy city, the New Jerusalem, will have descended from God out of Heaven, and Satan will gather the hosts of the wicked around it, making them believe that they can capture it for their own. Rev. 20:5, 9. And then fire shall come down from God out of Heaven, and shall devour Satan and all his hosts. That fire shall burn as an oven, and the proud and all that do wickedly shall be stubble and the fire shall burn them up, and shall leave neither root nor branch. Mal. 4:1.

The same fire that causes "the perdition of ungodly men," will also melt the earth, and purify it from the curse, so that from it shall come forth a renewed earth, fitted for the abode of righteousness. 2 Peter 3:7, 9, 12, 13. The righteous, safe in the city of God, and thus enabled to "dwell with everlasting burnings" (Isa. 33:14, 15), shall "meditate terror" which shall not come nigh them; for only with their eyes shall they behold and see the reward of the wicked. Then when the wicked shall have been consumed "like stubble fully dry," and the fires cease for

lack of fuel upon which to feed, the righteous shall go forth to inherit the land forever "they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations" yes, "they shall build the waste cities and inhabit

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them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them;" and then they "shall delight themselves in the abundance of peace." "Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." Isa. 32:16-18. "For the Lord shall comfort Zion; he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein; thanksgiving, and the voice of melody." "This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." W.

"Vagaries of the Fathers" *The Signs of the Times* 14, 41.

E. J. Waggoner

We have shown in articles in these columns during the past two weeks that the so-called Church Fathers were the abettors of every heresy which has ever cursed the Christian church; and that they were utterly unreliable even as to matters of fact. We now propose to give quotations from Dr. Killen, showing that the writings of the Fathers abound also in the most absurd vagaries. On this subject he says:-

"Nothing can be more unsatisfactory, or rather childish, than the explanations of Holy Writ sometimes given by these ancient expositors. According to Tertullian, the two sparrows mentioned in the New Testament signify the soul and the body; and Clemens Alexandrinus gravely pleads for marriage from the promise-'Where two or three are gathered together in my name, there am I in the midst of them.' Cyprian produces as an argument in support of the doctrine of the Trinity, that the Jews observed 'the third, sixth, and ninth hours' as their 'fixed and lawful seasons for prayer.' Origen represents the heavenly bodies as literally engaged in acts of devotion. If these authorities are to be credited, the Gihon, one of the rivers of Paradise, was no other than the Nile.

"Very few of the Fathers of this period were acquainted with Hebrew, so that, as a class, they were miserably qualified for the interpretation of the Scriptures. Even Origen himself must have had a very imperfect knowledge of the language of the Old Testament. In consequence of their literary deficiencies, the Fathers of the second and third centuries occasionally commit the most ridiculous blunders. Thus, Irenaeus tells us that the name *Jesus* in Hebrew consists of two letters and a *half*, and describes it as signifying 'that Lord who contains Heaven and earth!' This Father asserts also that the Hebrew word *adonai*, or the Lord, denotes 'utterable and wonderful.' Clemens Alexandrinus is not more successful as an interpreter of the sacred tongue of the chosen people; for he asserts that Jacob was called *Israel* 'because he had seen the Lord God,' and he avers that

Abraham means 'the elect father of a sound!'"-*Ancient Church, period 2, sec. 2, chap. 1, paragraphs 31, 32.*

Upon this the same writer makes the following most just comments, which make a fitting close to this collection of statements concerning the Fathers:-

"It would seem as if the great Head of the church permitted these early writers to commit the grossest mistakes, and to propound the most foolish theories, for the express purpose of teaching us that we are not implicitly to follow their guidance. It might have been thought that authors, who flourished on the borders of apostolic times, knew more of the mind of the Spirit than others who appeared in succeeding ages; but the truths of Scripture, like the phenomena of the visible creation, are equally intelligible to all generations. If we possess spiritual discernment, the trees and the flowers will display the wisdom and the goodness of God as distinctly to us as they did to our first parents; and, if we have the 'unction from the Holy One,' we may enter into the meaning of the Scriptures as fully as did Justin Martyr or Irenaeus [and to a far greater degree, for their minds were blinded and fettered by their false philosophy]. To assist us in the interpretation of the New Testament, we have at command a critical apparatus of which they were unable to avail themselves. Jehovah is jealous of the honor of his word, and he has inscribed in letters of light, over the labors of the most ancient interpreters-'Cease ye from man.' The 'opening of the Scriptures,' so as to exhibit their beauty, their consistency, their purity, their wisdom, and their power, is the clearest proof that the commentator is possessed of 'the key of knowledge.' When tried by this test, Thomas Scott of Matthew Henry is better entitled to confidence than either Origen or Gregory Thaumaturgus. The Bible is its own safest expositor. 'The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple.'"-*Ancient Church, sec. 2, chap. 1, last paragraph.*

These quotations refer to the Fathers in general, perhaps more strictly speaking to the Ante-Nicene Fathers, but that there is very little difference between them and the so-called "Apostolic Fathers" will appear from the following extracts. The "Encyclopedia Britannica" says:-

"The Apostolic Fathers is a name given to certain writers in the earliest period of Christianity, who were believed to have been the disciples of the apostles and to have had intercourse with them. Those generally included under the title are Clemens Romanus, Ignatius, Polycarp, Barnabas, and Hermas. Sometimes the name is extended to Papias of Hierapolis, and the writer of the epistle to Diognetus. A critical examination of the writings attributed to these men, and a critical sifting of the traditions which we have in relation to their history, bring out the circumstance that the name is unsuitable. Clemens Romanus, Barnabas, and Hermas were supposed to be persons mentioned in the New Testament; but criticism proves conclusively that this is a mistake in regard to Clemens. Polycarp, in all probability, and according to the best testimony, had intercourse with apostles, but it was in his early youth; and his letter belongs to a period considerably later than that of the apostles. The epistles of Ignatius, as well as the personal history of that martyr, are involved in great obscurity, and critics differ widely in regard to both."

In his "Introductory Notice" to the "Apostolic Fathers," Bishop Coxe says of them:-

"Disappointment may be the first emotion of the student who comes down from the mount where he has dwelt in the tabernacles of evangelists and apostles; for these disciples are confessedly inferior to the masters; they speak with the voices of infirm and fallible men, and not like the New Testament writers, with the fiery tongues of the Holy Ghost."

"Their very mistakes enable us to attach a higher value to the superiority of inspired writers. They were not wiser than the naturalists of their day who taught them the history of the Phoenix and other fables; but nothing of this sort is found in Scripture. The Fathers are inferior in kind as well as degree."

Neander speaks of the writings attributed to the so-called Apostolic Fathers, as follows:-

"The next ecclesiastical writers who come after the apostles, are the so-called Apostolic Fathers (*Patres Apostolic*), who come from the apostolic age, and must have been the disciples of the apostles. The remarkable difference between the writings of the apostles and those of the Apostolic Fathers, who are yet so close upon the former in point of time, is a remarkable phenomenon of its kind. While in other cases such a transition is usually quite gradual, in this case we find a sudden one. Here there is no gradual transition, but a sudden spring; a remark which is calculated to lead us to a recognition of the peculiar activity of the divine Spirit in the souls of the apostles."-*Rose's Neander, p. 407.*

Again he says-

"The writings of the so-called Apostolic Fathers are, alas! come down to us, for the most part, in a very uncertain condition; partly, because in early times writings were counterfeited under the name of those venerable men of the church, in order to propagate certain opinions or principles; partly, because those writings which they had really published were adulterated, and especially so to serve a Judae-hierarchical party, which would fain crush the free evangelical spirit."-*ib.*

It will be seen that Neander supposes that the writings are partly, at least, the genuine productions of the men whose names they bear; but he acknowledges that, even if genuine, they have been counterfeited and adulterated till there is no confidence to be placed in them, either as to matters of doctrine or matters of fact. To show that Neander's conclusions are justified by the facts we propose at another time to examine in detail some of the writings to which reference has been made. W.

"Baptized for the Dead" *The Signs of the Times* 14, 41.

E. J. Waggoner

Will you please explain 1 Cor. 15:29? What does the apostle mean by the expression, "baptized for the dead"?

The text which we are asked to explain reads thus: "Else what shall they do which are baptized for the dead if the dead rise not at all? why are they then baptized for the dead?" And to understand it the reader must keep in mind the

general argument, especially the proposition laid down in verses 12-14. In this chapter the apostle is meeting the objection of some professed Christians who claimed that there will be no resurrection of the dead. He first proves (what they no doubt believed) that Christ had risen from the dead. Then he says: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen." Verses 12, 13. The resurrection of Christ being an established fact, this is an overwhelming argument; for it is manifestly absurd to admit that one person has been raised from the dead, and at the same time to deny that there is a resurrection.

The apostle then shows the condition of the dead, provided there is no resurrection, and reiterates the statement that there will be one. Then in verse 29 he returns to the original question, proving the resurrection from their own faith and practice. Being baptized for the dead has reference to the death and resurrection of Christ, of which baptism is an emblem. See Rom. 6:3, 4. By being buried in the water we show our faith in the death and burial of Christ, and by coming out of the water, our faith in his resurrection as the pledge of ours. Now comes in his question: "If the dead rise not at all, why are they then baptized for the dead?" Or, in other words, uniting the two parts of the argument: "If the dead rise not, then Christ is not risen; and if Christ be not risen, what is the use of being baptized in memory of his death and resurrection? since in that case our faith is vain."

Following is the closing portion of Dr. Clarke's comment on this text:-

"But as they receive baptism as an emblem of *death* in voluntarily going under the water, so they receive it as an emblem of the *resurrection* unto eternal life, in coming up out of the water; thus they are baptized for the dead, in perfect faith of the resurrection. The three following verses seem to confirm this sense."

"The Commentary. Second Epistle of Peter. 2 Peter 1:6, 7" *The Signs of the Times* 14, 41.

E. J. Waggoner

(Lesson 3. Sabbath, Nov. 10.)

1. What grace in Peter's list follows next after temperance?

"And to knowledge, temperance; and to temperance, patience; and to patience, godliness." 2 Peter 1:6.

2. How are we to inherit promises of God?

"And we desire that everyone of you to show the same diligence to the full assurance of hope unto the end; that ye be not slothful, but followers of them who through faith and patience inherit the promises." Heb. 6:11, 12.

3. How alone can we inherit eternal life?

To them who by patient continuance in well doing seek for glory and honor and immortality, and eternal life." Rom. 2:7.

4. Under what circumstances must we be patient?

"Rejoicing in hopes; patient in tribulation; continuing instant in prayer." Rom. 12:12.

5. What alone can produce patience?

"And not only so, but we glory in tribulation also; knowing that tribulation worketh patience." Rom. 5:3.

6. If we are to glory in tribulation, and rejoice in the midst of trials, what time shall we take for doubting, fears, and discouragement?

"Rejoice evermore." 1 Thess. 5:16.

"Rejoice in the Lord alway; and again I say, Rejoice." Phil. 4:4.

7. If we have the grace of patience in perfection, what shall we lack that is necessary to perfect character?

"But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1:4.

8. When trial shall have perfected patience in us, what will await us?

"Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." Verse 12.

9. What does Peter mention next after patience?

10. What is declared to be "great gain"?

But godliness with contentment is great gain." 1 Tim. 6:6.

11. What follows godliness?

12. What commandment have we received that shows the fitness of saying that brotherly kindness must be added to godliness?

"And this commandment have we from him, That he who loveth God loves his brother also." 1 John 4:21.

13. How alone may we know how we ought to love one another?

"Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another." 1 John 4:7-11.

14. What is the evidence that one has been converted?

We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." 1 John 3:14.

15. Is the measure of love that the new convert feels for the brethren sufficient for all time?

"And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you." "But as touching brotherly love ye need not that I write unto you; for ye yourselves are taught of God to love one another. And indeed ye do it toward all the brethren which are in all Macedonia; but we beseech you, brethren, that ye increase more and more." 1 Thess. 3:12; 4:9, 10.

16. How should we love one another?

"This is my commandment, That ye love one another; as I have loved you, that ye also love one another." John 15:12; 13:34.

17. What is the greatest measure of love that a man can possess?

"Greater love hath no man than this, that a man lay down his life for his friends." John 15:13.

18. Ought we to love the brethren to that extent?

"Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren." 1 John 3:16.

19. What state of mind will render this less difficult than it would naturally be?

"Let nothing be done through strife or vainglory; but in loneliness of mind let each esteem other better than themselves." Phil. 2:3.

20. Repeat the apostle Paul's specific description of perfect brotherly kindness?

"Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:31, 32.

NOTES

"Tribulation worketh patience." Nothing but tribulation can develop patience. When everything goes smoothly there is no call for patience, and the person who has none can get along very well. And when there is no demand for patience, it is certain that none can be developed. Some people say that it is not true that tribulation works patience; they say that trials and difficulties make them impatient. But that is an error. It is impossible that trials should plant impatience in the heart. All they do in the case of one who manifests ill-temper, is to bring to light the fact that he is destitute of patience, and to develop impatience into greater magnitude. But then why does his patience increase rather than diminish with the continuance of trials? Simply because he has not the foundation upon which to build patience. Without a groundwork of faith, it is impossible that tribulations should work patience. And the Bible does not say that they will do so under any other circumstances. See Rom. 5:1-5. But the one who has firm faith will believe, and believing will realize that "all things work together for good to them that love God," and so he will gladly endure trials.

"And we ought to lay down our lives for the brethren." This is literally true, not of a few persons merely, but of all who are followers of Christ, and not simply in times of persecution, but all the time. This does not mean that we shall all or any of those be called to go to the stake, the block, or the gallows for the brethren; it means that our lives should be considered as not belonging to us, but to the Lord, and that therefore they should be used in this service. Christ is the great Example. He "went about doing good." When he was weary with toil, and faint with hunger, he found rest and refreshment in laboring to lift up the fallen. He "pleased not himself." He sought only the welfare and pleasure of others. It is such service as this that calls for self-denial of the same class as that which would lead one actually to lay down his life for another. Without such a self-

sacrificing spirit as the ruling principle of one's life, one would not actually lay down his life for another, and if it were required; or if he should do so, the sacrifice would not be acceptable to God. See 1 Cor. 13:3. Daily dying is the order with one who is a true follower of Christ. This does not mean self-denial that is accompanied by a wry face, it means service of which no one is cognizant-necessary labor performed when weary, with the same cheerfulness as when fresh. It is that quiet service which finds its reward in the fact that God knows.

How may we esteem others better than ourselves? Easily enough; simply by looking only at the good qualities of others, and by seeing ourselves just as God sees us. The Holy Spirit, by means of its sword, the word of God, lays bare our own deceitful hearts, and lets us see them just as they appear to God. To be sure, for the sins that we find there we may readily secure pardon; nevertheless having seen what manner of actions our hearts naturally produce, and knowing that but for the grace of God they would never produce any other, we should learn humility. Now our brother *may be* in reality as bad as we, or even worse; but since it is not given us to know the secrets of his heart, the things which we can see in our own hearts-that is, the evil passions which, if not repressed, would result in the wickedest acts-are far worse than what we can see in our brother's actions. And so we can, in lowliness of mind, esteem other is better than ourselves.

Without godliness there can be no brotherly kindness. For (1) we must first be adopted into the family of God before we can have brethren to whom to exercise Christian kindness. And (2) it is from the love of God that we learn to love one another; and we cannot know the love of God except as it becomes a part of our being. Brotherly kindness is simply the natural outflow of the love of God which is shed abroad in our hearts by the Holy Spirit-that Spirit whose presence in us marks us as children of God.

The measure of love which the newly converted man feels, is only a sample of the love which he ought to feel after he has been a long time in the way. Brotherly love which grows less after the beginning of one's Christian experience is not such love as will give an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ. That is not an instance of progress toward Heaven, but of having one's feet set in the right way and then turning around and going back toward the world. The Christian should "abound yet more and more" in faith and love and every grace.

"Back Page" *The Signs of the Times* 14, 41.

E. J. Waggoner

Do not fail to read "The Sentinel Extra," on page 647. Now, if ever, every lover of present truth should be alive and working for the spread of the Third Angel's Message.

A society exists in Chicago, the avowed object of which is "to reform government, morals, and religion." It advocates, as a matter of course, woman

suffrage, and at a recent meeting of its leading spirits stated that it is a political and religious society, believing in the union of Church and State.

"Bible Studies," from the Old and New Testaments, covering the International Sunday-school lessons for 1889, by George F. Pentecost, D.D., has reached our table. It will prove a valuable help in the study of the International lessons. Published by A. S. Barnes & Co., New York and Chicago. Price, fifty cents.

The Anarchists and Socialists of Chicago are preparing for a demonstration on the 11th of November, the anniversary of the execution of their fellows who were hanged for murder committed in connection with the Haymarket Riot. A secular paper truthfully says that "it is poor policy to allow these people to meet and incite great masses of idle men to violence by their artfully prepared pleas to the worst passions. Freedom of speech is a great thing, but freedom does not mean license to advocate the doctrines of the Anarchist."

Orders for the "Great Controversy," "Abiding Sabbath," "Fathers of the Catholic Church," "Prophetic Lights," National Reform Tracts, and the *American Sentinel* are such that we have run three presses day and night on "present truth" alone during the past week. The shipments of denominational books and papers by freight, mail, and express, have averaged over a ton per day for the past ten days, or a car load per week for the past two weeks. The circulation of our three periodicals is growing steadily. We are pleased to state that the SIGNS list of subscribers and clubs is increasing week by week. Made the good work continue.

The article entitled "Sabbath and Sunday," printed on page 644, is worthy of a most careful perusal by all into whose hands it may fall, and we are sorry that every man in this country, whether Christian, Jew, or infidel, cannot have the privilege of reading it.

Sunday legislation in this country threatens to prove disastrous to religious liberty, from the fact that its bearing and tendency are not fully understood by the masses. The popular idea with us as a nation is, that the majority must rule, and that whatever the majority decrees must be right; but when carried to extreme, the ordinarily wholesome doctrine of majority rule becomes exceedingly mischievous; the rule of the people may become as tyrannical as that of an individual. If liberty of conscience be destroyed, it matters little by whom it is stricken down, whether by the voice of a "free" people, or by the "autocrat of all the Russias."

Many people suppose, or at least profess to think, that so long as each individual is permitted to observe any day he chooses it is not an infringement of his religious liberty to require him also to refrain from work, business, or pleasure upon another day. But Sabbath-keeping is an act of worship-an acknowledgment of the authority of God-and the writer of the article before referred to, "Sabbath and Sunday," well says that-

"Every man's conception of God's will is to be of absolute authority with himself, so long as it does not lead him into acts which invade the rights of others; and no man, no majority, nor the whole nation, is to compel any man to do toward God any act whatever which he prefers not to do. No more shall they prevent a man from doing any act toward God which he chooses to do, so long

as his acts are not injurious. The religious conscience of every man, while it keeps to its own proper function, is to be supreme, both in acting and abstaining; and the civil law is not to assume the least authority over it."

The principles of religious liberty could scarcely be more clearly stated, and we trust that all will give Mr. Ganse's article the careful reading that it deserves.

"Pagan Counterfeits in the Christian Church," is the title of a fifty-two-page pamphlet by Chas. A. S. Temple, of Redding, Mass., in which he shows the pagan origin of Christmas, Lent, and the Easter, but strangely omits all mention of the greatest counterfeit of all, namely, the Sunday-sabbath. Mr. Temple's pamphlet is well worth reading, as it contains much valuable information not readily obtained by those who have access to but few books; we can but wonder, however, how he can see so clearly the nature and tendency of the festivals, the history of which he gives, and at the same time fail to discern the fraudulent nature of the monstrous claims which are made in behalf of Sunday, "the wild solar holiday of all pagan times."

The price of the pamphlet is fifteen cents, post-paid, for single copy, or \$8.00 per hundred. It can be obtained from the author.

The *Congregationalist* of September 6 said editorially:-

"While not all of them are Prohibitionists, many of our Roman Catholic fellow-citizens are strong advocates of total abstinence, and we watch the proceedings of their Total Abstinence Unions with great interest; for the success of the cause here in New England, and in fact all over the country, must depend largely upon the attitude taken by this class of our population. According to the *Rockville (Ct.) Journal*, the delegates present at one of these unions lately held there were a company of clean and intelligent young men, and there was a true temperance ring in their speeches, which means a grand success for the organization. As we have said before, all churches and all classes in the community should by all means work in co-operation for the cause of temperance."

We can imagine the grim satisfaction with which the prelates of the Catholic Church read the admissions that everything depends on them. They will soon let the country know how indispensable they are.

A great deal of what is called Bible study nowadays is nothing but speculation, of the vainest sort. An instance of this is given by a correspondent of the *Interior*, who writes thus: "In our Bible-class, while discussing the lesson for September 2, the question was asked, 'Did Moses do right in sending the twelve rulers to spy out the land of promise?' As to this there were diverse views. Some, perhaps the majority, thought he sinned, and a host of Israel with him, in that it showed a lack of faith in God in sending them to spy the land." If these wise students had only read the Bible instead of guessing, they would have appeared too much better advantage. In Num. 13:1-3 we read:-

"And the Lord spake unto Moses, saying, Send thou men, that they may search the land of Canaan, which I give unto the children of Israel; of every tribe of their fathers shall ye send a man, everyone a ruler among them. And Moses by the command of the Lord sent them from the wilderness of Paran."

In the face of this scripture it is rather cool, to say the least, to discuss the question whether or not Moses sinned in sending out the spies, and to gravely

decide that he did. And the Bible class that did this must have read the scripture, or else they would not have known that he sent rulers. But so much of the Bible is now turned into fable by the "leaders of Christian thought" that the majority of people have implied the idea that it never means what it says. To counteract this idea, and to exalt the authority of the simple word of the Lord, is the great mission of the SIGNS OF THE TIMES.

The following item from the Chicago *Intelligence* is of more than passing interest to very many people, and should have wide circulation, since what is done in Illinois is without doubt done in other parts of the country:-

"Prosecuting Attorney Richolson has received a letter from a leading firm of wholesale cheese dealers, calling his attention to the vast amount of adulteration by the cheese manufacturers. The letter states that there are 100 or more cheese manufacturers in this State who are making adulterated cheese, filled with lard, neutral, cotton seed, and other oils. The complaint is made that the market is being flooded with this stuff, which is made in close imitation of the best creamery and dairy products."

People who do not care what they eat, provided it tastes good for the moment, will probably not be affected in the least by this item; but others will conclude to run no risk, and will be better off.

The Sabbath (Sunday) Association of Philadelphia has appointed a committee to ascertain, in whatever manner its members "may deem best, from the candidates of the several political parties for the Legislature, whether or not they will defend the laws protecting the Sabbath that are now upon the statute books."

The "Sabbath" law referred to is a most iniquitous statute enacted in 1794, and under which conscientious Sabbatarians have been repeatedly fined and imprisoned for doing ordinary labor upon the first day of the week after having religiously observed the "seventh day according to the commandment." But this "Sabbath" association is determined that the law shall neither be repealed or modified, hence its anxiety to have the different candidates pledge themselves to defend something which is clearly indefensible from any standpoint other than that of the religious bigot.

Late dispatches from Berlin indicate that the Pope is much dissatisfied with the outcome of the recent visit of Emperor William. There seems to be no doubt that Leo XIII. counted on being able to secure the influence of Germany in favor of the restoration of the temporal power of the Papacy; but for the time being at least he has failed. "The Vatican does not, however," so the dispatch runs, "rest submissive or inactive. Cardinal Rampolo, besides instructing the bishops to renew the agitation for sympathy with the Pope, has proposed a statement explaining that Leo only consented to receive the Emperor after receiving a formal declaration that the visit did not imply any recognition of the incorporation of Rome with Italy."

In view of these facts nobody need be surprised to hear at an early day of some pet scheme of the Iron Chancellor's suffering defeat at the hands of the Catholic members of the Reichstag who have more than once joined hands with

the Socialists for the discomfiture of the Government and the ultimate accomplishment of their own ends.

November 2, 1888

"Editorial Correspondence" *The Signs of the Times* 14, 42.

E. J. Waggoner

After a pleasant journey of nearly six days, we arrived in Battle Creek, Mich., Tuesday night, October 2, and found a most comfortable home at the Sanitarium. Too much cannot well be said in praise of this excellent institution for the care of the sick. Every appliance necessary for the treatment of disease and the comfort of patients is found there, and best of all is a corps of well-drilled, faithful, and obliging nurses and attendants. The Sanitarium is meeting with abundant success, for the reason that it has deserved it.

The college located there is also having a prosperous year. The teachers are all of good courage, and the students seem to engage in their work with hearty enthusiasm. Best of all, there is a good spiritual interest. A Sabbath-school and prayer and social meeting are held solely for the students, and the interest seems to be good. We sincerely wish the laborers in the Sanitarium and college Godspeed in the good work which they are doing.

The few days that we had to spare passed too quickly, and on the night of the 8th we left with a party of Michigan delegates, for the General Conference at Minneapolis, where we arrived on the morning of the 10th.

Although but few arrived before the 10th, the institute which had been appointed to precede the Conference was organized that day, according to appointment. The work of the institute was appointed as follows: Devotional meeting, at 7:45 A.M.; consideration of how to advance the work of the message, at 9 A.M.; Bible study, at 10:30 A.M.; and 2:30 P.M.; instruction in regard to the church and church officers, at 4 P.M.; and foreign missionary work, at 7:30 P.M. Each department of the work was placed in charge of a special committee, and the program was quite closely followed, with decidedly interesting results.

The principal subjects of Bible study were the ten kingdoms into which, according to the prophecy, the Roman Empire was divided, the establishment of the Papacy, and of its counterpart, the proposed National Reform Government; and the law and the gospel in their various relations, coming under the general head of justification by faith. These subjects have aroused a deep interest in the minds of all present; and thus far during the Conference one hour a day has been devoted to a continuance of their study.

The first meeting of the Conference was held October 17, at 9 A. M. Owing to the sickness and necessary absence of the president, Elder Geo. I Butler, Elder S. N. Haskell was elected president *pro tem*. The various fields are represented in Conference as follows:-

BRITISH MISSION-S. N. Haskell.

CALIFORNIA-W. C. White, S. N. Haskell, A. T. Jones, C. H. Jones, E. J. Waggoner.

CENTRAL AMERICA-T. H. Gibbs.
CENTRAL EUROPE-L. R. Conradi.
COLORADO-E. H. Gates, C. P. Haskell.
DAKOTA-W. B. White, N. P. Nelson, Valentine Leer.
DENMARK-J. G. Matteson.
ILLINOIS-G. B. Starr, A. O. Tait.
INDIANA-Wm. Covert, Victor Thompson, B. F. Purdham, R. B. Craig.
IOWA-J. H. Morrison, C. A. Washburn, H. R. Johnson, W. H. Wakeham, W. R. Smith, H. Nicola.
KANSAS-C. A. Hall, L. J. Rousseau, C. McReynolds, J. W. Bagby, S. S. Shrock.
KENTUCKY-C. W. Flaiz.
MAINE-J. B. Goodrich.
MICHIGAN-I. D. Van Horn, J. Fargo, H. W. Miller, G. G. Rupert, Harmon Lindsay, M. B. Miller, C. Eldridge, J. N. Brant, H. S. Lay, Wm Ostrander. F. D. Starr.
MINNESOTA-A. D. Olsen, L. Johnson, H. Grant, C. C. Lewis, Allen Moon, F. L. Mead.
MISSOURI-D. T. Jones, J. W. Watt, J. B. Beckner.
NEBRASKA-J. P. Gardner, W. C. Boynton, W. M. Hyatt.
NEW ENGLAND-A. T. Robinson, E. E. Miles.
NEW YORK-M. H. Brown, M. C. Wilcox.
NORTH PACIFIC-T. H. Starbuck.
NORWAY-J. G. Matteson.
OHIO-R. A. Underwood, H. M. Mitchell, J. E. Swift.
PENNSYLVANIA-J. W. Raymond, L. C. Chadwick.
SOUTH AMERICA-G. G. Rupert.
SWEDEN-J. G. Matteson.
TENNESSEE-J. M. Rees.
TEXAS-T. T. Stevenson.
UPPER COLUMBIA-H. W. Decker.
VERMONT-T. H. Purdon.
VIRGINIA-R. D. Hattell.
WEST VIRGINIA-W. J. Stone.
WISCONSIN-A. J. Breed, W. W. Sharp, W. S. Hyatt, B. M. Shull, P. H. Cady.

The following were counted among the delegates by virtue of their having been in the employ of the General Conference during the whole or part of the year:-

S. H. Lane, O C. Godsmark, D. T. Bourdeau, E. W. Farnsworth, D. E. Lindsey, F. E. Belden, A. R. Henry, R. M. Kilgore, J. F. Hanson, C. W. Olds, Uriah Smith.

Committees were appointed as follows:-

On Nominations-J. B. Goodrich, J. Fargo, Dan T. Jones.

On Resolutions-R. A. Underwood, A. T. Robinson, L. R. Conradi, E. J. Waggoner, E. H. Gates.

On Licenses and Credentials-R. M. Kilgore, I. D. Van Horn, H. Nicola.

On Distribution of Labor-E. W. Farnsworth, A. J. Breed, Lewish Johnston, G. G. Rupert, C. H. Jones, together with the General Conference Committee.

On Auditing-A. R. Henry, C. Eldridge, J. W. Raymond J. Fargo, H. W. Miller, A. T. Robinson.

On Finance-C. H. Jones, Harmon Lindsay, A. R. Henry, C. Eldridge, A. T. Jones, and the presidents of the various State Conferences.

As yet none of the committees have reported, and the time of the Conference has been devoted to reports from the mission fields.

Two new Conferences, Arkansas and Australia, were admitted into the General Conference, the former having ten churches, and the latter six.

One meeting of the International Sabbath-school Association has been held, and committees were appointed as follows:-

On Nominations-R. M. Kilgore, A. T. Robinson, A. J. Breed.

On Resolutions-E. J. Waggoner, C. C. Lewis, M. C. Wilcox, M. B. Miller, W. W. Sharp.

On Auditing-F. E. Belden, M. H. Brown, A. D. Olsen.

The committees are all at work, and by the next report much business will doubtless have been accomplished.

Much praise is due the members of the Minneapolis church, and especially those connected with the mission, for the abundant hospitality which they have provided for the delegates and visitors. Everybody has been made comfortable, and the efforts of the Minneapolis brethren and sisters are highly appreciated. W.

Minneapolis, Minn., October 22, 1888.

"The 'Epistle of Barnabas'" *The Signs of the Times* 14, 42.

E. J. Waggoner

In accordance with the promise made last week, we will now enter upon a brief examination of the writings of the so-called "Christian Fathers." Prominent among these writings is what is known as "The Epistle of Barnabas," which purports to have been written by the companion of the apostle Paul. Of this epistle "McClintock and Strong's encyclopedia," article "Barnabas, Epistle of," says:-

"An epistle has come down to us bearing the name of Barnabas, but clearly not written by him. . . . The writer evidently was unacquainted with the Hebrew Scriptures, and has committed the blunder of supposing that Abraham was familiar with the Greek alphabet some centuries before it existed."

The "Encyclopedia Britannica" says: "The internal evidence is conclusive against its genuineness."

Mosheim says:-

"The epistle that has come down to us with the name of Barnabas affixed to it, and which consists of two parts, the one comprising proofs of the divinity of the Christian religion derived from the books of the Old Testament, the other, a collection of moral precepts, is unquestionably a composition of great antiquity, but we are left in uncertainty as to its author. For as to what is suggested by some, of its having been written by that Barnabas who was the friend and

companion of St. Paul, the futility of such a notion is easily to be made apparent from the letter itself; several of the opinions and interpretations of Scripture which it contains, having in them so little of either truth, dignity, or force as to render it impossible that they could ever have proceeded from the pen of a man divinely instructed."-*Eccl. Com. Cent. 1, sec. 53.*

Neander says: "It is impossible that we should acknowledge this epistle to belong to that Barnabas, who was worthy to be the companion of the apostolic labors of St. Paul, and had received his name from the power of his animated discourses in the churches."

In his "Ecclesiastical History," Mosheim again says: "The epistle of Barnabas as it is called, was, in my judgment, the production of some Jewish Christian who lived in this century [the first] or the next, who had no bad intuition, but possessed little genius and was infected with the fatulous opinions of the Jews. He was clearly a different person from Barnabas, the companion of St. Paul."-*Book 1, cent. 1, part 2, chap. 2, sec. 21.*

Yet so little is really known of the one who really wrote this epistle that while these writers suppose him to have been a Jew, and of the first century, the "Schaff-Herzog Encyclopedia" says: "The opinion to-day is, that Barnabas was not the author. The epistle was probably written in Alexandria, at the beginning of the second century, and by a Gentile Christian."

Dr. Schaff, in his "History of the Christian Church" (section 121), says: "The writings which have come down to us under the names of Barnabas and Hermas are of uncertain origin."

Kitto's "Encyclopedia of Religious Knowledge" (article "Barnabas") says of the writer of this epistle:-

"He makes unauthorized additions to various parts of the Jewish Cultus; his views of the Old Economy are confused and erroneous; and he adopts a mode of interpretation countenanced by none of the inspired writers, and to the last degree puerile and absurd. The inference is unavoidable, that Barnabas, 'the son of prophecy,' 'the man full of the Holy Spirit and of faith,' was not the author of this epistle."

And in the article on "The Lord's Day," the so-called "Epistle of Barnabas" is spoken of as "probably a forgery of the second century."

Bishop Arthur Cleveland Coxe, in his introductory note to the epistle as published by the Christian Literature Publishing Company, says:-

"The writer of this epistle is supposed to have been an Alexandrian Jew of the times of Trajan and Hadrian. He was a layman; but possibly he bore the name of 'Barnabas,' and so has been confounded with his holy apostolic name-sire."

The original introductory note by the translation of the epistle for the Edinburgh edition, says that "nothing certain is known as to the author of the epistle. The writer's name is Barnabas, but scarcely

any scholars now ascribe it to the illustrious friend and companion of St. Paul."

"In point of style, both as respects thought and expression, a very low place must be assigned it. We know nothing certain of the region in which the author lived, or where the first readers were to be found."

It will now be in place to quote a few passages from the famous document, that our readers may judge for themselves of its character. And first we shall quote the "valuable testimonies" "in favor of the observance" of Sunday. All that is said on this subject is contained in chapter 15 of the epistle, which we quote entire:-

"Further, also, it is written concerning the Sabbath in the Decalogue which (the Lord) spoke, face to face, to Moses on Mount Sinai, 'And sanctify ye the Sabbath of the Lord with clean hands and a pure heart.' And he says in another place, 'If my sons keep the Sabbath then I will cause my mercy to rest upon them.' The Sabbath is mentioned at the beginning of the creation (thus): 'And God made in six days the works of his hands, and made an end on the seventh day, and rested on it, and sanctified it.' Attend, my children, to the meaning of this expression, 'He finished in six days.' This implieth that the Lord will finish all things in six thousand years, for a day is with him a thousand years. And he himself testified, saying, 'Behold to-day will be as a thousand years.' Therefore, my children, in six days, that is, in six thousand years, all things will be finished. 'And he rested on the seventh day.' This meaneth: when his Son, coming (again), shall destroy the time of the wicked man and judge the ungodly, and change the sun, and the moon, and the stars, then shall he truly rest on the seventh day. Moreover, he says, 'Thou shalt sanctify it with pure hands and a pure heart.' If, therefore, anyone can now sanctify the day which God has sanctified, except he is pure in heart in all things, we are deceived. Behold, therefore: certainly then one properly resting sanctifies it, when we ourselves, having received the promise, wickedness no longer existing, and all things having been made new by the Lord, shall be able to work righteousness. Then we shall be able to sanctify it, having been first sanctified ourselves. Further, he says to them, 'Your new moons and your Sabbaths I cannot endure.' Ye perceive how he speaks: Your present Sabbaths are not acceptable to me, but that is which I have made (namely this), when, giving rest to all things, I shall make a beginning of the eighth day, that is, a beginning of another world. Wherefore, also, we keep the eighth day with joyfulness, the day also on which Jesus rose again from the dead. And when he had manifested himself, he ascended into the heavens."

That is the whole of it; and this is what Doctor Schaff, in immediate connection with that which we have quoted from him, calls "a valuable testimony" "in favor of the observance of the Christian Sabbath." But it is useless to try to analyze it, because it doesn't mean anything. The writer misquotes Scripture, and manufactures it when he doesn't find any to suit his purpose. He also allegorizes the plainest statements of fact, and strings words together in such a way as to defy comprehension by the most acute grammarian. But all of this can be overlooked so long as he mentions the "eighth day," and thus furnishes "valuable testimony" for the observance of Sunday. The friends of the Sunday-sabbath could not make a more perfect exhibit of the scarcity of argument in its behalf, than by saying that the so-called "Epistle of Barnabas" contains "valuable testimonies" in its favor.

This chapter alone sufficiently proves the truth of the statement that the epistle contains "absurd and trifling interpretations of Scripture," but we will give a

few more instances. In the last part of chapter 9 there is some information which the writer of the epistle considered the most valuable of any he had to bestow. We quote:-

"Learn then, my children, concerning all things richly, that Abraham, the first who enjoined circumcision, looking forward in spirit to Jesus, practiced that rite, having received the mysteries of the three letters. For (the Scripture) saith, 'And Abraham circumcised ten, and eight, and three hundred men of his household.' What, then, was the knowledge given to him in this? Learn the eighteen first, and then the three hundred. The ten and the eight are thus denoted-Ten by I, and eight by II. You have (the initials of the name of) Jesus. And because the cross was to express the grace (of our redemption) by the letter T, he says also, 'Three Hundred.' He signifies, therefore, Jesus by two letters, and the cross by one. He knows this, who has put within us the engrafted gift of his doctrine. No one has been admitted by me to a more excellent piece of knowledge than this, but I know that ye are worthy."

This is truly an astonishing and most excellent piece of information! Archdeacon Farrar says of it:-

"It never even occurred to Barnabas or to any who adopted this singular specimen of exposition that there was any absurdity in attributing to a Chaldean Emir an application of mystic processes and numerical values to the letters of an alphabet which had no existence till hundreds of years after he had returned to dust."-*History of Interpretation, p. 168.*

But although the egotistical pseudo-Barnabas considered this the most "excellent piece of knowledge" that he had condescended to share with the common crowd, the chapter immediately following (chapter 10) certainly surpasses it in that sort of wisdom. The chapter is entitled, "Spiritual Significance of the Precepts of Moses Respecting Different Kinds of Food," and a part of it reads as follows:-

"Now, wherefore did Moses say, 'Thou shalt not eat the swine, nor the eagle, nor the hawk, nor the raven, nor any fish which is not possessed of scales'? He embraced three doctrines in his mind (in doing so). Moreover, the Lord saith to them in Deuteronomy. 'And I will establish my ordinances among this people.' Is there then not a command of God that they should not eat (these things)? There is, but Moses spoke with a spiritual reference. For this reason he named the swine, as much as to say, 'Thou shalt not join thyself to men who resemble swine.' For when they live in pleasure, they forget their Lord; but when they come to want, they acknowledge the Lord. And (in like manner) the swine, when it has eaten, does not recognize its master; but when hungry it cries out, and on receiving food is quiet again. . . . Moreover, 'Thou shalt not,' he says, 'eat the hare.' Wherefore? 'Thou shalt not eat the hyena.' He means, 'Thou shalt not be an adulterer, nor a corrupter, nor be like to them that are such.' Wherefore? Because that animal annually changes its sex, and is at one time male, and at another female. Moreover, he has rightly detested the weasel. For he means, 'Thou shalt not be like to those whom we hear of as committing wickedness with the mouth, on account of their uncleanness; nor shalt thou be joined to those

impure women who commit iniquity with the mouth. For this animal conceives by the mouth."

For the sake of brevity we have omitted parts of this chapter, but the omitted portions contain no redeeming features; and the quotations given indicate the real character not only of this chapter but of the entire epistle, which even to-day is quoted as containing "valuable testimony" in behalf of Sunday observance. Certainly the thoughtful reader cannot fail to see that scarcely any stronger indictment could be brought against the Sunday institution than the fact that it draws testimony for its support from such a source. It is true that Sunday advocates say that they do not depend upon this testimony; but we notice that they never fail to quote it. The simple knowledge that the so-called "Epistle of Barnabas" is quoted in behalf of any doctrine or practice, should be sufficient evidence that such doctrine or practice is unworthy of belief. With this we leave the pseudo-Barnabas. W.

"Keep the Sabbath" *The Signs of the Times* 14, 42.

E. J. Waggoner

"Six days shalt thou labour, 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.

"Saturday: The seventh or last day of the week; the day following Friday and preceding Sunday."-*Webster's Unabridged Dictionary*.

"Hallow: To make holy; to set apart for holy or religious use."-*Webster*.

The seventh day is the day commonly called Saturday. The fourth commandment says that "the seventh day is the Sabbath of the Lord thy God;" that God set it apart for holy use. Reader, do you keep the fourth commandment? If not, why not?

"Religion in the Public Schools" *The Signs of the Times* 14, 42.

E. J. Waggoner

The following statement and conclusion by the *Christian at Work* is a very fair and sensible presentation of the matter of religious teaching in the public schools:-

The folly of devolving religious teaching upon the teacher of the public school who is not at all qualified for it, is finding illustration in London, where we are told some of the London School Board teachers bitterly dislike the religious teaching which they are compelled to give, while the instruction given is of the most unsatisfactory character. As for the teachers, they complain that they were not trained in order to give religious instruction, and that if the Board's requirements are carried out, all their private time must be occupied in Bible study. When it is considered that the teachers are compelled to give lessons "from the Pentateuch, with special reference to the lives of Abraham, Isaac, Jacob, Joseph, and Moses,

with the practical teaching of the law of Moses with reference to the 'Poor,' 'Strangers,' 'Fatherless,' 'Widow,' 'Bond-servant,' 'Parents,' and 'Children,' the life of Christ as gathered from St. Matthew, to chapter 14:36 inclusive; St. Mark, to chapters 6:56; St. Luke, to chapter 9:17; St. John, to chapter seven: one, viz., to Third Passover; with lessons from the parables of the Sower, the Mustard Seed, the Wheat and Tares, the Pearl of Great Price, followed by brief accounts of Bethlehem, Nazareth, Sea of Galilee, Bethany, and Jerusalem," it is no wonder that the secular teacher is unhappy and is made to feel severely his own incompetency. The state of affairs in this respect in London has a lesson for this country. For it is certainly true that even the present practice pursued towards the public schools of this State be changed, and religious teaching be introduced, it will be necessary to dislodge a large number of teachers whose efficiency in secular branches has been proved, and substitute those qualified to teach religion.

The fact is those who clamor for religious teaching in the public schools do not want, and would not consent, to any teaching different from what *they* believe. The selfishness of such a position must be apparent to everyone. But it is not alone folly in devolving religious teaching upon those not prepared for it, that is to be considered. It is the wicked selfishness of a certain number, no matter whether few or many, arrogating to themselves the authority to decide that certain ones are qualified to teach religion, and for everybody to receive their teaching.

**"The Commentary. Second Epistle of Peter" *The Signs of the Times*
14, 42.**

E. J. Waggoner

2 PETER 1:7-15.

(Lesson 4, Sabbath, Nov. 17.)

1. Repeat the list of virtues sometimes called "Peter's ladder."

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." 2 Peter 1:5-7.

2. What is the crowning grace?

"And to brotherly kindness, charity." Verse 7, last part.

3. What is charity?

"And above all these things put on charity, which is the bond of perfectness." Col. 3:14.

4. What other very common word is equivalent to charity? See Col. 3:14, and other texts in Revised Version.

5. What is the end or object of the commandment, or law, of God?

"Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." 1 Tim. 1:5.

6. What, indeed, is Bible charity or love?

"By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous." 1 John 5:2, 3.

7. What is the whole duty of man?

"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.

8. Then since the keeping of the commandments is charity, how does charity compare with the other graces?

"And now abideth faith, hope, charity, these three; but the greatest of these is charity." 1 Cor. 13:13.

9. Into how much of our actions should charity enter?

"Let all your things be done with charity." 1 Cor. 16:14.

10. Without charity, what is the most eloquent man like?

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." 1 Cor. 13:1.

11. Will the possession of great faith and deep knowledge of the mysteries of God, make up in any degree for lack of charity?

"And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." Verse 2.

12. Show that charity does not consist simply in making great sacrifices and giving to the poor.

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." Verse 3.

13. Tell what are the characteristics of charity.

"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth." Verses 4-6.

14. If all these graces abound in any person what will be his condition?

"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." 2 Peter 1:8.

15. Name some of the fruits that are equivalent to the above graces.

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Gal. 5:22, 23.

16. What is the condition of one who lacks these things?

"But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." 2 Peter 1:9.

17. Then what should we do?

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." Verse 10.

18. What glorious reward awaits those in whom "these things" abound?

"For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Verse 11.

19. What must be the nature of those who inherit that eternal kingdom?

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:13, 14. "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." Rev. 21:27.

20. Is the fact that we know these things any reason why we should not study them diligently?

"Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth." 2 Peter 1:12.

21. Why was the apostle so zealous in stirring up the minds of the people concerning these great truths?

"Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me." Verses 13, 14.

22. What had the Lord shown him concerning his death?

"Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me." John 21:18, 19.

23. What was Peter's earnest desire that we should do?

"Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance." 2 Peter 1:15.

24. If these things are always in our mind, what prayer may we offer?

"Give ear to my words, O Lord; consider my meditation." Ps. 5:1.

NOTES

Charity, or love, "is the bond of perfectness." This may readily be understood when we remember that "love is the fulfilling of the law," and that the whole law of God, including every duty that can be required of man, is summed up in the two precepts, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and, "Thou shalt love thy neighbor as thyself." The love which is the bond of perfectness is not a mere emotion, but is a living, active principle, manifest in every deed and thought of one's life. Of course it is understood that love is the bond of perfectness only when there is underlying

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faith, for faith works by love, and love is the product of faith.

"Give diligence, to make your calling and election sure." Many are called but few are chosen. How many are called? All. Here is the call: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Isa. 55:1. "Whosoever will, let him take the water of life freely." Rev. 22:17. But not all will heed the call; and of those who listen to it, very few comparatively will gain the

final inheritance, because the great majority will not agonize to enter in. "Many, I say unto you, will seek to enter in, and shall not be able." Luke 13:24. A man may even be one of the elect,-one of the specially loved of God, yet if he does not give diligence to make his election sure, he will certainly fall. The doctrine of "the perseverance of the saints" is an excellent one, if the saints only persevere; but they must not imagine that because they have tasted that the Lord is precious, and have felt the power of the world to come, therefore they are bound to be kept to the end, regardless of their own actions. Only those who patiently continue in well-doing can have eternal life. To each Christian the warning is given, "Hold that fast which thou hast, that no man take thy crown." Rev. 3:11.

**"The Commentary. Caleb's Inheritance" *The Signs of the Times* 14,
42.**

E. J. Waggoner

NOTES ON THE INTERNATIONAL LESSON.

(November 11.-Josh. 14:5-15.)

The time had come for the division of the long-promised, long-sought inheritance of the children of Israel. And "as the Lord commanded Moses, . . . they divided the land." Twelve men had been appointed by the Lord to apportion the possession to the different tribes, and among those appointed for this work was Caleb, of the tribe of Judah, the man of faith, who had brought back a good report of the land forty years before, and who had said in the face of opposition and unbelief: "If the Lord delight in us, then he will bring us into this land." When Israel had rejected his testimony, God had promised that, because of his spirit of courage and confidence, he should live, and inherit the land he had spied out.

An opportunity was now afforded to remind Joshua of what the Lord had spoken concerning him, and yet Caleb did not act independently, as though he thought his former faithfulness was sufficient to entitle his rightful claim to his inheritance. The chief men of the tribe of Judah presented themselves with Caleb before Joshua manifesting their interest in his behalf, and placing Caleb's action above the suspicion of being one of mere selfishness, and due to his position among the twelve who apportioned the land. There is a hint here of the character of Caleb, of his caution, his meekness, and his union with his brethren. There was no boasting of his former action before rebellious Israel, no coloring of the hard circumstances in which he had been placed when his brethren were about to stone him for his adherence to the right; but a simple, unvarnished statement of the facts of the case. And he said to Joshua, "Thou knowest the thing that the Lord said unto Moses the man of God concerning thee and me at Kadesh-barnea." This was simply to recall to Joshua's mind the reason for the request which he was about to make. He then speaks of how he brought back word from the promised land, and had spoken to the people "as it was in his heart." When his brethren had made the "heart of the people melt" by words of discouragement, he had "wholly followed the Lord." He had followed the leading of God's Spirit, and although the people had not appreciated his action, he had

manifested himself before them as a son of God, and the Lord had honored him before his people by promising him an inheritance in the very land the had despaired of entering. Not always is faith so immediately and signally commended as was Caleb's. And yet, while God had blessed him with the assurance of his favor, Caleb's faith was tried by more than forty years of waiting for the fulfillment of the promise.

He now rehearsed the promise that Moses had made to him: "Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the Lord my God." The people of God had come into the promised possession, and the portions were being assigned. Caleb was in the country of his inheritance. He had only to ask, and the right would be granted to him to go up and possess the place whereon his feet had trodden. What thoughts must have stirred him! What gratitude must have welled up in his heart! He had seen the "fearful and the unbelieving," a great host, fall in the wilderness, a prey to death as the result of their lack of faith in the God of Israel. But of himself he declares, "And now, behold, the Lord hath kept me alive, as he said. . . . And now, lo, I am this day fourscore and five years old. As yet I am as strong this day as I was in the day that Moses sent me; as my strength was then, even so is my strength now, for war, both to go out, and to come in." While he had seen that "the way of the transgressor is hard," he had realized that they that wait upon the Lord renew their strength. He had found that in keeping the commandments of the Lord there was "great reward." He who wholly follows the Lord, as did Caleb, will have it to say that the "lines are fallen unto me in pleasant places, yea, I have a goodly heritage."

After this introduction, Caleb was bold to proffer his request, for it was evident that he was simply asking his right as a servant of the Lord. "Now therefore give me this mountain whereof the Lord spake in that day." He then reminded Joshua of what had been said concerning Anakim, the race of giants that the spies had magnified before Israel, and "the cities great and fenced" that had seemed impregnable to the people of God forty years before; but the spirit of Caleb had not changed. He still had confidence in God, and he declared, "If so be the Lord will be with me, then I shall be able to drive them out as the Lord hath said."

Forty years before, Caleb's faith had said, "Let us go up at once, and possess it; for we are well able." And now the Lord had brought him to the test. There are many whose faith seems of the genuine order until some trial is brought upon them, and then faith weakens and fails on the very border of their inheritance. Caleb's faith was not of this character. He was no more dismayed at the giants and the fenced cities when brought into actual contact with them, than when they were prospective enemies and hindrances.

"And Joshua blessed him." He bade him Godspeed. "And Hebron became the inheritance of Caleb." This man of faith is a representative of those who shall enter into the land of Canaan which is a type. Those whose fervent faith impels them to act upon his promises shall enter into the heavenly Canaan, a land flowing with milk and honey, the eternal inheritance of the saints.

"Back Page" *The Signs of the Times* 14, 42.

E. J. Waggoner

Twenty-five young men were arrested the other day in Boston for raffling off a silver watch for the benefit of a sick friend. Referring to the fact, a religious paper published in that city says: "Very good, but let not the vigilance of the authorities stop here! Raffling is just as wicked in a church fair, or a Grand Army entertainment, as anywhere else." And in this the Boston paper says truly.

The *Congregationalist* says that on a recent Sunday several men were at work on the new court-house in Boston, and expresses the hope that there was some adequate reason for it, saying that "certainly the city authorities ought not to take the lead in thus desecrating the Lord's day." We don't just now recall any text of Scripture which says that Sunday is the Lord's day, or that so much as intimate that work should not be done upon the day; in fact, we have for years supposed that there was no such text. If we are in error will the *Congregationalist* please enlighten us.

In the *California Christian Advocate* of October 4 a prominent Methodist minister of this State publishes a vigorous protest against having his name published in the *California Voice* as actively engaged in the political Prohibition, or third party, movement. He says: "Thinking that if one name appeared utterly without authority others might, I asked nine ministers, just as I happened to meet them, *and not one of the nine* had authorized such a use of his name." He adds that those whom he "asked are all but thorough-going temperance men." But only one was willing to have his name paraded in the public prints in the interests of any party.

In commenting upon the proposed union of the Presbyterian and Congregationalist Churches in Japan a Methodist paper asks: "Why not go a little farther and appoint bishops, and so take *us* in?" Whereupon a Congregational paper reports that the Japanese have done that very thing, the only difference being that they use the word in its original and scriptural, and the Methodists in its perverted and ecclesiastical, sense. But the title "bishop" is not the only Bible term that is used not only by Methodists but by almost everybody else in a "perverted and ecclesiastical sense." To adopt the rule of using words only in their "original and scriptural" sense would spoil every man-made creed in Christendom, and restore the Bible to its proper place as the highest and only rule of faith and practice among Christians.

A gentleman in Baltimore, Md., thinks that the story of a Catholic priest going out in a tug to marry a couple who could not legally marry under the laws of this State, which we published in the No. 36 of the current volume of the SIGNS, is a "lie made out of whole cloth." We think not. The full particulars were published by the San Francisco *Chronicle* of August 17, and there is not the slightest reason for doubting that the facts were correctly given. It is not uncommon for the Pope to grant dispensations for incestuous marriages, especially in some parts of Europe, notably Portugal; and did our critic know as much about such matters as he should know, before assuming the role of critic, he would not be so fast to charge us with falsehood.

It was only a few months ago that the Pope granted the Duke of Aosta, ex-king of Spain, a special dispensation to marry his niece, and is openly charged that the great "infallible" did it for a money consideration.

The Pope assumes to do more than God himself could do, namely, make right wrong. Is he not well described by the apostle as "the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God"?

The *Christian at Work* says: "It is rumored that Dr. Bryennois, the learned metropolitan of Nicomedia, has made even a more important discovery than that of the 'Teaching of the Twelve Apostles,' which he found in the Church of the Holy Sepulcher some time ago. But that comparison does not by any means indicate that his new "find" is of any importance, for the so-called "Teaching of the Apostles" has already sunk into the obscurity to which it belongs. It is characteristic of the prelates of every branch of the Catholic Church, that their discoveries are never in the line of Bible truth, but are always something for the purpose of proving that the Bible is not a perfect and sufficient died in matters of faith and practice.

It seems that prohibition doesn't prohibit in Iowa. The new liquor law which went into effect October 1 is so strict that only druggists can keep liquors for sale, and many of them refuse to take out license. The courts have just decided, too, that while liquor can be imported and sold in the State in the original packages, original packages are not bottles put up for the express purpose of evading the law, but barrels and casks from the distillery with the Government stamp upon them. If an old toper wants to buy a whole barrel of whisky in Iowa no man can say him nay; very few men, however, want to do anything of that kind; what they want is to get together in saloons and have "a good time," and if they can't do that the most of them don't care to drink at all.

In a recent number of that paper the editor of the *Congregationalist* tells how, not long since, he dropped into a Christian Endeavor meeting connected with one of the largest churches in Boston, and how, when the Scriptures were read, he saw several of the members, who were twenty years old at least, looking in the New Testament for the book of Micah. And some, he says, who did not make this glaring mistake, turned the leaves of the Old Testament in an uncertain way.

This is not as it should be, and the editor says truly that this defect is by no means peculiar to the church mentioned, but that it is to be seen everywhere; and adds that somebody ought to insist that every people in the Sunday-school learn the names of the books of the Bible in their order.

To show how great is the necessity for something of this kind being done he tells that not long since a young pulpit orator was sent out by a very popular university not a thousand miles from Boston to hold "union" meeting with a well-known pastor. It was arranged that one part of the young brother's service should consist in reading the Scriptures. While the singing immediately preceding the Scripture reading was going on, he asked the pastor what Scripture he should read. He replied by suggesting a passage in the book of Daniel. The young man turned the leaves of the Bible vigorously, with ill success; and just as the choir's entrance upon the last verse warned him that his time was almost come, he

turned to his companion with a very nervous look, and said, "Where is Daniel, anyway?"

In view of this all will certainly agree that the editor's suggestion is a good one. And might it not be well-we make this suggestion humbly-for theological seminaries to require their students to learn the names of the books of the Bible in their order, at least until such time as the Sunday-schools shall have corrected the palpable defect which now exists.

The Pope was interviewed a few days since by a correspondent of a London paper, and is credited with the following utterance:-

"In the German empire there are 15,000,000 Catholics whose wishes and feelings must be respected, it being to the interest of their emperor to keep them contented. As the head of the church, I cannot countenance injustice done to those who are committed to my care, and whom I am bound to protect and defend. The teaching rights of the church must be recognized, and their exercise must be authorized by the State."

The empire contains 45,000,000 people, and though only one-third of those are Romanists, they are a unit in the hands of the Pope, and he has already shown that he understands well how to take advantage of this fact and wield the immense power which it gives him in the interests of the papacy. With 15,000,000 followers at his back Leo XIII. certainly has it in his power to maintain the "rights" of "the church" in Germany.

October 24 the Pope addressed a number of pilgrims, and after denouncing the Italian Government and stating that hatred of all foes of the Papal See was concentrated in Rome, said: "In this city they do not hesitate to confirm by new insults, even on solemn occasions, the usurpation and violence which are within the remembrance of the whole world, degrading Rome to the simple position of the capital of a kingdom, while God predestined it to be the See of the Vicar of Christ; and it shall ever remain the capital of the Catholic world. Our enemies are exerting their whole strength to oppress us. Let us redouble our efforts and return untiringly to the struggle. Action is necessary, for which I rely upon the clergy."

The Pope is certainly making most stubborn and persistent efforts to recover temporal power, and indications are not lacking which would seem to indicate that he will ere long be successful. His triumph will, however, be of short duration, for the Scriptures contain the assurance that the Papacy is that which "the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of is coming." And we know that "the coming of the Lord draweth nigh."

November 9, 1888

"The Papacy" *The Signs of the Times* 14, 43.

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., Neri-glissar 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.

The four heads of this beast can indicate nothing but the four parts into which the Grecian Empire was divided after the death of Alexander. Bear in mind that the Grecian Empire was not divided into four empires, but that there were four heads to the one empire, just as there were four heads to the leopard. Rollin gives the history of all the kings in the four divisions, under the head of "Alexander's Successors." W.

(To be continued.)

"Occupy Till I Come" *The Signs of the Times* 14, 43.

E. J. Waggoner

It is the especial work of scoffers to point out the inconsistencies of professors of religion. Although this custom is by no means a benefit to the fault-finder, it is not on the whole a very bad thing for the church, as it operates to some extent as a check. And it is well for professed Christians to heed criticisms of non-professors, for the latter are usually very good judges of what constitutes Christianity, by standing self-condemned.

There is perhaps no body of Christians that is a target for more criticism, both just and unjust, as Seventh-day Adventists. The reason for this is plain. They lay more stress on the commandments of God than almost any other people, and teach as a fundamental doctrine of their faith that the coming of the Lord is very near. The world recognizes the truth of John's statement, that "every man that hath this hope in him purifieth himself even as He is pure." 1 John 3:3. Inconsistencies in a people holding such a high profession cannot fail to be noted.

But there is one charge brought against Seventh-day Adventists that is not well founded. It is something like this: "You profess to believe that the Lord will come very soon-in a few years; that men now living will see him. And yet you show the great activity in erecting publishing houses, and in building and equipping colleges for the thorough education of children. If what you profess to believe is really true, then the Lord will come before many of these children are old enough to use their education. Where, then, is the consistency?" It is not skeptics alone who talk thus, but honest, worthy brethren are sometimes troubled over the matter. Such persons do not fully understand the spirit of the Lord. We think it can be easily shown that the more we exhibit in every laudable undertaking, the more nearly do we fulfill the commands of our Saviour.

The two parables of our Lord, one in Matthew 25:

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14-30, and the other in Luke 19:12-27, fully set forth the duty of the Christian while waiting for the return of Christ. Christ is represented as a nobleman going into a far country to receive for himself a kingdom and to return. He called his servants and delivered unto them his goods. We are not to suppose that this refers to any one particular thing, but that it embraces everything with which we are endowed. There are various kinds of talents. They comprise intellect, health, strength, influence, ability to gain property, etc.; everything the possession of which is counted as a benefit to mankind. Some have more than others. To everyone is given "according to his several ability." The parable in Luke represents each one as receiving the same amount. This may represent the truth of God, which is given to all. There are some who have not health and strength; some have not the faculty that others have to acquire property; and there are varying degrees of intellectual strength; but to all the word of God is given, and his Spirit is free to the poorest and weakest who will ask in faith. All temporal and spiritual blessings which we receive are the talents which God has bestowed upon us.

Now to the servants it is said, "*Occupy* till I come." The word "*occupy*" does not mean possession merely. It does not mean that each individual should simply hold that which is committed to him. It means this and more. It has the sense of trading, negotiating, and doing business, of increasing by use. We may learn this from the sequel. Those whose talents had increased on their hands, who had added to that which they had received, were praised and rewarded by their lord when he returned. But there was one who had simply that which had been given him. Some of it was missing; it had been carefully preserved, but it had been allowed to lie idle. To this one it was said, "Thou wicked and slothful servant;" and

he was rebuked for not putting the talent to the exchangers so that his lord could have received his own with increase.

From this we learn that God expects us to constantly improve all our gifts, however small, always, of course, to his glory. If we have property, we are to remember that it is God that gives us power to get wealth. Deut. 8:18. Whatever strength we may possess, we must remember that we are to glorify God in our bodies. God has endowed us all with reasoning faculties, and he expects us to use them. If our talents do not increase, then we are of no more value than the beasts, for they answer the end of their existence. And it is not enough that we gain something, but we must gain all that is possible.

And then again we have the command, "Occupy *till I come*." We are to be active in using the talents which God has given us, till the coming of Christ. It is he that endureth unto the end that shall be saved. But if we quit working before the end comes, how can it be said that we have endured unto the end? The idea that activity in our every-day work is incompatible with true godliness is a remnant of the popish custom of going into utter seclusion in order to serve God fully. Daniel was a most upright and godly man, and yet he was prime minister of a vast empire, and had all the affairs of State on his hands.

The wise man says, "Whatsoever thy hand findeth to do, do it with thy might." In this we glorify God. Of course it is understood that we are to consider all we gain, whatever it may be, as, belonging to God. And when we are engaged directly in the work of God, or in fitting ourselves for a place in that work, we have special need of diligence. God desires all who would work for him to have the necessary preparation. And if we are diligent in this preparation, it matters not if the Master comes before it is completed. If we have been obeying order, -doing his will- it is well. Activity in the work that is given us is not inconsistent with a belief in the near coming of our Lord, but idleness and negligence are inconsistent with such belief. Whatever our position, whether it is ours to labor with our hands, to study, to teach, to preach, or whether we are waiting further orders, let us be faithful in the discharge of our duty. "Blessed is that servant, whom his lord when he cometh shall find so doing." W.

"Pastor, or Shepherd, of Hermas" *The Signs of the Times* 14, 43.

E. J. Waggoner

This is the title of a collection of visions, commandments, and similitudes, which were written sometime in the second century by some person not known. From the fact that the writer calls himself Hermas, some have jumped to the conclusion that the writer was the friend of Paul (Rom. 16:14), but no one now attributes its production to him. It is now quite generally supposed that he was a brother of Pius I., who was bishop of Rome from 143 to 157 A.D. Mosheim says:-

"The book entitled 'The Shepherd of Hermas' (so called, because an angel, in the form and habit of a shepherd, is the leading character in the drama), was composed in the second century by Hermas, the brother of Pius the Roman bishop. The writer, if he was indeed sane, deemed it proper to forge dialogues held with God and angels in order to insinuate what he regarded as salutary

truths, more effectually into the minds of his readers. But his celestial spirits talk more insipidly than our scavengers and porters."-*Ecclesiastical History, book I, cent. 1, part 2, chap. 2, sec. 21.*

In the "Ecclesiastical Commentaries" (cent. 1, sec. 54) he again says of the book:-

"There is such an admixture of folly and superstition with piety, such a ridiculous association of the most egregious nonsense with things momentous and useful, not only in the celestial visions which constitute the substance of his first book, but also in the precepts and parables which are put into the mouth of the angel in the two others, as to render it a matter of astonishment that men of learning should ever have thought of giving Hermas a place amongst the inspired writers. To me it appears that he must have been either a wild, disordered fanatic, or else, as is more likely, a man who, by way of more readily drawing the attention of his brethren to certain maxims and precepts which he deemed just and salutary, conceived himself to be warranted in pretending to have derived them from conversations with God and the angels."

There is no reference in the "Pastor of Hermas" to Sunday or to Sunday observance, but, as the translator says in his introductory note-

"The work is very important in many respects; but especially as reflecting the tone and style of books which interested and instructed the Christians of the second and third centuries."

Its importance in this respect will be more apparent, after we have given a few specimens of its style. But first we wish to show how it was regarded by the churches of that date. From the translator's introductory notice we extract the following:-

"The 'Pastor of Hermas' was one of the most popular books, if not the most popular book, in the Christian church during the second, third, and fourth centuries. It occupied a position analogous in some respects to that of Bunyan's 'Pilgrim's Progress' in modern times, and critics have frequently compared the two works."

"The early writers are of opinion that it was really inspired. Irenaeus quotes it as Scripture; Clemens Alexandrinus speaks of it as making its statements 'divinely;' and Origen, though a few of his expressions are regarded by some as implying doubt, unquestionably gives it as his opinion that it is 'divinely inspired.' Eusebius mentions that difference of opinion prevailed in his day as to the inspiration of the book, some opposing its claims, and others maintaining its divine origin, especially because it formed an admirable introduction to the Christian faith. For this latter reason it was read publicly, he tells us, in the churches."

With this introduction, we will proceed to the book itself. It opens thus:-

"He who had brought me up, sold me to one Rhode in Rome. Many years after this I recognized her, and I began to love her as a sister. Some time after, I saw her bathe in the River Tiber; and I gave her my hand, and drew her out of the river. The sight of her beauty made me think with myself, 'I should be a happy man if I could but get a wife as handsome and good as she is.' This was the only thought that passed through me; this and nothing more."-*Book I, Vision I, chap. 1.*

Since in the next chapter but one the writer speaks of his sons, and quite frequently afterwards of his wife, we cannot feel that his first appearance to us is to his credit. The following will serve to show that the writer is justly called by Mosheim "a wild, disordered fanatic." It is from the first part of vision 3:-

"The vision which I saw, my brethren, was of the following nature. Having fasted frequently, and having prayed to the Lord that he would show me the revelation which he promised to show me through that old woman, the same night that old woman appeared to me, and said to me, 'Since you are so anxious and eager to know all things, go into the part of the country where you tarry; and about the fifth hour I shall appear unto you, and show you all that you ought to see.' I asked her, saying, 'Lady, into what part of the country am I to go?' And she said, 'Into any part you wish.' Then I chose a spot which was suitable, and retired. Before, however, I began to speak and to mention the place, she said to me, 'I will come where you wish.' Accordingly, I went to the country, and counted the hours, and reached the place where I had promised to meet her. And I see an ivory seat ready placed, and on it a linen cushion, and above the linen cushion, was spread a covering of fine linen. Seeing these laid out, and yet no one in the place, I began to feel awe, and as it were a trembling seized hold of me, and my hair stood on end, and as it were a horror came upon me when I saw that I was all alone. But on coming back to myself and calling to mind the glory of God, I took courage, bent my knees, and again confessed my sins to God as I had done before. Whereupon the old woman approached, accompanied by six young men whom I had also seen before; and she stood behind me, and listened to me, as I prayed and confessed my sins to the Lord. And touching me she said, 'Hermas, cease praying continually for your sins; pray for righteousness, that you may have a portion of it immediately in your house.' On this, she took me up by the hand, and brought me to the seat, and said to the young men, 'Go and build.' When the young men had gone and we were alone, she said to me, 'Sit here.' I say to her, 'Lady, permit my elders to be seated first.' 'Do what I bid you,' said she; 'sit down.' When I would have sat down on her right, she did not permit me, but with her hand beckoned to me to sit down on the left. While I was thinking about this, and feeling vexed that she did not let me sit on the right, she said, 'Are you vexed, Hermas?' The place to the right is for others who have already pleased God, and have suffered for his name's sake; and you have yet much to accomplish before you can sit with them."

Passing by a great deal of nonsense, for the book contains little else, we come to the seventh chapter of vision 3, where we find the following bit of teaching concerning purgatory:-

"She finished her exposition of the tower. But I, shameless as I yet was, asked her, 'Is repentance possible for all those stones which have been cast away and did not fit into the building of the tower, and will they yet have a place in this tower?' 'Repentance,' said she, 'is yet possible, but in this tower they cannot find a suitable place. But in another and much interior place they will be laid, and that, too, only when they have been tortured and completed the days of their sins. And on this account will they be transferred, because they have partaken of the righteous Word. And then only will they be removed from their

punishments when the thought of repenting of the evil deeds which they have done has come into their hearts. But if it does not come into their hearts, they will not be saved, on account of the hardness of their heart."

Thus was the pagan notion of purgatory early introduced into the church.

In book 2, commandment 3, this teacher, whose writings were read in the churches, and were considered inspired, represents himself as weeping because he had all his life been guilty of falsehoods, and the angel gives him the wonderful assurance that if he keeps the words of truth which he hears, "even the falsehoods which you formerly told in your transactions may come to be believed through the truthfulness of your present statements."

In book 3, similitude 5, chapter 2, he is told a story of a man who planted a portion of a field to vines, and left one of his slaves to stake it, and to do nothing else while the master was gone. The slave was to receive his freedom if he did as he was commanded. But after the slave had done what the master had left for him to do, he cleared the vineyard of weeds, and, digging up the remaining portion of the field, he planted that to vines also. When the master returned, he made the slave his heir, for having done so much more than he was commanded to do. This parable is explained as follows in the next chapter:-

"If you do any good beyond what is commanded by God, you will gain for yourself more abundant glory, and will be more honored by God than you would otherwise be. If, therefore, in keeping the commandments of God, you do, in addition, these services, you will have joy if you observe them according to my command."

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This is the foundation of the antichristian doctrine of indulgences for sin. It is not at all surprising to find this doctrine taught by a semi-heathen writer even in the second century, for it is perfectly in keeping with heathen conceit. The effect of the following childish, silly, and wicked passage upon those who regarded the writings of Hermas as inspired, can be better imagined than described.

"Having spoken these words he wished to depart; but I laid hold of him by the wallet, and began to adjure him by the Lord that he would explain what he had showed me. He said to me, 'I must rest a little and then I shall explain to you everything; wait for me here until I return.' I said to him, 'Sir, what can I do here alone?' 'You are not alone,' he said, 'for these virgins are with you.' 'Give me in charge to them, then,' I replied. The Shepherd called them to him, and said to them, 'I intrust him to you until I come,' and went away. And I was alone with the virgins; and they were rather merry, but were friendly to me, especially the four more distinguished of them.

"The virgins said to me, 'The Shepherd does not come here to-day.' 'What, then,' said I, 'am I to do?' They replied, 'Wait for him until he comes; and if he comes he will converse with you, and if he does not come you will remain here with us until he does come.' I said to them, 'I will wait for him until it is late; and if he does not arrive, I will go away into the house, and come back early in the morning.' And they answered and said to me, 'You were intrusted to us; you cannot go away from us.' 'Where, then,' I said, 'am I to remain?' 'You will sleep with us,' they replied, 'as a brother, and not as a husband; for you are our brother,

and for the time to come we intend to abide with you, for we love you exceedingly!' But I was ashamed to remain with them. And she who seemed to be the first among them began to kiss me. (And the others seeing her kissing me, began also to kiss me), and to lead me round the tower, and to play with me. And I, too, became like a young man, and began to play with them; for some of them formed a chorus, and others danced, and others sang; and I, keeping silence, walked with them around the tower, and was merry with them. And when it grew late I wished to go into the house; and they would not let me, but detained me. So I remained with them during the night, and slept beside the tower. Now the virgins spread their linen tunics on the ground, and made me lie down in the midst of them; and they did nothing at all but pray; and I without ceasing prayed with them, and not less than they. And the virgins rejoiced because I thus prayed. And I remained there with the virgins until the next day at the second hour. Then the Shepherd returned, and said to the virgins, 'Did you offer him any insult?' 'Ask him,' they said. I said to him, 'Sir, I was delighted that I remained with them.'" - *Book 3, similitude 9, chap. 19, 11.*

Our reason for placing this matter before the reader is that he may judge for himself of the character of the early writings which are lauded so highly, and that he may see the stuff upon which the early churches were fed. The translator says of the book that it "is very important in many respects; but especially as reflecting the tone and style of books which interested and instructed the Christians of the second and third centuries." And it is to churches which were interested and instructed by such stuff, that we are urged to look for an example of Christian faith and practice. We are told that the Sunday-sabbath is worthy of regard because it originated in the early history of the church; but when we read that the "Pastor of Hermas" was "one of the most popular books, if not the most popular book, in the Christian church during the second, third, and fourth centuries," and that "the early writers are of opinion that it was really inspired," we prefer to go elsewhere for a model.

In speaking thus of the churches in the second, third, and fourth centuries, the writer would not be understood as holding that there was then no pure and undefiled religion. There were as pure Christians then as there have ever been before or since; but they did not constitute the bulk of the churches. They were the few among whom *the Bible* was the most popular book, and who followed its clear light instead of the darkness of nominally converted heathen philosophers, or of "wild, disordered fanatics." If the reader wishes to know the customs of these real Christians, he will find them clearly set forth in the teachings of Christ and the apostles, as found in the Bible, which is the only guide for the Christians of every age. W.

**"The Commentary. Helping One Another" *The Signs of the Times* 14,
43.**

E. J. Waggoner

NOTES ON THE INTERNATIONAL LESSON.

(November 18.-Josh. 21:43-45; 22:1-9.)

Before Israel had gone up to take possession of their inheritance, Joshua had seen an armed man standing with drawn sword in the pathway; and in answer to the question, "Art thou for us, or for our adversaries?" he had answered, "As Captain of the host of the Lord am I now come." The conquest of Canaan was not to be wholly dependent upon the efforts of Israel or her captains, nor yet was it to be attained without their co-operation. The promised land was just before them, the wanderers were nearing their home; but their inheritance was still in the possession of the Canaanites. They still had to exercise faith and put forth effort in obedience to God's command. But as they advanced, an unseen host went before them, and the "Angel of His presence" directed their steps. The people of God were co-warriors with Christ and his angels. And as human faith and effort united with divine power, Jordan parted, Jericho fell, and the Canaanites were vanquished. "And the Lord gave unto Israel all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein." In all their marches and battles, Israel was borne on, and buoyed up, by an unseen Deliverer. There was no place for pride in their conquests, for it was evident that the Captain of the Lord's host wrought for them, and the shout of the song of Israel was one of praise to him who giveth the victory.

"And the Lord gave them rest round about, according to all that he sware unto their fathers; and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand." That it is profitable to serve God, was demonstrated in the experience of the Israelites. They had been delivered from the cruel bondage of Egypt; they had been fed with the "bread of Heaven;" they had been refreshed with water from the rock; they had been preserved from sickness, pavilioned beneath the cloudy, fiery pillar, delivered from their enemies, and given rest in the land of their inheritance. "There failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass."

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." Israel's experience is full of suggestion to the Christian. The follower of Christ has been delivered from the cruel bondage of "lords many, and gods many." While Canaan is a type of the rest that remains for the children of God, that will be fully realized in the soon-coming kingdom of our Lord its conquest has also a spiritual significance in the life that now is. In the victory that must be achieved in banishing the Canaanites of heart, divine power must accompany human effort. We must have the Captain of the Lord's host to go before us, that our enemies may be subdued and vanquished. We must render our faculties in an unswerving and consecrated service to our God, that there may be a complete government of God established in our hearts. Has not Jesus said, "Come unto me, . . . and I will give you rest"? He is the "Captain of the Lord's host," and he declares, "There shall no strange god be in thee; neither shalt thou worship any strange god." Like Israel of old, we have not availed ourselves of our exalted privileges; we have been too easily satisfied with small attainments, with half conquests,

and because of unsubdued enemies we have been led into idolatry and sin; but the desire of the Lord has been expressed in the words of the psalm: "Oh that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries. . . . He should have fed them also with the finest of the wheat; and with honey out of the rock should I have satisfied them."

"Then Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh, And said unto them, Ye have kept all that Moses the servant of the Lord commanded you, and have obeyed my voice in all that I commanded you; ye have not left your brethren these many days unto this day." These tribes had chosen their possession on the other side of Jordan, but, having attained their desire, they did not settle down to enjoy themselves, and leave their brethren to fight unaided in gaining their inheritance. Moses had declared that if they would indeed go armed for their brethren's sake until they too had acquired their possession, then they might return to their homes and be guiltless before the Lord. This is a very significant statement, inferring that those who are content to enjoy their possessions without thought or effort for others, are not held guiltless before God. "Thou shalt love thy neighbor as thyself." "Bear ye one another's burdens, and so fulfill the law of Christ." For about seven years the warriors of these tribes had fought the battles of their brethren, bearing their burdens, rejoicing in victories gained in their behalf. But God had given rest to Israel, and they are now to receive an honorable discharge from an honorable service. Joshua bids them "return," and get to their tents, and to the land of their possession.

Their inheritance was separated from the inheritance of Israel, and Joshua realized their danger of becoming cold in the service of God, as they would be isolated from their brethren, and could participate in the privileges of the tabernacle only with great inconvenience. He exhorted them to "take diligent heed to do the commandment and the law, . . . to love the Lord your God, . . . to cleave unto him, and to serve him with all your heart and with all your soul." Then Joshua blessed them and sent them away.

One-half the tribe of Manasseh had been given a portion in Bashan. "And he spake unto them, saying, Return with much riches unto your tents, and . . . divide the spoil of your enemies with your brethren." Their brethren had had a share in the conflict both by actual service and by staying with the stuff, and they were to share in the spoil. Service to God is service to one another. There is no place for selfishness in the religion of Christ. In every commandment that God has given denoting our duty to him and to our fellow-men, there is nothing required but that which will ennoble the doer, benefit the world, and glorify the Creator. The humble worker who toils in obscurity, aiding the cause of God, is not forgotten before him and will not be overlooked in the day when the spoils are divided, and the reward is given.

"Second Epistle of Peter" *The Signs of the Times* 14, 43.

E. J. Waggoner

2 Peter 1:16-21.

(Lesson 5, Sabbath, Nov. 24, 1888.)

1. In his second epistle, what does Peter say that he had previously made known to the people?

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty." 2 Peter 1:16.

2. With what positiveness could Peter speak of the glory of Christ's coming?
lb.

3. When had he been an eye-witness of Christ's majesty as it will be displayed at his second coming?

"For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." Verses 17, 18.

4. State the details of this occurrence. Matt. 17:1-5; Mark 9:2-8; Luke 9:28-36.

5. What had Jesus previously said which also shows that the transfiguration was a representation of the second coming of Christ?

"Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." Matt. 16:28.

"And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." Mark 9:1.

6. Is it possible to have any better evidence than that given to Peter, James, and John?

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"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." 2 Peter 1:19.

7. What office does the word of Prophecy serve to us? *lb.*

"Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105.

8. How long will it shine to show us the way?

"Whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." 2 Peter 1:19, last part.

9. In what period are we living, that a light should be necessary?

"The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." Rom. 13:12.

"For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee." Isa. 60:2.

10. What has brought about this night of darkness?

"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.

11. Who is the day-star?

"I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star." Rev. 22:16.

"Then spake Jesus again unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." John 8:12.

12. Can any prophecy be interpreted by the unaided knowledge of any man?

"Knowing this first, that no prophecy of the Scripture is of any private interpretation." 2 Peter 1:20.

13. Why not?

"For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." Verse 21.

14. What connection has the light of prophecy with the day-star, the light of the world?

"Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1:10, 11.

15. Why cannot all the world see this light?

"But 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.

"But if our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." 2 Cor. 4:3, 4.

16. What aid must we have in order to understand it?

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God." 1 Cor. 2:9, 10.

17. Having the aid of the Spirit, how must we proceed in our study?

"Comparing spiritual things with spiritual." Verse 13, last clause.

NOTES

It is usually considered that one who was an eye-witness of any event is the one best qualified to testify concerning it. And most certainly it is better than testimony given at second hand. So Peter assures us that he had not been deceived by cunningly devised fables when he made known the power and coming of our Lord Jesus Christ, because he himself had been an eye-witness of his majesty. Then he refers to the transfiguration scene, in a way to show that that was what he had in mind as exhibiting the power and glory of Christ at his

second advent. And this is in accord with what our Saviour said when he foretold the transfiguration.

"When Christ, who is our life, shall appear," there will be two classes of the righteous who will "appear with him in glory"-those who have fallen asleep, and those who are alive and remain unto the coming of the Lord. The dead shall be raised, and the living shall be changed, and so they will together be glorified. So it was when Christ was transfigured. Elijah was there as the representative of those who shall be translated without seeing death, and Moses, as the representative of those who fall asleep in Jesus, and whom God will bring with him from the dead. That Moses had been raised from the dead when he appeared with Elijah upon the mount, is proved (1) by the fact that if he had not been raised from the dead he could not have been there, for "the dead know not anything." Eccl. 9:5. See also Isa. 38:10, 11, 18, 19, etc. (2) Jude says that Michael (Christ) contended with the devil about the body of Moses. Jude 9. The devil has the power of death (Heb. 2:14) and shuts up in his prison house (the grave) all that he can, claiming that they are his lawful prey (see Isa. 14:12-17); and although Christ has brought away the keys of the grave, Satan does not willingly allow any to pass from his power. There could not possibly be anything that would cause a dispute between Christ and Satan about the body of Moses, except the matter of his resurrection. (3) If Moses had not been raised from the dead, the transfiguration would not be what both Christ and Peter declared it to be,-a representation of the second coming of Christ.

But notwithstanding the fact that Peter had actually been an eye-witness of "the power and coming" of Christ, and could testify from personal knowledge, he says, "We have also a more sure word of prophecy, unto which ye do well that ye take heed, as unto a light that shineth in a dark place." The Revised Version renders this verse as follows: "We have the word of prophecy made more sure;" but we cannot accept this rendering. Alford says that this rendering is on the ground,-

"That the occupation alludes to what has gone before as its *reason*, as if it had been said, *Wherefore*, or *Now*, or *Henceforth* we have, etc.; *i.e.*, 'on account of this voice from Heaven which we have heard, we have firmer hold of, or esteem [possess] more sure the prophetic word, as now having in our own ears begun its fulfillment.' The great objection to such a view is the omission of any such connecting particles as those above supplied. It is true the apostle may have omitted them [as he certainly did, and, presumably, on purpose]; but even supposing that, it is further against the view that if such be the force of the comparison, the thought is not at all followed up in the ensuing verses."-*New Testament for English Readers*.

It may be further said that nothing can make the word of prophecy more sure than it was when it first came from the lips of the holy men whom God inspired. The meaning is evidently exactly given in the common version, that the sure word of prophecy is more sure than any panoramic view can be. Our eyes may deceive us, but the word of God "liveth and abideth forever."

Prophecy is light proceeding directly from God, who is himself light. With him there is "no darkness at all." 1 John 1:5. In Heaven, where the will of God is done

perfectly, all is light. In the New Jerusalem, the inhabitants "need no candle, neither light of the sun; for the Lord God giveth them light." Rev. 22:5. And when the will of God shall be done on earth as it is in Heaven, the whole earth will be lightened by the glory of God. "The nations of them who are saved shall walk in the light" that comes from the city of God. Rev. 21:23, 24. But sin has separated man from God, so that darkness now covers the earth. The prophecy comes as a beacon-light to guide men to the source of light. As with the rays from a distant light-house, the prophetic light may at first be comparatively faint; but the nearer we approach to the source of light, the brighter the light will become; and so of those who take heed to it, it may truly be said that their path is "as the shining light, that shineth more and more unto the perfect day." Prov. 4:18.

"No prophecy of the Scripture is of any private interpretation." This means that Scripture is its own interpreter. For every prophecy contained in the Bible, the key is found there also and therefore every prophecy is of public interpretation-the interpretation is just as free to one person as it is to another. Whenever a man puts forth any view as an explanation of a given prophecy, the humblest person has a right to challenge his exposition, no matter how learned he may be. If he cannot produce positive Scripture authority for his interpretation, it must be rejected, or at least held in suspense until some wiser person can find a Bible reason for the theory. The Peshito Syriac version renders the verse thus: "No prophecy is an exposition of its own text." The idea is the same as that expressed above. No man can read a prophecy and tell by his own unaided power, from the reading of it, what it means. He must look for an exposition to some other passage, possibly in the same chapter (as in Daniel 7), but still separate from the prophecy itself. Spiritual things must be compared with spiritual.

"Back Page" *The Signs of the Times* 14, 43.

E. J. Waggoner

We had expected to give our readers some additional news this week from the General Conference, but have been disappointed in not receiving the looked-for correspondence. We hope to be able to do better next week.

The Archbishop of Cologne has issued a pastoral letter instructing Catholics how to vote at the election for members of the Landtag (the Prussian Legislature). The Archbishop says that his people must vote for candidates who will defend the "rights" of "the church." The priests are ordered to take an active part in the contest and use up most endeavors to secure the election of men who will "give to God whatever is God's due;" which, coming from a Catholic bishop, means, of course, men who will be subservient to the will of the Pope. The Bishop of Munster and the Bishop of Treves have issued a similar pastoral letter. The Bishop of Treves has issued a similar pastoral letter to that of the Archbishop of Cologne.

We frequently see notices in the papers that in such and such places the *number of saloons* has been greatly reduced by a "high license." That information does not much interest us. Will some of these papers now please inform us how much *the amount of liquor drunk* has been reduced by high license? We do not

care if the number of saloons has been reduced five hundred per cent., if the remainder sell as much liquor as they altogether did before. Our opinion is that the high license is a profitable dodge for the saloons that remain. Where has high license so reduced the supply that the demand for liquor could not be met? We anxiously wait for an answer.

This number of the SIGNS closes too soon to give the result of Tuesday's election. But let the result be what it may, we are glad that the campaign is ended. The contest has been an exciting one, and some of its features have not been at all creditable to either party. We have forbore to comment upon these things, however, for the reason that in the heat of the campaign our motives might have been misunderstood. Ours is not a political paper, and we care to discuss political questions only as they have a bearing upon present truth; and the lessons to be learned from a late contest for place in power in this country can be pointed out quite as well after men have settled down to sober thought, and with much better results than could have been hoped for in the heat of the campaign.

An unknown friend has kindly sent us copies of the St. Catherines, Ontario, papers containing the details of a Sunday controversy which is now agitating that part of the Dominion of Canada. It seems that the ministers are endeavoring to secure the enforcement of the Sunday law, but going to interference on the part of the magistrates, and to the fact that the principle violators are street-car companies, they are meeting with only indifferent success.

The people not seeming to be deeply impressed with a sense of the sinfulness of Sunday work and Sunday pleasure-seeking, the champions of the great counterfeit sabbath held a large meeting on a Monday evening in one of the churches, and made fervid appeals in behalf of Sunday sacredness, basing its claims on the fourth commandment. A synopsis of these appeals was published in the daily papers, and the following day the same journals contained lengthy and well-written articles showing that Sunday is absolutely without divine authority, and offering a reward of \$500 for a single text from any portion of the Bible "that commands questions to keep Sunday as the Sabbath, or one text that says that Sunday is the Sabbath, or any portion of the Scripture in the whole Bible that proves that God, Christ, or the Holy Spirit ever changed the Sabbath from the seventh day of the week (commonly called Saturday) to the first day of the week (commonly called Sunday)."

And thus the truth upon this question is being brought to the notice of thousands who have probably never thought of the subject before. It is to be hoped that this controversy may open eyes of the honest in heart, that they may recognize the claims of the Sabbath of the Lord.

The New York *Evangelist* of October 25 says:-

"We have never admired pessimism, and have always given it a wide berth, because looking over the world every morning, we believe that under the divine guidance it is steadily growing better. If anything could shake this confidence, it would be the number of people who in these days try to make themselves conspicuous by perversely going wrong. It does seem as if there never were so many who were anxious to purchase that sort of notoriety. Some of them are so

plainly capable of better things that the buckets of blood down into our wells of charity are apt to come up empty. Yet so long as this bad ambition for going wrong can make men and women conspicuous, we suppose it will be indulged by persons who lack the disposition or ability to become prominent in a more reputable way."

Neither do we admire pessimism, but we do admire faith in the word of God; "and in looking over the world every morning we" see many evidences that the Saviour spoke truly when he said that "as the days of Noah were, so shall the coming of the Son of man be." And by these words we believe that Jesus meant just the same thing as is expressed by the apostle when he says: "This know also, that in the last days perilous time shall come," and that "evil men and seducers shall wax worse and worse, deceiving and being to see." "If anything could shake this confidence" that some have that the world is steadily growing better it would seem that the plain testimony of the Scriptures would do it.

October 21 Mrs. Margaret Fox Kane, one of the Fox sisters, and by some called "the founder of modern Spiritualism," made an *expose* of the spirit-rapping in the Academy of Music in New York City, to an immense audience. Her sister, Kate Fox, was in a private box, and by applause signified for approval of her sister's course. Mrs. Kane declared that the spirit-rapping which she originated was a deception, contrived but she was too young to realize its bad effects. She produced before the audience, with her feet, distinct rappings, which appeared to come from different parts of the house, and declared that the whole spirit-rapping was a fraud from the beginning to end.

To break the force of this *expose* Spiritualists charge that "for many years poor Margaret Fox has been a victim of alcoholism." And "her mania for strong drink has," they say, "so completely broken down her moral nature" that the position which he now assumes is not at all surprising. They also assert that for twenty-five years she has been a Catholic, and say that "Jesuitical influence, acting upon a nature thoroughly demoralized by strong drink, has prompted the poor weak woman to betray her sacred trust of spiritual gifts, and give herself to the world as a monster of moral obliquity."

Of course many receive the *expose* as a perfect explanation of the phenomenon of Spiritualism, but it is not at all likely that it will check in the slightest degree the spread of that Satanic delusion. There is a power in Spiritualism that cannot be explained by the cracking of a great toe! and only a proper understanding of the teachings of the Bible upon the subject will enable any to stand against the wiles of the devil as exhibited in genuine spirit manifestations. It has long been recorded on the pages of divine inspiration that in the last days the spirits of devils should go forth working miracles to deceive them that dwell on the earth, and only those who receive this testimony will be enabled to stand.

The only safeguard against Spiritualism is a firm belief of the Bible doctrine that "the dead know not anything," and that the only hope of a future life is in the resurrection. Such exposures as that by Mrs. Kane should not be relied upon to shield any from the fearful to sections of the enemy of all righteousness.

A movement is on foot for stopping Sunday labor in the harbor of the British port of Hongkong, China, and the papers of that city are discussing the measure *pro* and *con*. A correspondent of the *China mail* says:-

"England has not lost, in the competition for the trade of the world, by observing Sunday, and Hongkong will not lose its trade by insisting on one day's rest in seven. I myself am in favor of making the law applicable to all vessels, mail boats included. The number of times that the male steamers are in Hongkong on Sunday is not many, and the so-called loss would at the most be trifling. The result would doubtless be that the steamers, knowing the practice of the port, would contrive to avoid being in Hongkong over Sunday."

It seems, however, that while it is proposed to prohibit labor on the shipping in the harbor work on land will not be interfered with. The *Mail* says:-

"We may be justified in tolerating Sunday labor on shore, but it is quite a different thing to compel Englishmen to work on Sundays for the purpose of giving employment to stevedores and coolies."

Certainly those who wish to keep Sunday should be permitted to do so; but while that is true, it is equally true that those who do not want to keep it should not be compelled to keep it. However, as pagans gave the world the Sunday festival, it is perhaps not unfitting that other pagans should not receive from so-called Christian powers the day called by the *North British Review* "the wild solar holiday of all pagan times."

In a recent sermon in Troy, N. Y., Rev. J. H. Coleman (Methodists) said:-

"The inhabitants of Japan, India, China, and even Africa, have accepted the Gospel, and conferences have been held there. They have even asked for the secret of the success of Christian progress. I can see the day when we shall hear them all singing,

"All hail the power of Jesus' name;
Let angels prostrate fall."

Mr. Coleman expects more than the Scriptures promise, and more than the facts warrant. We are warranted in believing that God will visit all nations "to take out of them a people for his name," for John describes the throng of the redeemed as "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues." But the Bible nowhere it teaches us to expect, in this probationary state, such a condition of things as that contemplated in the foregoing extract. Said the Saviour: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then it shall the end come."

But the Gospel does not convert all who hear it in so-called Christian lands, and no more does it in heathen lands; and the great lack of vital piety in our own land to-day should lead those who hold the doctrine of a temporal millennium to examine well the ground of their faith, lest they shall be found saying, "The Lord saith it," when the Lord has not spoken.

November 16, 1888

"The 'Epistle of Clement'" *The Signs of the Times* 14, 44.

E. J. Waggoner

Among the writings of the so-called Christian Fathers are two epistles and several other productions attributed to Clement of Rome, but as the first epistle is the only one that is by anyone regarded as genuine, it is the only one that we need to notice. This epistle opens thus: "The church of God which sojourns at Rome, to the church of God sojourning at Corinth." This is the only signature it has; but in the catalogue of contents prefixed to the manuscript, the authorship is attributed to one Clement. All that is known of him is that he is *supposed* to have been the one whom the Catholics claim as the third (by some the fifth) Pope of Rome. It is therefore *supposed* that this epistle was written about the close of the first century of the Christian era. Following is what Mosheim has to say of this matter:-

"Next after the apostles, Clement the bishop of Rome, obtained very high reputation as one of the writers of this century. The accounts we have at this day of his life, actions, and death, are, for the most part, uncertain. There are still extant, two epistles to the Corinthians bearing his name, written in Greek; of these, it is generally supposed that the first is genuine, and that the second is falsely palmed upon the holy man by some deceiver. Yet even the first epistle seems to have been corrupted by some indiscreet person, who was sorry to see no more marks of erudition and genius in a production of so great a man.

"The other works which bear the name of Clement, namely, the 'Apostolic Canons,' the 'Apostolic Constitutions,' the 'Recognitions of Clement,' and the 'Clementina,' were fraudulently ascribed to this eminent Father, by some deceiver, for the purpose of procuring them greater authority. This, all now concede. . . . The eight books of 'Apostolical Constitutions' are the work of some austere and melancholy author, who designed to reform the worship and discipline of the church, which he thought were fallen from their original purity and sanctity, and who ventured to prefix the names of the apostles to his precepts and regulations, in order to give them currency. The "recognitions of Clement," which differ but little from the 'Clementina,' are ingenious and pretty fables."-*Ecclesiastical History, book 1, cent. 1, part 2, chap. 2, sec. 13, 19.*

Neander says:-

"After Barnabas, we come to Clement, perhaps the same whom Paul mentions (Phil. 4:3); he was at the end of the first century bishop of Rome. Under his name we have one epistle to the church of Corinth, and the fragment of another. The first was read in the first centuries aloud at divine service in many churches, even with the writings of the New Testament; it contains an exhortation to unity, interwoven with examples and general reflections, addressed to the church at Corinth, which was shaken by divisions. This letter, although, on the whole, genuine, is, nevertheless, not free from important interpolations."-*P. 408.*

The object in making this quotation is to show how highly the epistle was regarded. There is really nothing striking in the epistle; but when men depart from the light of God's word, they are in a condition to accept of the most puerile stuff.

We make only one extract from this epistle, namely, Clement's proof of the resurrection:-

"Let us consider, beloved, how the Lord continually proves to us that there will be a future resurrection, of which he has rendered the Lord Jesus Christ the first-fruits by raising him from the dead. Let us contemplate, beloved, the resurrection which is at all times taking place. Day and night declare to us a resurrection. The night sinks to sleep, and the day arises; the day (again) departs, and the night comes on. Let us behold the fruits (of the earth), how the sowing of grain takes place. The sower goes forth, and casts it into the ground; and the seed being thus scattered, though dry and naked when it fell upon the earth, is gradually dissolved. Then out of its dissolution, the mighty power of the providence of the Lord raises it up again, and from one seed many arise and bring forth fruit.

"Let us consider that wonderful sign (of the resurrection) which takes place in eastern lands, that is, in Arabia and the countries round about. There is a certain bird which is called a phoenix. This is the only one of its kind, and lives five hundred years. And when the time of its dissolution draws near that it must die, it builds itself a nest of frankincense, and myrrh, and other spices, into which, when the time is fulfilled, it enters and dies. But as the flesh decays, a certain kind of worm is produced, which, being nourished by the juices of the dead bird, brings forth feathers. Then, when it has acquired strength, it takes up that nest in which are the bones of its parent, and bearing these it passes from the land of Arabia into Egypt, to the city called Heliopolis. And, in open day, flying in the sight of all men, it places them on the altar of the sun, and having done this, hastens back to its former abode. The priests then inspect the registers of the dates, and find that it has returned exactly as the five hundredth year was completed.

"Do we then deem it any great and wonderful thing for the Maker of all things to raise up again those that have piously served him in the assurance of a good faith, when even by a bird he shows us the mightiness of his power to fulfill his promise?"-*Epistle I, chap. 24, 25, and 26.*

Every Bible student knows that both the Old Testament, and also the New, abound in references to the resurrection. With the apostle Paul, especially, it is a prominent theme. Now, we ask if it is at all probable that any man who was familiar with the Bible would pass by its wealth of testimony on the subject of the resurrection, and produce as proof of it only a ridiculous fable? Whether this epistle was written by Clement, or by somebody who lived later and who forged his name, one thing is certain, and that is, that as a book of Christian doctrine it is not worth the paper on which it is written. We are totally at a loss to understand the reverence with which so many people regard this stuff. But we would especially ask the reader to form in his mind a picture of the condition of churches that took it down week after week as inspired teaching. The inevitable result of feeding upon such vapid stuff must have been mental degeneration, and an inability to distinguish real argument from fancy. W.

"The Papacy. (Continued.)" *The Signs of the Times* 14, 44.

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.

The name of this fourth kingdom is not given, but we have the data by which it may easily be ascertained. The four universal kingdoms, with the kingdoms into which the fourth was to be divided, cover the history of the world until the end of time, when the God of heaven shall set up a kingdom which "shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2:44. Now, since there are but four universal monarchies from the days of Nebuchadnezzar till the end of time, and we have the names of three of them, it is evident that if anywhere in history we find mention of a universal kingdom, other than one of the three already found, it must be the one sought for, namely, the fourth. And here, as in the case of the other kingdoms, the Bible furnishes the desired information. In Luke 2:1, we read: "And it came to pass in those days, that there went out a decree from CÆsar Augustus, that all the world should be taxed." The name CÆsar Augustus at once brings Rome to mind, and in Rome we find the fourth universal monarchy, the one represented by the "dreadful and terrible" beast of Dan. 7:25.

After the death of Alexander, his empire was divided into four parts, namely, Macedon, Thrace, Syria, and Egypt. The history of these divisions of the Grecian Empire, for the next two hundred years, is one of continual warfare for the supremacy. All this time Rome was developing, and enlarging her borders. The year 171 B.C. found Rome engaged in war with Perseus, king of the Macedonian division of the Grecian Empire. The war continued three years, and its result is thus described by Prof. Arthur Gilman:-

"In 168 the Romans met the army of Perseus at Pydna, in Macedonia, north of Mount Olympus, on the 23rd June, and utterly defeated it. Perseus was afterward taken prisoner and died at Alba. *From the battle of Pydna* the great historian Polybius, who was a native of Megalopolis, *dates the complete establishment of the universal empire of Rome*, since after that no civilized State ever confronted her on an equal footing, and all the struggles in which she engaged were rebellions or wars with 'barbarians' outside of the influence of Greek or Roman civilization, and since all the world recognized the Senate as the tribunal of last resort in differences between nations."-*Story of Rome (G. P. Putnam's Sons, New York), pp. 163, 164.*

In "Prideaux's Connexion" (part 2, book 3) we find testimony to the same effect. In the record of the year 168 B.C. Prideaux tells of the embassy which the Roman Senate sent to command Antiochus to desist from his contemplated war upon Egypt. Popillius, the chief of the embassy, met Antiochus near Alexandria, and delivered to him the decree of Rome. "Antiochus having read the decree, told Popillius he would consult with his friends about it, and speedily give him the

answer they should advise; forthwith drew a circle round him [Antiochus] in the sand with the staff which he had in his hand, and required him to give his answer before he stirred out of that circle; at which strange and peremptory way of proceeding Antiochus being startled, after a little hesitation yielded to it, and told the ambassador that he would obey the command of the Senate."

Picture the scene-Antiochus fully armed, at the head of a vast army, surrounded by his generals, yet obeying the decree that was brought him by an unarmed citizen of Rome! How can such weakness be accounted for? Prideaux answers:-

"That which made him [Popilius] so bold as to act with him after this peremptory manner, and the other so tame as to yield thus patiently to it, was the news which they had a little before received of the great victory of the Romans, which they had gotten over Perseus, king of Macedonia. For Paulus Δ milius having now vanquished that king, and thereby added Macedonia to the Roman Empire, the name of the Romans after this carried that weight with it as created a terror in all the neighboring nations; so that none of them after this cared to dispute their commands, but were glad on any terms to maintain peace, and cultivate a friendship with them."

These quotations also serve to corroborate the conclusion already arrived at, that Rome was the fourth universal empire. A very few quotations, out of the many at hand, will suffice to show the extent and power of Rome. Says Gibbon:-

"A modern tyrant, who should find no resistance either in his own breast, or in his people, would soon experience a gentle restraint from the example of his equals, the dread of present censure, the advice of his allies, and the apprehension of his enemies. The object of his displeasure, escaping from the narrow limits of his dominions, would easily obtain, in a happier climate, a secure refuge, a new fortune adequate to his merit, the freedom of complaint, and perhaps the means of revenge. But the empire of the Romans *filled the world*, and when that empire fell into the hands of a single person, the world became a safe and dreary prison for his enemies. The slave of imperial despotism, whether he was condemned to drag his gilded chain in Rome and the Senate, or to wear out a life of exile on the barren rock of Scriphus, or the frozen banks of the Danube, expected his fate in silent despair. *To resist was fatal, and it was impossible to fly*. On every side he was encompassed with a vast extent of sea and land, which he could never hope to traverse without being discovered, seized, and restored to his irritated master. Beyond the frontiers, his anxious view could discover nothing, except the ocean, inhospitable deserts, hostile tribes of barbarians, of fierce manners and unknown language, or dependent kings, who would gladly purchase the emperor's protection by the sacrifice of an obnoxious fugitive. '*Wherever you are,*' said Cicero to the exiled Marcelicus, '*remember that you are equally within the power of the*

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emperor."-*Decline and Fall of the Roman Empire, chap. 3, paragraph 37.*

De Quincey says:-

"That imperial dignity. . . was undoubtedly the sublimest incarnation of power, and a monument the mightiest of greatness built by human hands which

upon this planet has been suffered to appear."-*Essays on the CEsars, chap. 6, last paragraph.*

But Daniel was not completely satisfied with the general answer given by the angel, that the four beasts were four kingdoms. He wanted to know more than this and said, "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 fourth beast was the fourth kingdom,-Rome,-and the ten horns, it is plainly stated, "are ten kings that shall arise," that is, the parts into which the Roman Empire should be divided. This division is mentioned in Dan. 2:41. It was effected by the incursions 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 man, and a mouth speaking great things" (Dan. 7:8), that we risk nothing in saying at once that it represents the Papacy. The characteristics given in Dan. 7:8, 20, 21, 25, are met in 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; and they shall be given into his hand until a time and times and the dividing of time." Dan. 7:25.

If we find that these three specifications apply to the Papacy, then it will be useless to look further for an application for 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 worshiped." 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 reopen 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 into hell, and plunge them with himself into eternal torments, 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 Wylie, 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 have 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 XIII., by his servile flatterers, in whose eyes "His Holiness" is a divine being. No other power on earth has ever so opposed and exalted itself against all that is called God, or that is worshiped; so that the Pope sitteth in the temple of God, "setting himself forth as God." 2 Thess. 2:4, revised version. W.

(To be continued.)

**"The Commentary. Second Epistle of Peter" *The Signs of the Times*
14, 44.**

E. J. Waggoner

2 Peter 2:1-10.

(Lesson 6, Sabbath, Dec. 1.)

1. What obstacles hindered the progress of truth "in old time"?

"But there were false prophets also among the people." 2 Peter 2:1, first clause.

2. What did Peter say there should still be among the people?

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." Same verse.

3. What does he say of the character and work of these false teachers? Same Verse.

4. Is it necessary that these false teachers who deny the Lord should be avowed disbelievers in him?

"They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." Titus 1:6.

5. What does Christ say will be the fate of such?

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Matt. 7:22, 23.

6. How much following will such ones have?

"And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." 2 Peter 2:2.

7. What will be the result to the truth? Same verse.

8. What principle is it that leads these men to cover their licentiousness with the garb of religion?

"And through covetousness shall they with feigned words make merchandise of you; whose judgment now of a long time lingereth not, and their damnation slumbereth not." Verse 3.

9. When such ones flourish the most, what may we know concerning the time of retribution? Verses 1 and 3, last part of each.

10. What three great events of the past assure us that God will not allow them to go unpunished?

"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the

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flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; and delivered just Lot, vexed with the filthy conversation of the wicked." "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." Verses 4-7, 9.

11. When will there be a parallel to the wickedness of men in the days of Noah and Lot?

"And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:26-30.

12. In what did the great sin of the people in those times consist?

"That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." "And 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. 6:2, 5, 12.

"Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." Jude 7.

13. What does Peter say of these last-day false professors?

"But chiefly them that walk after the flesh in the lust of uncleanness, and despise government." 2 Peter 2:10, first part.

14. To what time are all the wicked reserved for punishment?

"And delivered them into chains of darkness, to be reserved unto judgment." "And to reserve the unjust unto the day of judgment to be punished." Verses 4 and 9, last part of each.

15. What was the character of those who escaped the judgments that have been brought upon the earth in the past?

"I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not." "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities." Verses 5, 7, 8.

16. What encouragement can the righteous find in the account of past judgments?

"The Lord knoweth how to deliver the godly out of temptation." Verse 9, first part.

NOTES

In 2 Peter 2:4-9 three events of the past are brought to view as evidences that God will surely punish the wicked, and deliver the godly out of temptation. First, "God spared not the angels that sinned, but cast them down to hell;" second, he "spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;" and third, he

turned the cities of Sodom and Gomorrah into ashes, "making them an ensample unto those that after should live ungodly," but delivered just Lot. Now, says Peter, if God did these three things, he knows how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished. The fact that God has done these things in the past (and that he has, all the wicked may know if they will) is sure evidence that God will finally punish all the wicked, and will thereby deliver the godly out of temptation.

And here it may be noticed that the punishment of the wicked is necessary to the complete redemption of the righteous. The loyal angels could not have been delivered from temptation if God had not cast out from among them the angels that kept not their first estate. Jude 6. Lot's righteous soul was vexed from day to day by the filthy acts of the Sodomites, and the same must have been the case with Noah, when every imagination of the thoughts of the hearts of men was only evil continually. God destroyed the wicked race, preserving Noah alive. So, when wickedness abounds over the whole earth, and men totally reject God's Spirit, the safety of God's loyal people, no less than outraged law, demands the destruction of the wicked.

**"Notes on the International Lesson. The Covenant Renewed. Josh.
24:19-28" *The Signs of the Times* 14, 44.**

E. J. Waggoner

NOTES ON THE INTERNATIONAL LESSON.

(November 25.-Joshua 24:19-28.)

The time of the events recorded in these verses was B.C. 1426, or sixty five years after the making of the covenant and the giving of the law at Mount Sinai. The covenant made at Sinai was an agreement between the Lord and the people relative to the law of God. The children of Israel had come into the wilderness of Sinai and the Lord called unto Moses from the mount, saying:-

"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." "And all the people answered together, and said, All that the Lord hath spoken we will do." See Ex. 19:4-8.

This was the covenant; but at this time the people had not yet heard the law; they had promised to keep a law of which they had as yet only an imperfect knowledge. Three days later, however, the Lord spoke his law in the audience of all the people, and again the people promised that they would obey. See Ex. 24:3. "And Moses wrote all the words of the Lord" and the promise of the people in a book and read it to the whole congregation, and after the people had again promised to obey (verse 7) "he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people" (Heb. 9:12), "and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words." Ex. 24:8. This was the first covenant ratified: the people had repeatedly promised to keep the law of God,

and God had promised that if they did so he would make them a peculiar treasure unto himself above all people.

But the people did not keep this solemn covenant. Their history during all these years was little but a history of backsliding; and now after they had entered upon the possession of the land promised unto their fathers, Joshua calls upon them to put away their strange gods and serve the Lord.

"And," said Joshua, "if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve the Lord. And the people answered and said, God forbid that we should forsake the Lord, to serve other gods; . . . therefore will we also serve the Lord; for he is our God." Josh. 24:15-18.

"And Joshua said unto the people, Ye cannot serve the Lord; for he is a holy God; he is a jealous God; he will not forgive your transgressions nor your sins." "And the people said unto Joshua, Nay; but we will serve the Lord."

We are not to suppose that Joshua intended to discourage the people and deter them from the service of the true God, but he did nevertheless state the truth when he said, "Ye cannot serve the Lord;" that is, they could not keep the covenant which they had made at Sinai. That covenant was an unconditional agreement on the part of the people to keep the law of God, but the people did not live up to their agreement; and it will be readily seen that when they broke the covenant, as they did almost immediately when they worshiped the golden calf, they had no more claim on the Lord, according to the covenant which they had entered into with him. They could not go on under that covenant, for no matter how perfectly they might abide by its terms in the future, the fact would remain that they had once broken it, and that was sufficient to forfeit all the blessings which God had promised. In fact, the old covenant was no longer of any service to them; they could repent of their sins and receive pardon, but not by virtue of the covenant made at Sinai; for forgiveness of sins they must look to Christ, or we might say to the second covenant, which, though called the "second" because it was ratified after the covenant at Sinai, was in point of fact the first covenant, for it was made with Abraham (Gal. 3:19), and was the covenant under which Abraham's faith was counted unto him for righteousness. Gen. 15:6.

This Abrahamic covenant is the one "established upon better promises" (Heb. 8:6); and chief among these "better promises" is the promise of the forgiveness of sins. It was in respect of the promises that the first covenant was faulty. If the first covenant had not been thus faulty, there would have been no place for the second. There was in the first covenant no provision for forgiveness of sins. It was ratified by the blood of beasts, which could never take away sin. But the second or Abrahamic covenant was ratified by the blood of Christ, which "taketh away the sins of the world;" and though not ratified for nearly 1,500 years after the covenant at Sinai, it was "confirmed of God in Christ" to Abraham by an oath. See Heb. 6:13-18. This covenant is made concerning the same law; but if people break it, they may by repentance obtain pardon, and so still remain in covenant relation with God. This is a wonderful exhibition of the mercy and love of God. First, he consents to make a contract with the people concerning that which it is

their duty to do; and then he provides pardon for them when they have not only failed to do their duty, but they also violated their agreement to do their duty. Surely love could go no further.

But some may wonder if God did not know that the people would break that first covenant. We reply, Yes; he not only knew that they could not keep it. In fact, they had broken the commandments, concerning which the covenant was made, before the covenant was made. It was utterly impossible for the people to keep the commandments by their own unaided efforts, yet that is what they promised to do. Then why did the Lord lead them to make such a promise? For the purpose of showing them their own weakness, and of directing their minds to the second or Abrahamic covenant, which already existed. This covenant was a covenant concerning Christ, and provided forgiveness for transgression of the law concerning which the covenant was made, and also help to keep the law. And so, when the Lord made a new covenant with Israel, he was simply directing their attention to the covenant made long before with Abraham. And the proof of this is the fact that all who are heirs of the promises are children of Abraham.

Thus it appears that the words of Joshua were strictly true; they could not serve the Lord in the sense of keeping the covenant made at Sinai; they could serve him only by availing themselves of the help promised in the second covenant, and becoming not only in name but in fact "children of Abraham," by faith in Christ, the promised seed of Abraham. Gal. 3:7.

We would not be understood as teaching that it was impossible to serve God just as well in the days of Joshua as it is now, but that it was impossible to serve him without the aid of divine grace, and that while that grace was not promised in the covenant made at Sinai, it was given to Abraham and to his spiritual seed both before and after the making of what is called the first or old covenant, and that it was always to be obtained through faith in the promised Saviour. God's promise to Abraham that he should be a great nation and that in his Seed all the nations of the earth should be blessed, was a promise of Christ; and Abraham so understood it, and it was that faith that was counted unto him for righteousness, and no man has ever been accounted righteous in any other way.

The idea that under the first covenant people were saved by keeping the law, and that now they are saved by faith without obedience, is contrary alike to reason and scripture. God has provided but one Saviour and but one plan of redemption, and in every age the conditions of salvation have been faith and obedience. Abraham was a man of faith, but his faith did not excuse him from obedience. Said the Lord to him: "I am the almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and I will multiply thee exceedingly." Gen. 17:1, 2. And in describing the people of God down in the last days, the seer of Patmos says: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

As the conditions for covenant relation with God are the same as in the past, so the reasons for serving him to-day are identical with the reasons for choosing his service in the days of Joshua. No doubt the people had a deep realization of their obligations to God as they renewed their vows of loyalty to him. The

remembrance of his longsuffering and tender mercy toward them, his care that had borne them as an eagle beareth her

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young, his solicitude, his manifest providences in leading them, in subduing their enemies, in bringing them into the land flowing with milk and honey, in making them the repository of his law, and in revealing himself to them as the covenant-keeping God, the living God who could do exceeding abundantly above what they were able to ask or think,-all this must have given fervency to their response in choosing him who had only wrought them good. Perhaps, too, the thought of their backsliding, their indifference, their frequent rebellion and transgression, served to arouse them to a more intense determination to walk in the commandments of the Lord.

Joshua presented before them the awful consequences of forsaking Jehovah. To forsake him and serve other gods means only despair and loss, both now and forever. The Lord describes the condition of those who leave his service in the pathetic words of the prophet, "They have forsaken me, the foundation of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." And again he cries, "Turn ye, turn ye; for why will ye die?" "O that thou hadst harkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea."

We were created to serve God, not from constraint, but willingly. No service but that which springs from love is fulfilling the purpose of our creation. Nothing but this can be accounted as service. John writes, "Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created." But it can be no pleasure to him whose nature is love, to have the unwilling, grudging offering that is sometimes designated as service to God.

In all the service of Christ to his Father his language was, "I delight to do thy will, O my God; yea, they law is within my heart." And this condition of true service is provided for in the new covenant. "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." "Love is the fulfilling of the law." Love to God and love to fellow-men measures the infinite scope of the law that is exceeding broad, and that discerns the thoughts and intents of the heart. In seeing something of the depth of the commandment, we behold our own utter inability to keep it without divine aid; but our weakness has been provided for. "For what the law could not do, in that it was weak through the flesh, God sending his own son, in the likeness of 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."

While sin has brought us helpless and condemned before God, yet his grace, through the merits of the Lamb of God, and through the might of his spirit, has availed to cleanse and strengthen us, that the righteousness of the law may be fulfilled in us, "who walk not after the flesh, but after the spirit;" for under the provision of the new covenant, the law is written in our minds and affections. The truly consecrated heart can say, his yoke is easy, and his burden is light; for

Christ, abiding in the soul, brings every thought into subjection, and the language of the Christian is like his. "I delight to do thy will, O my God."

"Back Page" *The Signs of the Times* 14, 44.

E. J. Waggoner

Speaking of the American system of common schools, the *Student's Workshop* truthfully says: "It is true that the system has the facts, but it has been and still is a mighty agency for good, and the only *real* objection that the Papists have against it is that it fails to make Catholics, whatever they may assert to the contrary."

We trust that the lack of the usual amount of editorial matter in the paper is compensated for by our synopsis of the proceedings of the General Conference and the minutes of the third and fourth meetings of the recent session of the International Sabbath-school Association. Next week we will give some account of the doings of the International Tract and Missionary Society.

The Rome correspondent of the London *Chronicle* says that the Pope refused to comply with Count Herbert Bismarck's request to use his influence in behalf of the Government candidates in the election for the Langtag. Hence the coolness between Germany and the Vatican. The successor of St. Peter (?) is evidently not in politics—at least he is not when he cannot get well-paid for his influence.

Elder E. P. Daniels, who was for some weeks engaged in revival work in Fresno, is now conducting a series of meetings in the Seventh-day Adventists Church, corner of Twelfth and Brush Streets, in this city. These meetings opened Sabbath, November 10, and although it is too early to give results we are thankful to be able to say that everything points to the accomplishment of a good work for the Oakland church. A general invitation is extended to all who can do so to attend these meetings.

We are requested by Elder J. H. Cook to announce a general meeting for Fresno, Cal., beginning Friday evening, November 16, at 6 o'clock, and continuing over Sabbath and Sunday. Brother Cook writes: "We wish our brethren to get better acquainted with the wants of the cause and with each other. We want to have full representations from every church in this district, so we may know of their conditions and wants and provide for the same. Preparations will be made to entertain all who come to attend this meeting. Elders Loughborough, Bartlett and myself will be in attendance."

Miss Kate Field has written to the California Viticultural commission that she has commenced her "missionary" operations in behalf of California wines. She says that she has secured the commendation and co-operation of some prominent people, among them D. Hammond, the famous Philadelphia physician, but adds, rather sadly and in a sort of surprised way, that the temperance papers are opposing her efforts to enlighten the Eastern mind upon the benefits accruing from a "wise and well-regulated" use of California wines.

It seems really too bad that temperance papers should not be willing to surrender their principles at the behest of the California wine interests, especially when the will of the wine dealers is made known through the medium of a

talented lady! But then there probably always will be people who will be influenced more or less by the words of Solomon: "Look not doubt upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder."

Miss Field is unfortunate in having to combat Scripture, human experience, and common sense; but then she has a powerful ally in depraved appetite, and will no doubt meet with much more success than she should, and very much more than will be for the good of those who are so unfortunate as to be deceived by her honeyed words in praise of "California's noblest industry."

The October number of the *Students' Workshop*, published by the Healdsburg College Press, has been received. We notice many improvements in its appearance, indicative of ability and painstaking on the part of those having it in charge. Both in its literary and mechanical make-up, it is a credit to Healdsburg College, the educational principles of which it presents in a clear and forcible manner.

The result of the election of the 6th inst. was a surprise alike to Democrats and Republicans. The former were confident of victory, while the latter, if they did not fear defeat, at most hoped only to secure a bare majority in the electoral college. As was expected, the South, with the exception of West Virginia, was solid for the Democratic ticket, but in only two of the Northern States were the Cleveland electors successful. The Republicans carried California, Colorado, Illinois, Indiana, Iowa, Kansas, Maine, Massachusetts, Michigan, Minnesota, Nebraska, Nevada, New Hampshire, New York, Ohio, Oregon, Pennsylvania, Rhode Island, Vermont, Wisconsin, and West Virginia, thus securing 239 electoral votes, 38 more than are necessary to a choice. At the time of this writing the Republicans are confidently claiming a majority in the Fifty-first Congress. The Prohibitionist vote was not as large as was anticipated.

It is announced that the Sabbath (Sunday) Association of Illinois will hold its first annual meeting in the Methodist Church Block, Chicago, Ill., on Tuesday and Wednesday, November 20 and 21, 1888. In connection with this meeting the National Committee of Sabbath (Sunday) Observance will hold its first meeting.

Among the speaker expected from abroad are Dr. John Hall, New York; Dr. Crafts, New York; Dr. Knowles, Newark; Col. Elliott F. Shepard, New York; Dr. R. O. Post, Springfield, and others. "All persons interested," says the *Union Signal*, "in securing a Sabbath of rest for the hundreds now compelled to never-ending toil are urged to attend this meeting." It is understood that a strong and determined effort will be made in Illinois to secure the passage of a stringent Sunday law in that State, at the next session of the Legislature.

Speaking of missionary operation the *Christian at Work* says:-

"No less than three different places have monuments originated among the Jews that have led them toward Christ and the New Testament. It is all the more notable that these have been inaugurated entirely independent of each other. Of the Kishner agitation in Southern Russia, and to the leadership of Rubinowitch, the papers have made repeated mention. Yet it seems not generally to be understood that this is a peculiarly Jewish-Christian movement, *i.e.*, the converts do not want to cease to be Jews, but at the same time they want to become

Christians. Their models are the Jewish-Christian churches of the apostolic age. They retain Jewish faith, and worshiped whatever they regard as reconcilable with a fuller acceptance of the fundamentals of Christianity. They practice circumcision, keep the Sabbath, celebrate the Passover as heretofore, but they place all their trust and hope of salvation in Jesus Christ as the fulfillment of Moses and the prophets. Accordingly none but Rubinowitch have been as yet baptized, although others are seeking baptism."

We suppose that the principal objection to the baptism of these believing Jews is the fact that they keep the Sabbath. Probably very few would object seriously to their keeping the Passover and practicing circumcision, so long as they did not rely upon those things in any measure for salvation; but undoubtedly a large majority of so-called Christians of the present-day would agree with the Council at Laodicea (A.D. 364), and forbid the keeping of the Sabbath under an anathema.

November 23, 1888

"Prayer that Prevails" *The Signs of the Times* 14, 45.

E. J. Waggoner

There is some very important instruction given in regard to prayer, in the eighteenth chapter of Luke. What stronger assurance that prayer will be answered can be asked for than that given in the parable of the unjust judge? Note the contrast that is drawn. "There was in a city a judge which feared not God, neither regarded man." His own ease and self-gratification absorbed all his thoughts. From sheer heartlessness he paid no attention to the poor widow's appeal. But she was importunate; she could not give up her claim. No doubt her little property was in the hands of some extortioner, and her living depended upon the judge's decision. It was a matter of life and death with her. She presses her claim at unseasonable hours. At last the judge, fearful lest his selfish ease will be seriously interfered with, avenges her of her adversary. He granted her request, although he had no interest in it, simply to get rid of her.

Now mark the contrast. "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily." Not for the same reason that the unjust judge avenged the poor widow, but because he pities as a father, and his ear is ever open to the prayers of his children. The invitation is: "Come unto me all ye that labor and are heavy laden, and I will give you rest." "Cast thy burden upon the Lord, and he will sustain thee." Let the fearful one take courage. Do not hesitate to cast upon him the burden that, although too heavy for your own unaided strength, seems too small to be noticed by him. Surely he who takes note of the tiny sparrow's fall, and numbers the hairs of our heads, will not refuse to notice the simplest matter that affects the interest of one of his children. If we fail to ask aid in the smallest affairs of life, we must displease God. It is a virtual denial of his willingness to interest himself in little matters. But we should consider that God is infinitely greater than we, and the things that to us seem very great are very easy for him

to perform. We cannot grasp the infinite, therefore it is idle to speculate upon what things are great and what small, in the eyes of God. better far to take God at his word and "in *everything* by prayer and supplication with thanksgiving," to let our requests be made know unto God.

But good and evil are ever side by side. It is easy for the human heart to be deceived, and to mistake self-confidence for faith. This is illustrated in the Pharisee's prayer. We seldom hear the Pharisee's sentiments expressed so plainly, but who is not in danger of harboring them? That spirit is as much to be guarded against in our conversation as in our prayers. Many people do not speak of their own good deeds, but loudly condemn the faults of others, in order that their hearers may think that they themselves are free from such failings. Is not this Pharisean spirit the secret of all gossip concerning scandals? People naturally prone to evil deeds, love to dwell upon and magnify the faults of others, for by so doing they lost sight of their own. They make out so bad a case against their neighbor that their own short-comings seem small in comparison. We all need to heed the injunction, "Let no man think more highly of himself than he ought to think." The publican's prayer was answered, while the Pharisee's was not heard, for "God resisteth the proud, but giveth grace unto the humble." Who wishes to have the mighty God for his adversary? Let us all read carefully and heed James 4:6-11.

"The Papacy. (Continued.)" *The Signs of the Times* 14, 45.

E. J. Waggoner

"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, cold-blooded massacres that history records,-that of the Huguenots. The king himself, Charles IX., took part in it, shooting down many of those who were attempting to escape the fury of his soldiers. The number slain throughout France this occasion is placed by the best authorities at seventh thousand. To show Rome's connection with the massacre, we quote the following from Wylie:-

"At Rome, when the news arrived, the joy was boundless. The messenger who carried the dispatch was rewarded like one who brings tidings of some great victory, and the triumph that followed was such as old Pagan Rome might have been proud to celebrate. . . . Through the streets of the Eternal City swept, in the full blaze of pontifical pomp, Gregory and his attendant train of cardinals, bishops, and monks, to the Church of St. Mark, there to offer up prayers and thanksgiving to the see of Rome and the Roman Catholic Church. . . . On the following day the pontiff went in procession to the Church of Minerva, where, after mass, a jubilee was published to all Christendom, 'that they might thank God for the slaughter of the enemies of the church, lately executed in France.'" - *History of Protestantism, book 17, chap. 16, paragraph 15.*

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 obedient 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 their 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.'" -*Id, book 16, chap. 13, paragraph 18.*

In the above instance we see how an entire nation was literally worn out, yet we have scarcely more than hinted at the atrocities visited upon the innocent Waldenses. 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.

"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. She also openly boasts of having changed the fourth commandment, as the following will show:-

The first question of chapter 23 of "The Catholic Christian Instructed" is this:-

"What are the days which the church *commands* to be kept holy?"

And the answer is,-

"1st, The Sundays, or the Lord's day, which we observe by apostolical tradition, *instead of* the Sabbath," etc.

Again the question is asked:-

"What warrant have you for keeping the Sunday, preferable to the ancient Sabbath, which was the Saturday?"

"*Answer*-We have for it the authority of the Catholic Church, and apostolical tradition."

It may be said that there is no undue assumption of authority here, since "apostolical tradition" is given as the reason for the church's celebration of

Sunday instead of the Sabbath of the fourth commandment. But the Catholic Church does not claim that it has any warrant from the Bible for its practice. The next question is:-

"Does the Scripture anywhere command the Sunday to be kept for the Sabbath?"

In answer to this, reference is made to three passages of Scripture, in which the first day of the week is *mentioned*, and then the answer continues:-

"But neither one nor the other tells us that this first day of the week was to be henceforward the day of worship, and the Christian Sabbath, so that truly, the best authority we have for this is the testimony and ordinance of the church. And therefore those who pretend to be so religious observers of the Sunday, whilst they take no notice of other festivals ordained by the same church authority, show that they act by humor, and not by reason and religion; since Sundays and holy days all stand upon the same foundation, viz., the ordinance of the church."

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."-*Pp. 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?

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. W.

(To be continued.)

"The 'Epistles of Ignatius'" *The Signs of the Times* 14, 45.

E. J. Waggoner

Among the early writings to which appeal is frequently made in behalf of the Sunday institution are the "Epistles of Ignatius." But before we make any statements or quotations concerning Ignatius or the epistles ascribed to him, we will give the only passage in the epistles which is supposed to teach the observance of Sunday. It is the ninth chapter of the epistle to the Magnesians, and, as translated, reads as follows:-

"If, therefore, those who were brought up in the ancient order of things have come to the possession of a new hope, no longer observing the Sabbath, but living in the observance of the Lord's day, on which also our life has sprung up again by him and by his death-whom some deny, by which mystery we have obtained faith, and therefore endure, that we may be found the disciples of Jesus Christ, our only Master-how shall we be able to live apart from him, whose disciples the prophets themselves in the Spirit did wait for him as their teacher? And therefore he whom they rightly waited for, being come, raised them from the dead."

The writer of the article, "The Lord's Day," in Kitto's "Encyclopedia of Religious Literature," after mentioning several alleged testimonies in favor of Sunday, says:-

"We must here notice one other passage of earlier date than any of these, which has often been referred to as bearing on the subject of the Lord's day, though it certainly *contains* no mention of it. It occurs in the epistle of Ignatius to the Magnesians (about A. D. 100). The whole passage is confessedly obscure, and the text may be corrupt. . . . The passage is as follows:-

.....
"Now many commentators assume (on what grounds does not appear) that after *xuritsen* the word . . . is to be understood. On this hypothesis they endeavor to make the rest of the sentence accord with a reference to the observance of the Lord's day, by further supposing *en he* to refer to *hera* understood and the whole to be put in contrast with *sabbatou tes* in the former clause."

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"Let us now look at the passage simply as it stands. The defect of the sentence is the want of a substantive to which *auto* can refer. This defect, so far from being remedied, is rendered still more glaring by the introduction of *hetra*. Now if we take . . . as simply 'the life of the Lord,' having a more personal meaning, it certainly goes nearer to supplying the substantive to *auto*. Again, *hen he* may well refer to *zoen*, and *xuritche zoen* meaning our Lord's *life*, as emphatically including his resurrection (as in Rom. 5:10, etc.), presents precisely the same analogy in the spiritual life of the Christian as is conveyed both in Rom. 5, Col. 3:3, 4, and many other passages. Thus upon the whole the meaning might be given thus:-

"If those who lived under the old dispensation have come to the newness of hope, no longer keeping Sabbaths, but living according to our Lord's life (in which, as it were, our life has risen again, through him, and his death which some deny), . . . how shall we be able to live without him? . . .

"In this way (allowing for the involved style of the whole) the meaning seems to us simple, consistent, and grammatical, without any gratuitous introduction of words understood; and this view has been followed by many, though it is a subject on which considerable controversy has existed. On this view the passage does not refer at all to the Lord's day; but even on the opposite supposition it cannot be regarded as affording any positive evidence to the early use of the term 'Lord's day' (for which it is often cited), since the material word *rehma* is purely conjectural."-*Encyclopedia of Biblical Literature, art. Lord's Day.*

Thus we have the testimony of an unprejudiced witness, a scholar and critic, and an observer of the first day of the week, to the effect that the oft-quoted passage from Ignatius makes no reference whatever to the first day of the week, sometimes erroneously called "Lord's day." But whether it does or not is a matter of very little importance, as we shall see when we have examined all the witnesses in the case. We have given this extract that the reader may see that, however the epistle be regarded, it affords no aid or comfort to the adherents of Sunday, since it makes no allusion whatever to the day. But the candid man who knows the truth about the writings of Ignatius would not consider the Sunday

cause strengthened in the least, even if they contained the most explicit and unequivocal reference to it. We shall now proceed to learn what we can of Ignatius and his epistles.

The "Encyclopedia Britannica" says:-

"The information we get in regard to Ignatius, up to the time of Eusebius, is exceedingly scanty."

"McClintock and Strong's Encyclopedia" says:-

"We have no trustworthy accounts of the life and ministry of Ignatius. The chief authority is the '*Martyrium Ignatii*,' but even those who assert the genuineness of that work admit that it is greatly interpolated."

Uhlhorn, in the "Schaff-Herzog Encyclopedia," says:-

"The only sources from which any information can be drawn about this celebrated person are the epistles circulating under his name. Eusebius knows nothing more of him than what can be extracted from the epistles, with the exception of a few short notices by Irenaeus and by Origen, which he also knows. But the list which he gives of the bishops of Antioch is doubtful with respect to its chronology. . . . What tradition else has preserved concerning Ignatius-the story that he was the child spoken of in Matt. 18:5, and other fictions by Simeon Metaphrastes and Vincentius-is completely worthless."

From the above, then, it would seem as if not very much would be known with certainty, since we get all our information from the epistles, and the epistles themselves are of somewhat doubtful authority. But let us hear more concerning them. In the introductory notice to the epistles, we find the following statements by the translator:-

"There are, in all, fifteen epistles which bear the name of Ignatius. . . . It is now the universal opinion of critics, that the first eight of these professedly Ignatian letters are spurious. . . . But after the question has been thus simplified, it still remains sufficiently complex. Of the seven epistles which are acknowledged by Eusebius, we possess two Greek recensions, a shorter and a longer. It is plain that one or the other of these exhibits a corrupt text, and scholars have for the most part agreed to accept the shorter form as representing the genuine letters of Ignatius." "But although the shorter form of the Ignatian letters had been generally accepted in preference to the longer, there was still a pretty prevalent opinion among scholars, that even it could not be regarded as absolutely free from the interpolations, or as of undoubted authenticity. . . . But whether the smaller themselves are the genuine writings of Ignatius, bishop of Antioch, is a question that has been much disputed, and has employed the pens of the ablest critics. And whatever positiveness some may have shown on either side, I must own I have found it a very difficult question."

Dr. Killen thus briefly and clearly sets forth the history of the Ignatian epistles:-

"The history of the Ignatian epistles may well remind us of the story of the Sibylline books. A female in strange attire is said to have appeared before Tarquin of Rome, offering to sell nine manuscripts which she had in her possession; but the king, discouraged by the price, declined the application. The woman withdrew; destroyed the one-third of her literary treasures; and, returning again into the royal presence, demanded the same price for what were left. The

monarch once more refused to come up to her terms; and the mysterious visitor retired again, and burnt the one-half of her remaining store. Her extraordinary conduct excited much astonishment; and, on consulting with his augurs, Tarquin was informed that the documents which she had at her disposal were most valuable, and that he should by all means endeavor to secure such a prize. The king now willingly paid for the three books, not yet committed to the flames, the full price originally demanded for all the manuscripts. The Ignatian epistles have experienced something like the fate of those Sibylline oracles.

"In the sixteenth century, fifteen letters were brought out from beneath the mantel of a hoary antiquity, and offered to the world as the productions of the pastor of Antioch. Scholars refused to receive them on the terms required, and forthwith eight of them were admitted to be forgeries. In the seventeenth century, the seven remaining letters, in a somewhat altered form, again came forth from obscurity, and claimed to be the works of Ignatius. Again, discerning critics refused to acknowledge their pretensions; but curiosity was roused by this second apparition, and many expressed an earnest desire to obtain a sight of the real epistles. Greece, Syria, Palestine, and Egypt were ransacked in search of them, and at length three letters are found. The discovery creates general gratulation; it is confessed that four of the epistles, so lately asserted to be genuine, are apocryphal; and it is boldly said that the three now forthcoming are above challenge. But truth still refuses to be compromised, and sternly disowns these claimants for her approbation. The internal evidence of these three epistles abundantly attests that, like the last three books of the Sibyl. They are only the last shifts of a grave imposture."

Let us set this matter clearly in our minds. But little is known of Ignatius except what is learned from these epistles, and it is charged that these epistles are spurious. How, then, it may be asked, do we know that such a person existed? 1. There is slight reference made to him in one or two other documents. 2. If there had not been such a person, it is not probable that letters would have been put forth bearing his name. The Catholic Church has never hesitated to manufacture history or doctrine when it could not find what it wanted already written. These documents have always been given the name of some person of good repute, and they served the purpose of the church as well as if they were genuine. Now when we remember that this same "mystery of iniquity" was working even as far back as the days of Paul, we need not be surprised that, less than a century later, writings already in existence were garbled, and that designing persons wrote epistles and signed the names of eminent men to them, in order to give them currency. Indeed, we find in 2 Thess. 2:1-3 that this very thing was done in the days of Paul, and that the apostle's own name was used to give currency to false doctrine.

Therefore while we may believe that such a man as Ignatius lived, and that he suffered martyrdom for his faith, we need not believe that he wrote the egotistical trash that is attributed to him. Indeed, we *cannot* believe that he wrote it, if we regard him as a holy man.

We now proceed with the testimony. In the preface to his "Ancient Church," Dr. Killen says of the Ignatian epistles:-

"If we accredit these documents, the history of the early church is thrown into a state of hopeless confusion; and men, taught and honored by the apostles themselves, must have inculcated the most dangerous errors. But if their claims vanish, when touched by the wand of truthful criticism, many clouds which have hitherto darkened the ecclesiastical atmosphere disappear; and the progress of corruption can be traced on scientific principles.

Neander says of the so-called "Epistles of Ignatius;" "Even the shorter and more trustworthy edition is very much interpolated."

And Dr. Killen closes up his remarks on the subject of the epistles as follows:-

"It is no mean proof of the sagacity of the great Calvin, that, upwards of three hundred years ago, he passed a sweeping sentence of condemnation on these Ignatian epistles. . . . His language respecting them has been often quoted, but we feel we cannot more appropriately close our observations on this subject than by another repetition of it. 'There is nothing more abominable than that trash which be in circulation under the name if Ignatius.'" - *Ancient Church, period 2, sec. 2, chap 3, paragraph 12.*

After these strong statements the reader will doubtless have some curiosity to read a little of this "trash." Accordingly, we give a few extracts from it. In the epistle to the Ephsians, chapter 1, we find the following:-

"On hearing that I came bound from Syria for the common name and hope, trusting through your prayers to be permitted to fight with beasts at Rome, that so by martyrdom I may indeed become the disciples of him 'who gave himself for us, an offering and sacrifice to God' (ye hastened to see me)."

The writer seems to have an idea that only by martyrdom could he be a true disciple of the Lord, and he manifests an unseemly haste for it, which we are sure would not be the case with a holy man who was really expecting martyrdom.

In the following paragraphs he again expresses his ardent desire to be eaten up:-

"I write to the churches and impress on them all, that I shall willingly die for God, unless ye hinder me. I beseech of you not to show an unreasonable goodwill toward me. Suffer me to become food for the wild beasts, through whose instrumentality it will be granted me to attain to God. I am the wheat of God, and let me be granted by the teeth of the wild beasts, that I may be found the pure bread of Christ. Rather entice the wild beasts, that they may become my tomb, and may have nothing of my body; so that when I have fallen asleep (in death), I may be no trouble to anyone. Then shall I truly be a disciple of Christ, when the world shall not see so much as my body. Entreat Christ for me, that by these instruments I may be found a sacrifice (to God)."

"May I enjoy the wild beasts that are prepared for me; and I pray they may be found eager to rush upon me, which also I will entice to devour me speedily, and not deal with me as with some, whom, out of fear, they have not touched. But if they be unwilling to assail me, I will compel them to do so. Pardon me (in this): I know what is for my benefit. Now I begin to be a disciples." - *Epistle to the Romans, chap. 4. 5.*

There are many passages similar to the above. They prove, what we find from the most unexceptionable testimony is the case, that the idea very early began to

prevail that a martyr was more sure of gaining Heaven than one who simply lived a good life, and died a natural death. The idea was that whatever sins the individual had upon him were washed away by the shedding of his own blood. As a consequence many fanatical people eagerly sought martyrdom, and it came to be considered as almost a mortal sin to flee in time of persecution. The idea that the martyrs were cleansed from sin by their own blood finds its modern counterpart in the famous "blood atonement" among the Mormons. It is unnecessary to do more than remind the reader of the limited views of the atonement of Christ, which must have been held by such people.

That the "Epistles of Ignatius" were written by someone who was anxious that the bishops should have a chance to lord it over God's heritage, is evident from the following extracts:-

"It is manifest, therefore, that we should look upon the bishop even as we would upon the Lord himself."-*Epistle to the Ephesians, chap. 6.*

"It becomes both men and women who marry, to form their union with the approval of the bishop that their marriage may be according to God, and not after their own lust."

"Give ye heed to the bishop, that God also may give heed to you. My soul be for theirs that are

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submissive to the bishop, to the presbyters, and to the deacons, and may my portion be along with them in God!"-*Epistle to Polycarp, chap. 5, 6.*

The following "great mystery" which this pseudo-Ignatius reveals, shows that the writer was a fit companion for Hermas and the pseudo-Barnabas:-

"Now the virginity of Mary was hidden from the prince of this world, as was also her offspring, and the death of the Lord; three mysteries of renown, which were wrought in silence by God. How, then, was he manifested to the world? A star shone forth in heaven above all the other stars, the light of which was inexpressible, while its novelty struck men with astonishment. And all the rest of the stars, with the sun and moon, formed a chorus to this star, and its light was exceedingly great above them all. And there was agitation felt as to whence this new spectacle came, so unlike to everything else (in the heavens). Hence every kind of magic was destroyed, and even, bond of wickedness disappeared; ignorance was removed, and the old kingdom abolished, God himself being manifested in human form for the renewal of eternal life. And now that took a beginning which had been prepared by God. Henceforth all things were in a state of tumult, because he meditated the abolition of death."-*Epistle to the Ephesians, chap. 19.*

And, lastly, we quote the following jargon as evidence of the senseless egotism of the one who wrote this "trash":-

"Am I not able to write to you of heavenly things? But I fear to do so, lest I should inflict injury on you who are but babes (in Christ). Pardon me in this respect, lest, as not being able to receive (such doctrines), ye should be strangled by them. For even I, though I am bound (for Christ), yet am not on that account able to understand heavenly things, and the places of the angels, and their gatherings under their places of the angels, and their gatherings under their

respective princes, things visible and invisible. Without reference to such abstruse subjects, I am still but a learner (in other respects); for many things are wanting to us, that we come not short of God."-*Epistle to the Trallians, chap. 5.*

If this were the age when insane persons were regarded as sacred beings, and as being possessed of divine inspiration, we should not wonder at the great esteem with which this stuff is held by many people; but as it is, there is a mystery about it. When people who have access to the works of the world's master minds, to say nothing of the sublime truths of the Bible, spend their precious time studying the writings of the so-called Fathers, it seems as though they must be possessed of something akin to that mental and moral depravity which leads the school boy to devour the dime novel. W.

"The Commentary. The Second Epistle of Peter" *The Signs of the Times 14, 45.*

E. J. Waggoner

2 PETER 2:10-22.

(Lesson 7, Sabbath, Dec. 8.)

1. What does the apostle Peter say of the character of the false teachers who in the last days shall cause many to err from the truth?

"But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities." "But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; and shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children." 2 Peter 2:10, 12-14.

2. What shows their contempt for authority? Verse 10.

"Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities." "But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves." Jude 8, 10.

3. How does their conduct in this respect contrast with that of beings who are really great?

"Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord." 2 Peter 2:11.

4. What example of Christ's have we concerning speaking evil even of the wicked?

"Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." Jude 9.

5. What positive commandment have we concerning our attitude toward those holding high positions?

"Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God." Rom. 13:1.

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." 1 Timothy 2:1, 2.

6. Are we at liberty to make an exception in the case of wicked rulers? 1 Tim. 2:1, 2.

"Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men." Titus 3:1, 2.

7. Whose example does the apostle say these false teachers follow?

"Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness." 2 Peter 2:15.

"Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core." Jude 11.

8. Relate in brief the circumstances of Balaam's connection with the children of Israel. See Numbers, chapters 22, 23, 24.

9. What is said of the instability of such ones, and of their final end?

"These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever." 2 Peter 2:17.

"These are spots in your feasts of charity, when they feast with you, feeding themselves without fear; clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever." Jude 12, 13.

10. By what means do they allure souls to destruction?

"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.

11. What do they promise those who follow them?

"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." Verse 19.

12. Yet into what bondage do they bring their dupes?

"Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin." John 8:34.

13. To what are people made subject through fear of death?

"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.

14. What is it that causes death and the fear of it?

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12.

15. Then what is it that brings men into bondage?

16. Who alone can give freedom?

"For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death." Ps. 102:19, 20.

"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.

17. Where alone is true liberty found?

"And I will walk at liberty; for I seek thy precepts." Ps. 119:45.

18. What profit is it to a man to be freed from the pollutions of the world, if he afterwards returns to them?

"For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." 2 Peter 2:20, 21.

19. Then what should be done by each one who has come to the knowledge of Christ?

"Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall." 2 Peter 1:10.

NOTES

"They are not afraid to speak evil of dignities." The dignities, or, more literally, glories, here referred to are doubtless supernatural powers, whether good or bad. The Syrian has it, "They shudder not with awe while they blaspheme." The meaning evidently is that these presumptuous, licentious teachers of what they claim is religion, have no regard for authority. This is shown by the first part of the verse, where it is said that they "despise government." There is no special class of people to whom the specifications of this chapter will apply, except Spiritualists. Not that all Spiritualists are actually openly immoral; but there is not one who does not hold to doctrines that naturally lead to immorality. They teach that man is himself a part of God, and so is amenable to no power but himself; that he is a law to himself, and is his own judge. Now it makes no difference how much men practice their culture, refinement, elevation, and morality, when they shut themselves off from the only Source of morality. When men teach that the impulses of their own natures are the only law to be followed, they must eventually land in the pit of corruption.

But when men despise the government of God, it is but a step to the despising of all human authority. Indeed, when men do not regard the claims of God, whatever obedience they render to human laws is due solely to fear of

immediate punishment. In the Bible honor to earthly kings is placed next to the fear of God. Says Peter, "Fear God. Honor the king." 1 Peter 2:17. And the commandment to ancient Israel was: "Thou shalt not revile God, nor curse a ruler of thy people." Ex. 22:28, Revised Version. It is worthy of note that most Spiritualists are open sympathizers with anarchy. Respect for authority is the prime factor in true religion. The man who is not afraid to speak evil of those who are in authority, who rails at those who are in official position, whether in Heaven, or in earthly governments, is a dangerous man. He *may* not do any great evil, because of lack of opportunity; but once let him have an opportunity, without the fear of physical punishment to deter him, and there is nothing to restrain him from going to the greatest lengths. It is a bad sign to see a man railing at even a wicked ruler. When Peter wrote, "honor the king," and Paul wrote, "Let every soul be subject unto the higher powers" (Rom. 13:1) wicked kings were reigning. But they occupied the place of authority and their official position was to be respected, however wicked they might be.

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Says the apostle: "They allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error." A man always falls, if he does fall, in the direction toward which he leans. Says Christ: "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness." Mark 7:21, 22. Now with these propensities existing naturally in the heart, it inevitably follows that when a man heeds the words of those who "despise government," he will fall to the lowest depths of vice.

So the apostle continues: "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." These false teachers, and their same nowadays is legion, talk a great deal about "liberty." They refuse to be bound down by laws. They tell their dupes to assert their godlike power and be free. It was thus that Satan tempted Eve. "Ye shall be like God," said he, and he made her believe that the just law of God was arbitrary, and devised solely for the purpose of keeping man in an inferior position. Too late she found out the baseness of such a charge. "The bondage of corruption" is the worst bondage conceivable. Even in this life men find that liberty is found only in obedience to law. Daniel Wise truly said that "perfect liberty is perfect obedience to a perfect law." Law is the best friend that man has. And "the glorious liberty of the sons of God" will be shared only by such as "keep the law of God." They will have the freedom of God's universe throughout eternity, while to those who seek liberty in following their own desires is reserved "the blackness of darkness forever."

**"The Commentary. Israel Under Judges" *The Signs of the Times* 14,
45.**

E. J. Waggoner

NOTES ON THE INTERNATIONAL LESSON.

ISRAEL UNDER JUDGES. (December 2.-Judges 2:23.)

Only a generation had passed since the Israelites had vowed to devote themselves to the service of God. The inspired record declares that "the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that he did for Israel. . . . And there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel. And the children of Israel did evil in the sight of the Lord, and served Baalim." The startling testimony of history declares that the people of whom Moses had inquired, "What nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? and what nation is there so great that hath statutes and judgments so righteous as all this law, which I set before you this day?" forsook the Lord to serve Baalim.

The only way that we can have any fair comprehension of the degradation this implies, is to compare the idolatry they had chosen to the sacred and glorious worship they had forsaken. The thought of such depths of debasement following such heights of exaltation fills us with horror and astonishment. It seems a thing incredible. The psalmist, speaking of the requirements of God's service, says, "Behold, thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom." The children of Israel had been chosen to obedience. For a time they shone as lights in the midst of the perverse and crooked nations of the world, reflecting the divine image. The blessings of Heaven were for them. But they did evil and served Baal. They forsook their God. Probably this was not done by a sudden departure. We know how apostasy comes: First it is a conviction stifled, a duty neglected, then a glorifying of self and a worshiping and serving of the creature more than the Creator, and then a sinking down into grosser and grosser sins till we are corrupted, full of wounds and bruises and putrefying sores. Says the prophet of one who had forsaken God, "A deceived heart hath turned him aside."

They served Baalim. Language fails to describe the degradation, the utter vileness, of the idolatry chosen by the people of God as a substitute for the worship of the Holy One of Israel. The worship of Baal, or the sun, was the most abhorrent of all heathen worship. It was the lowest of all idolatry, with which was connected licentious rites of the most debasing character. It afforded an opportunity for the display of the carnal nature to the full.

That the worship of the sun was the most abominable form of heathenism, is evident from the words of the Lord to the prophet Ezekiel. While the prophet was with the captives in Babylon, he was taken in vision to Jerusalem, and shown the abominable deeds of the Jews who still remained in that city. He was first shown the "image of jealousy" at the door of the inner court of the temple, and the Lord said to him: "Seest thou what they do? even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, and thou shalt see greater abominations." Eze. 8:6.

Then he was shown "every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall" of the temple,

and seventy elders offering incense, and was again told that he should see even greater abominations.

Next he was brought to the door of the temple, and there saw the women "weeping for Tammuz," the Babylonian Adonis, whose worship was conducted with the most lascivious rites, but was told that he should be shown greater abominations still. These last and greatest abominations are thus described:-

"And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east." Verse 16.

The "Encyclopedia Britannica," speaking of Baal, says:-

"As the sun-god he is conceived as the male principle of life and reproduction in nature, and thus in some forms of his worship is the patron of the grossest sensuality, and even of systematic prostitution. An example of this is found in the worship of Baal-Peor (Numbers 25), and in general in the Canaanitish high places, where Baal, the male principle, was worshiped in association with the unchaste goddess Ashera, the female principle of nature.

Have we not marveled and inquired, How could these people go to such depths of debasement? Perhaps we have thought that such idolatry and defilement was a thing of the past, and belonged alone to those of earlier ages. Alas! that this is not true. These things were written for our admonition. "The heart is deceitful above all things, and desperately wicked; who can know it?" Not man, certainly, for the Lord declares, "I the Lord search the heart." Let the Spirit of God be grieved away, let circumstances remove their restraint, let it become popular to serve Baal, and who will be like Elijah and the seven thousand who withstood the tide of idolatry? Even now if you could penetrate into the secret chambers as did Ezekiel you would see many who bear the name of Christ worshiping before Baal and Ashteroth. Yes, even in the gates of the house dedicated to God, the idols of pride, lust, and selfishness are worshiped publicly. Says Paul: "In the last days perilous times shall come. For men shall be lovers of their own selves, . . . having a form of godliness, but denying the power thereof." Even the professed church of Christ is to be defiled with the lovers of self, and these times are perilous times, for it is a time when Israel is sweeping off into the outgoing tide of idolatry, and only he will stand who is anchored to the eternal Rock.

"And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger." Were the children of Israel so blinded that they could not read in the nations the direful effects of idolatry? Did they not behold the image of the earthly, the sensual, the devilish, in those who had corrupted themselves with the gods they had served? Their gods were simply the image of their own debased and ever degrading nature. They bowed themselves down indeed, when they were making obeisance to such idols.

"And the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers . . . so that they could not any longer stand before their

enemies. Whithersoever they went out, the hand of the Lord was against them for evil, . . . and they were greatly distressed." Again and again it has been demonstrated that "the way of the transgressor is hard." Every transgressor experiences this bitter result, and yet the slave of Satan is deceived, beguiled again and again into the paths of sin. The children of Israel had been warned. God had set before them life and good, and death and evil, and they made their own choice. They sowed to the flesh, and of the flesh reaped corruption.

But God is long-suffering and plenteous in mercy. His heart of infinite love yearned for his rebellious children, and the next verse after the terrible description of their foul apostasy begins, "Nevertheless the Lord raised up judges, which delivered them out of the hand of those that spoiled them." And still they did not acknowledge his hand. Perhaps it seemed to them as an ordinary thing that they were plucked from the power of their enemies, for "they would not hearken unto their judges, but they went a-whoring after other gods." Again they tasted the bitter fruit of transgression, bringing anguish upon their souls. The Lord heard their groaning by reason of those that oppressed them, and again in the abundance of his pity he delivered them.

Israel's course was like the fluctuation of the sea. They progressed to retrograde, and retrograded to return, but at last "they ceased not from their stubborn way." The Lord had

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promised to drive out their enemies if they would walk in his ways, but now he declares, "I also will not henceforth drive out any from before them of the nations which Joshua left when he died." But, even in this stern and just sentence, runs a thread of divine compassion, for he adds, "That through them I may prove Israel, whether they will keep the way of the Lord to walk therein." God could not give them up. Bad as they were, he saw in them the possibility of purity through the infinite merit of his grace. He would use the nations as scourges to chasten his people, that they might return to him who could cleanse their sins, and redeem their lives from destruction. It is thus he deals with us in this season of apostasy; but the day of his patience is fast hastening to its close. Says the prophet: "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it." Now is the time to tear down the idols, for soon a selfish but bitter cry will sound from the fearful and unbelieving, from liar and idolater. "The harvest is past, the summer is ended, and I am not saved."

"Back Page" *The Signs of the Times* 14, 45.

E. J. Waggoner

The festival ceremonies in honor of the three Jesuits who were canonized last January by Pope Leo XIII., were inaugurated on the 11th inst. in St. Ignatius Church, San Francisco. The ceremonies on that day were in honor of St. Peter Claver. The following Sunday was devoted to the veneration of "St." John Berchmans, while on the last Sunday in the month like idolatrous homage will be paid to "St." Alphonsus Rodriquez.

Among other things the *New England Evangelist* for October asks information-

"As to the place in the Bible where we are taught that the first day of the week is a *holy day*, and to be observed by Christians as such, as the Sabbath was observed by the Jews."

All we can do is to pass the *Evangelist's* query along. We know of no place in the Scriptures where anything of the kind is even intimated. We do, however, remember having seen a text which says, "Remember the Sabbath day to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God." There is no reason why anybody should get tangled on the Sabbath question: the teaching of the word of God is very plain upon that point.

Says an Eastern exchange: "In 1877, the import of opium into China reached the enormous amount of 9,825,611 pounds, and this means an increase of *four hundred tons* over the import of the preceeding year. And this work is fostered under the protecting care of a Christian Government."

To what base uses is the name Christian put when it is applied to even the best civil Governments which this world has ever seen. The simple recognition of Christianity by a State no more makes it a Christian nation than submitting to the rite of baptism makes an individual a Christian. We read not long since a statement that all the saloons in Constantinople are kept by Christians' but it is false, the man who keeps a liquor saloon is not a Christian, and no more is the nation Christian that sustains the opium of liquor traffic.

"Rejoicing in hope; patient in tribulation" are two of the characteristics of the Christian. The Lord has no use for a discouraged man; and it is certain that a gloomy, morose, despondent man cannot be a perfect Christian. This is evident from the exhortation of the apostle, "Rejoice in the Lord always, and again I say, Rejoice." Phil. 4:4. A man's rejoicing is the evidence that he has hope, and if he has no hope, he is in a pitiable condition indeed. See 1 Cor. 15:19. If a man really has hope in God, and in his promises, he must rejoice. If he doubts the fulfillment of these promises, and so fears that he may fail of them, then he does not really hope to receive them; but if he has a well grounded hope in God, he cannot help rejoicing. This does not imply that the Christian is to have vain self-confidence, as though, having once professed faith in Christ, nothing can cause him to fail. The psalmist says, "Serve the Lord with fear, and rejoice with trembling." Ps. 2:11. We are to remember that we stand by faith, and so are not to be high minded, but to fear. But this kind of fear, distrust of self, only leads us to depend on Christ, who is everlasting strength; and so long as our trust is in him we are safe, and have good reason to rejoice. And so it is that our very fear and trembling may and should be turned into joy even hope.

The *Lutheran Standard* is credited with the statement that in some of the schools of Cambria County, Pa., Roman Catholic catechisms are used, as are also text-books prepared by Catholic priests. Twelve sisters of Charity wearing the peculiar costume of their order are employed as teachers. This is carrying things a step further than in Boston, where they only banished a text-book which stated in a very mild manner a well-known historical fact relative to the sale of indulgences by Tetzal in the days of Leo X.

It is with sincere regret that we learn of the death, on the 30th ult., of Rev. W. C. Van Meter, of Rome, Italy. We formed a very pleasant acquaintance with him while he was on the coast last summer, and his pleas for the Bible in Italy touched and interested many hearts. Following is a brief sketch of his life and labors:-

He was born in Kentucky in 1820, converted at thirteen; in 1837 he entered Shurtleff College; in 1838, Greenville College, Ohio, where he remained until 1843; preached in Kentucky and in Illinois until 1854, when he removed to New York City, and began his important work there in connection with the Five Point Mission. In 1861 he founded the Home for Little Wanderers. He found homes in the West for two or three thousand children. In 1872 he was appointed by the A. B. P. Society as missionary to Rome. He held this work until 1878, since which time he has organized the Italian Bible and Sunday-school Mission, which he has had warm support from all denominations in England and America.

After an absence of nearly two months from the office we reached home Sunday evening, the 18th, just before the SIGNS was closed. Our party of forty from the East had a very pleasant trip. Quite a number came to work in the office. Prominent among these is Elder M. C. Wilcox, who comes to bear a share of the editorial work. His experience in the *Review* office at Battle Creek, Mich., and as editor of *Present Truth* in England, will enable him to render valuable help. Bro. C. H. Jones, president of the Pacific Press Company, returns from establishing the branch office in New York and from General Conference. While our trip East was most pleasant, and the friends both at Minneapolis and Battle Creek were kind beyond expression, we feel that "there's no place like home," and especially when that home is in Oakland. We would take this opportunity of again expressing our appreciation of the kindness of the Minnesota brethren during General Conference.

We find the people in the office happy and prosperous, and their hearty greeting makes us feel assured that with the blessing of the Lord, which we confidently expect, we shall have a more prosperous time the year to come than ever before.

A good work is being done for the church in Oakland. By appointment of the Conference Committee, Elder E. P. Daniels, after holding a series of fruitful meetings in Fresno, began work in Oakland on Sabbath, the 10th inst. The meetings have been held every evening since that time, with marked effect. After preaching three evenings, opportunity was afforded to the members of the church for personal testimony and confession of sin. This opportunity was eagerly embraced. Sabbath, the 17th inst., was quite generally observed as a fast-day, and in the meetings to which the day was devoted the power of the Holy Spirit was manifested as never before in the history of the Oakland church. After the close of the Sabbath-school, at half-past 10 A.M., there was no intermission, it seemed as though no one thought of such a thing. In order to accommodate all who wished to testify or confess, the meeting was divided in the afternoon, the young people going to a separate room. There is much rejoicing in consequence of this visitation of the Spirit, and all look upon the occasion as the dawning of a new era in this church. It is hoped that the influence of this revival will not be

confined to this locality; but will be far reaching in blessing others. At the closing of this paper for the press, the meetings continue with unabated interest.

National Reformers complain bitterly because the Columbus (Ohio) Exposition was opened on Sunday, the 14th inst. In thus opening the exposition the managers thereof, says the *Christian Statesman*, are in disregard of their own promise and in violation of the law of God and of the State. The *Statesman* says: "We are glad to learn that many of the exhibits were closed, with the words displayed in large letters, 'Remember the Sabbath day to keep it holy.'" "The seventh day is the Sabbath," might have been added, together with an explanation that by order of the Council of Laodicea (A.D. 364) the keeping of the first day was enjoined and the observance of the day specified in the commandment forbidden under an anathema. This would have enabled all to see at once the connection between the fourth commandment and the Sunday-sabbath, namely, that they have no connection whatever, for whereas the one is divine the other is entirely human.

Though discomfited in a like effort two years ago, the California ministers and churches are preparing to renew their demand upon the Legislature for the enactment of a Sunday law. The Committee of the M. E. State Conference of California have adopted the following, which appeared recently in their official organ:-

WHEREAS, "The General Association of Congregational Churches of California," at its meeting held in Sacramento, October 4-7, 1887, appoint "a committee to present an overture to the State organizations of different denominations," requesting them to aid in a movement looking to the unification of Protestantism in a system of action against the great evils-intemperance, Sabbath desecration, etc., that curse of society and offense to the church of Christ, and,

WHEREAS, Said committee has presented said overture to this Conference, asking the appointment of delegates from this body to take their place in a general committee on plans of work, to be constituted by like delegates from all evangelical churches, therefore,

Resolved, That we do hereby express our sympathy with the movement proposed, and that we will appoint three of our number to co-operate with our sister churches in the general committee above named.

In view of the fact that this question is sure to be sprung upon the Legislature this winter, it behooves every lover of religious liberty to inquire what he can do to aid in disseminating the light of truth among the people.

November 30, 1888

"Almost Discouraged" *The Signs of the Times* 14, 46.

E. J. Waggoner

"I am so weak, and have so much to overcome, that I am almost discouraged." How often do we hear this expression in social meeting. It is the burden of some testimonies. It seems as though some people think that there is

special merit in depreciating themselves. They almost take pride in their humility. Others do not seem to know that there is any better way for them to do. But however true it may be, or however often it is repeated, it cannot but be displeasing to God. We are commanded to "exhort one another," and to "provoke unto love and good works," but such language is anything but encouraging. Its effect is seen on the individual who uses it. It soon becomes habitual, for each time it is uttered the discouragement increases. It grows by repetition, but it is withering to the soul.

It is the language of unbelief. Although the individual may be unconscious of the fact, the spirit which prompts it is the same as that possessed by the ten spies who brought back an evil report. God had said: "My presence shall go with thee, and I will give thee rest." Having this promise, it was exceedingly wicked for them to say they could not possess the land. On this occasion, as well as at other times of murmuring, God showed his great displeasure. In this instance we see the natural result of such distrust. They did not enter the promised land. "And the Lord spake unto Moses and unto Aaron, saying, How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me. Say unto them, As truly as I live, saith the Lord, as ye have spoken in mine ears, so will I do to you; your carcasses shall fall in this wilderness." Num. 14:26-29. They said they could not go, and they did not; but Caleb and Joshua, who said, "Let us go up at once, and possess it; for we are able to overcome it," did enter the promised land.

Distrust and faint-heartedness are as displeasing to God now as then. His promises are abundant. Listen to a few: "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:15, 16. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James 1:5. God does not upbraid us, does not taunt us with our weakness. A child has not the strength of a man, and no father will ridicule his infant child because of its weakness. Its very helplessness appeals to his sympathy. So God says, "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." Ps. 103:13, 14. But it is necessary to "ask in faith, nothing wavering," for "without faith it is impossible to please him." Again we are exhorted: "Be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee." Heb. 13:5. And yet again, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. 8:32. One more passage ought forever to stop all our murmurings and doubtings: "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10:13. Read also: Heb. 2:18; 12:1-4; 13:8; Phil. 4:4, 13; and especially Ps. 139:17, 18, and Lam. 3:22-33.

Do we really believe these promises? If we did would we not appropriate them to ourselves? We read them, and say we believe them, and yet to very

many they seem vague and unreal. But if they are to be of any benefit to us we must consider them as real, and make our requests accordingly. Our belief is measured by our actions, not by our words. Is it not as much infidelity to disbelieve a promise that God has given as it is to disbelieve any other portion of his word? Let us take heed lest there be found in any of us "an evil heart of unbelief in departing from God."

But ought we not to be sensible of our weakness? Certainly the more so the better. But we are not to think of it in such a way as to become discouraged. There are two ways of looking at our own frailties. One is to brood over them, lose sight of God's willingness to help, and become discouraged. This pleases Satan. If we are prone to doubt and become faint-hearted, he will assist us to see more lions in the way than really exist. And such a course is really a form of selfishness. The individual becomes so intense by self-conscious that he can take cognizance of nothing else. He thinks of himself so much that he loses sight of Christ. He imagines that he himself must do the great work that is to be done, and when a few attempts show him the impossibility of it, he becomes discouraged. Another way to consider them is in the light of the promises of God. When we do this we have every reason to be encouraged, and God is pleased with us. The more we distrust ourselves while trusting God, the stronger we will be, for God has said: "My grace is sufficient for thee; for my strength is made perfect in weakness." 2 Cor. 12:9. And in view of this, Paul was led to say: "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for *when I am weak then am I strong*." No man ever had more trials than Paul had, or felt less confidence in himself; but he believed God's promises, and it was no vain boast for him to say: "I can do all things through Christ which strengtheneth me."

Thus it was with Caleb and Joshua. It was not vain self-confidence which led them to say, "We are well able to overcome it." Hear them: "If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us; their defence is departed from them, and the Lord is with us; fear them not." Num. 14:8, 9. So the Lord is with us; his promises are multiplied to us. We have the accumulated proofs of his power and goodness through thousands of years past. It is far more sinful for us to distrust God now, than it was for ancient Israel. Then "let us hold fast the profession of our faith without wavering; for he is faithful that promised."

"Christ the Only Source of Strength" *The Signs of the Times* 14, 46.

E. J. Waggoner

Not long since the Michigan *Christian Advocate* contained a eulogy of the work of Sam Jones, the professional revivalist, with some quotations from his wise sayings, among which was the following:-

"If you want to be good, you must do your part. God will go you halves, and that's about all he will do."

That such an utterance could be quoted with approval in a Methodist paper, is evidence that Methodism has changed greatly since the days of Wesley. For nothing is more certain than that preaching which is like the above quotation, is not gospel preaching, and is calculated either to cause men to despair, or else to become conceited, self-sufficient professors.

While reading the above quotation, one text comes very forcibly to mind. It is Eph. 2:8-10: "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." Boasting is utterly excluded from the gospel of God; but if a man were able to do half in making himself good, then he would certainly have something whereof to boast.

Not only is such doctrine productive of boasting, but it is discouraging; for everything that tends to bolster up self-confidence, tends also to discourage those who see things as they are. What comfort can there be to the poor sinner who is "holden with the cords of his sins," to say to him, "You got into that condition through your own fault, and now you must help yourself before you can expect any help." Says Paul: "For 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. His recital, in the seventh of Romans, of his own experience, shows the utter powerlessness of any man to free himself from sin. And Christ himself testifies to the weakness of human nature, when he says:-

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." John 15:4, 5.

We become branches of the true Vine by being grafted into it. Before that takes place, we are as withered and useless as the branch that has been severed from the vine. Now since the branches of the vine bear fruit only because of their connection with it, what folly to ask the sapless scions that lie around on the ground, to bear a little fruit as evidence that they will bear fruit after they are grafted upon the vine.

To say to the prisoner who is locked in the iron cell, and bound to the floor with heavy chains, "We will help you out if you will rise from the floor and break at least half of your fetters," would be the most cruel mockery. Not so does God deal with his creatures. Knowing the helplessness of humanity, he reaches down to the lowest depths, to lift up the fallen and degraded in whose heart his all-seeing eye can discern the longings for purity of soul.

Read the prayer of the inspired apostle, for us: "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ." Heb. 13:20, 21. So then whatever of good there is in any individual is the direct result of the working of God in the soul,-Christ dwelling in the heart by faith,-and to him is all the glory due.

Not only are we dependent upon God for the good that may be manifested in our lives, for the power to rise in the scale of morality, but we are dependent on him for the very desire to rise. Says the apostle: "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." Phil. 2:12, 13.

When Adam sinned, he suffered a complete moral fall. He placed himself in direct antagonism to God, and in perfect accord with Satan. His sin was not the light thing that many suppose, but a complete renunciation of allegiance to God, and as complete a surrender to Satan. If he had been left to himself, his desires would have been as fully toward the ways of the devil as are those of the fallen angels. But God in his mercy interposed. The plan of salvation provided not only a way of escape from sin, but the desire to escape. And so God said to the serpent, "And I will put enmity between thee and the woman, and between thy seed and her seed." Gen. 3:15. Whatever desire for a higher and holier life any man has is due to the mercy of God. God has implanted in the soul of every man some knowledge of right and wrong, and some natural desires for the right; and whenever a man gives himself wholly to sin, he does so only by resisting the strivings of the Spirit.

So it is that to Christ we are indebted for every good not only in fact but in possibility. So it is that Christ is the "true Light, which lighteth every man that cometh into the world." John 1:9. Thus it is that Christ is made unto us, "wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30. And so the true child of God, while continually growing in grace, patiently continuing in well-doing, and steadily rising to new heights of holiness, will ever exclaim, "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. And when all the redeemed stand at last before the throne of God, and see his face, their whole ascription of praise will be "unto him that loved us, and washed us from our sins in his own blood." Rev. 1:5. W.

"The Papacy. (Continued .)" *The Signs of the Times* 14, 46.

E. J. Waggoner

That the church should be corrupted in the first centuries 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 CÊsars, 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 recognized 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.

"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

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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 disregard 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 sin itself, "the man of sin," and for it there can be nothing but perdition. The earth will be freed from its course only when it is destroyed by the brightness of the coming of the Lord.

But the prophecy continues: "And they shall be given into his hand until a time and times and the dividing of time." The "they" of course refers to the "saints of the Most High" and the "times and laws," which are mentioned in the same verse. The "time and times and the dividing of time," then, indicates the period of Papal supremacy, and of the unlimited reign of lawlessness.

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 time," 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, cover 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 short-lived beasts; the Roman Catholic power is represented by a little horn of one of these 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 given to a symbol in one 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 make room for the Catholic power would be those who were 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, Rome 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 had 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 half heathen state of mind at the feet of the chief priest of Rome."-*History of the Reformation, book I, chap. 1, paragraph 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 professedly followers of Arius. The contest between the Catholics and Arians was bitter and unrelenting, and so long as these powers held Italy and the adjacent country, the Pope could not assert Papal authority. In the year 493 A.D., the power of the Heruli was annihilated by the death of 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 thirty-ninth and forty-first chapters of Gibbon. W.
(*To be continued.*)

**"The Commentary. Second Epistle of Peter" *The Signs of the Times*
14, 46.**

E. J. Waggoner

2 PETER 3:1-7.

(Lesson, Sabbath. Dec. 15.)

1. To whom was the second epistle of Peter addressed?

"Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ." 2 Peter 1:1.

2. Why was it written?

"This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance." 2 Peter 3:1.

3. Of what does the apostle wish us to be mindful?

"That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour." Verse 2.

4. What purpose does prophecy serve?

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." 2 Peter 1:19.

5. Upon what is special light given by the prophecy?

"When it testified before hand the sufferings of Christ, and the glory that should follow." 1 Peter 1:11, last part.

"But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these." Dan. 2:28.

6. Give reference to some prophecies which foretell the final glory of Christ, and give the substance of each. Ps. 50:1-3; Hab. 3:3-6; Isa. 63:1-6, etc.

7. What must we look for just before the end?

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts." 2 Peter 3:3.

"But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts." Jude 17, 18.

8. Mention some other places in the writings of the apostles where this is foretold. 1 Tim. 4:1, 2; 2 Tim. 3:1-5; 4:1-4; 2 Thess. 2:8-10.

9. Of what do these scoffers profess to be ignorant?

"And saying, 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 Peter 3:4.

10. Is there any excuse for such ignorance?

"For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water." Verse 5.

11. What notable event recorded in Scripture shows that all things have *not* continued as they were from the beginning of the creation?

"For this they willingly are ignorant of, that 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." Verses 5, 6.

12. How did the earth come into existence?

"By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." "Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him. For he spake, and it was done; he commanded, and it stood fast." Ps. 33:6, 8, 9.

13. In what condition was the earth at first?

"And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." Gen. 1:2.

14. What division was first made in this watery mass?

"And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so." Verses 6, 7.

15. What was done with the waters that were beneath the firmament?

"And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so." Verse 9.

"He gathereth the waters of the sea together as a heap; he layeth up the depth in storehouses." Ps. 33:7.

16. When, by the word of the Lord, the flood destroyed the earth, how did the waters that were stored up in the earth contribute to that result?

"In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened." Gen. 7:11.

17. What fate, by the same authority, now awaits the earth?

"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 Peter 3:7.

18. Where has the word of the Lord declared this? Nahum 1:7; Isa. 34:8-10; Deut. 32:22.

19. What positive assurance have we that this will be done?—*We have the word of Him who spoke the earth into existence, and who caused the water that constituted a portion of the earth, to contribute to its destruction.* See 2 Peter 3:5-7.

20. Show the analogy between the destruction of the earth by water, and its destruction by fire. See note on verses 5-7.

NOTES

The phrase, "the earth standing out of the water and in the water," does not at all express the idea of the original. The Greek word which in the authorized version is rendered "standing," should, as the margin indicates, be rendered "consisting." Robinson's "Lexicon of the New Testament" says of the word: "*place together* parts into a whole, *i.e.*, to constitute, to create, to bring into existence. Hence, in N. T., intransitive, *to be constituted, created; to exist,*" as in Col. 1:17, "by him all things *consist.*" Wakefield translates the passage thus: "A heaven and earth formed out of water and by means of water." Bloomfield says: "The earth. . . being formed out of water, and consisting by means of water." Murdock's translation of the Syriac has it: "The earth rose up from the waters, and by means of water, by the word of God." The meaning is that the earth in its chaotic state was simply a watery mass, as indicated by Gen. 1:2: "And the earth was without form, and void; and darkness was upon the face of the *deep*. And the Spirit of God moved upon the face of the *waters.*"

"Whereby the world that then was, being overflowed with water, perish." When God gathered the waters together into one place, and made the dry land appear, he evidently stored large quantities of water in the interior of the earth. This is indicated in the second commandment by the phrase, "the waters which are under the earth," and by Ps. 136:6: "To him that stretched out the earth above the waters," and also by Ps. 33:7; 24:1, 2. In the flood which destroyed the earth

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in the days of Noah, the waters in the interior of the earth united with the rain from heaven, as the record says: "The same day were all the fountains of the great deep broken up, and the windows of heaven were opened." Gen. 7:11. The idea of the passage in Peter's epistle is that one of the very elements from which the earth was formed, was made to contribute to its destruction. Having disproved the assertion that all things continue as they were from the beginning of the creation, the apostle draws a parallel thus:-

"But the heavens and the earth, which are now, by the same word [the word of God, see verse 5] are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3:7. Instead of, "are kept in store, reserved unto fire against the day of Judgment," a better translation would be, "stored with fire, reserved unto the day of Judgment." Now the comparison is at once apparent. By the word of God, the earth, in the beginning, was formed

from the watery mass which God had spoken into existence. Part of this water was stored up in the earth, and by the word of God was afterward caused to overflow the earth, and contribute to its destruction. And the same word of God, which performed this, has stored the interior of this present earth with fire, and is keeping it till the day of Judgment, when, as in the case of the waters of the flood, the fire within the earth, uniting with that which comes down from God out of Heaven (Rev. 20:9) will destroy it.

Particular attention should be given to the word "kept." Instead of all things continuing as they were from the beginning of the creation, the earth has within it the elements of its destruction, and it is only the power of God that stays the catastrophe.

Some have fancied that this chapter teaches that the earth will be annihilated at the Judgment-day. This is a mistake. This earth will be destroyed in the same sense that the original earth "perished" by the waters of the earth. It was all broken up, and the face of it was changed, so that the earth after the flood had no resemblance to the earth before the flood. This was the last and greatest curse caused by sin, and completed the desolation of the earth. But the matter which composed the earth was not destroyed. So by the fires of the last day "the elements shall melt with fervent heat," but they will not be annihilated. From those melted elements, "new heavens and a new earth" will be formed which will have no more resemblance to this sin-cursed earth than this earth does to Eden, the garden of God. The people that shall dwell in it will all be righteous (Isa. 60:21); and "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God." Isa. 35:1, 2.

"Back Page" *The Signs of the Times* 14, 46.

E. J. Waggoner

The *Bible Echo*, Melbourne, Australia, which during the three years of its existence has appeared as a monthly, is to be published semi-monthly beginning with January, 1889. The subscriptions will be 5s. 6d., or about \$1.50 per year.

A national convention in the interests of Sunday observance is to be held at Washington, D.C., December 11 to 13. This meeting is the outcome of their recent meeting in Chicago, of the Illinois "Sabbath Association." No doubt plans for the more systematic influencing of national legislation will be laid, and we await the results of it with the greatest interest.

The revival meetings in the Oakland church still continue with unabated interest. A large number have already given their hearts to God; many have renewed their consecration and have obtained most precious evidences of divine acceptance. The members of the church, with scarcely an exception, have set their hearts to seek God as never before, and his blessing has been poured out in a remarkable manner.

It seems that "progress" is the watchword in Australia as well as elsewhere. Brother Tenney reports from Melbourne that a publishing house is soon to be erected which will be three stories high, thirty-five by sixty-five feet in size. At the time of writing they were building the press-room, thirty-three by sixty-five feet, which will be in the rear of the main building, and detached. It is doubtless occupied by this time. The greatest lack felt is of laborers. "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

From a private letter from Elder A. G. Daniells, dated Napier, New Zealand, November 2, we extract the following, which we are sure will be of great interest:-

"This is a town of about 7,000 inhabitants, about 300 miles south of Auckland, on the east coast. I came down here and started the canvassing work last July, I then went to Melbourne to attend the general meeting, and got back two weeks ago. Brother Hare and I pitched our tent last week, and began meetings last Sunday night. Have held for services, with an excellent attendance. The first night there were over 400 present. Since then the tent, which holds 300, has been just nicely filled. The people seem intelligent, and must be interested, for at the last three services they have bought \$30.65 worth of books. Last night they bought over twelve dollars' worth, and then a number had to go without them, because I had no more of the kind. The interest seems wonderful. Of course the Sabbath question will make a change, but we are praying God to save those who wish to do right."

A more full report for the SIGNS, which comes too late for this issue, will appear next week.

Forty-six workingmen's societies at Milan have held a meeting in protest against the triple alliance, and against war in general. A resolution was adopted declaring that they would not support the Italian Government in the event of war. The workingmen of France will be invited to adhere in the name of the brotherhood of labor, and Milanese workmen will ask other associations to cooperate. No doubt very many people will affect to see in this movement a long stride towards the time when wars shall cease; but it will be found that when the rulers get ready to plunge the nations into war, the protests of workingmen will be of no more avail than the wail of an infant. Wars and fightings will never cease so long as fleshly lusts war in the souls of men. Wars will cease only after the last great battle, in which sin and sinners shall be destroyed out of the earth; and then under the mild rain of the Prince of Peace, "the meek shall inherit the earth, and shall delight themselves in the abundance of peace."

The *Christian Union*, in answer to a question by a correspondent as to how he can defend his position in keeping the first day of the week, when the fourth commandment so plainly says that the seventh day is the Sabbath, replies to the effect that there is no command for the observance of the first day of the week, and that the change from the seventh day to the first was gradual, and then says: "You can best defend your position by Christian common sense." Now it seems to us that this is requiring a great deal of common sense. "Common sense" is but another name for good sense, and sense is synonymous with reason or understanding. It is the power of perceiving things that actually exist. To say that

a thing for which no reason can be given, must be defended by common sense, is worse than the demand that the Israelites should make bricks without straw, for they had the clay, while in this instance the senses have nothing upon which to lay hold.

The *Herald of Truth* of November 15 has a report of what the editor calls an "able sermon on the Sabbath," in which occurs the following remarkable paragraph:-

"He said there never was a command for keeping Sunday because it ran by a better force. He gave facts. He emphasized the fact that for Saturday to be the Sabbath there must be special commands; that this was against it as the primitive Sabbath; that this must take place with any day of the week but Sunday."

Do not be incredulous, dear reader, this was actually preached before an association of Baptist ministers, and was actually published in, and commended by, the paper to which it is credited. It is worthy of notice only as showing to what absurdities men are driven in their attempt to uphold the Sunday institution. The absurdity of the above lies in the statement of the fact that the observance of Sunday is of more obligation than Saturday, because Sabbath-keeping was commanded, while Sunday-keeping never was. Think of it! It is seriously claimed that because a certain thing is commanded, it is of less force than something else that is not commanded! Such a theory overturns all law, and makes the Anarchist the most reasonable man in the world. The statement of that theory is all that is needed to show its wicked absurdity.

By the way, we would ask the reader to lay alongside of the admission that there is no command for the keeping of Sunday, the following definition of superstition: "Extreme and unnecessary scruples in *the observance of religious rites not commanded*." See Webster. Reader, do you want to be superstitious?

At the late Switchmen's Convention, in St. Louis, the following resolutions in regard to Sunday labor and rest were adopted:-

"WHEREAS, Our Creator has taught us that out of the seven days of the week one should be set apart as a day of rest; and,

"WHEREAS, With the advancement of civilization, it has become the custom so to do, and believing that the improvement of our social condition demands that we should observe the Sabbath day; therefore, be it

"*Resolved*, That the Switchmen's Mutual Aid Association of North America, in the third annual convention assembled, do most heartily recommend that the management of each and every railway in the United States and Canada take such steps as will lead to this desirable result. And we also ask that our representative in the law-making department take action thereon, and we further promise to support only those who pledge themselves so to do.

"*Resolved*, That resolution be printed, and a copy forwarded to all managers and superintendents in railway lines in the United States and Canada, respectfully asking that they be kind enough to consider the same, and if after due consideration they will reduce Sunday labor, it will be duly appreciated by this association.

These resolutions have been sent to the railroad managers of the United States and Canada, and the *Switchmen's Journal* for November prints the replies that have been received from a large number of managers of leading railroad lines. We cannot publish these replies this week, but will only say that they are uniformly favorable to the cessation of Sunday labor. This all may seem very harmless to some, but when it is remembered that the railroads have always been the greatest hindrance to Sunday rest, and that in regard to the Sunday there is a growing feeling that what the majority want to do the minority must be forced to do, we can see in it a great menace to liberty.

The New York *Independent* well says that if one makes a misuse of the probation he has in this world by refusing to improve it, he would do no better if he had a second. If he improves his present probation, then he will not need a second one hereafter for the same purpose.

December 7, 1888

"The Fruit of the Spirit" *The Signs of the Times* 14, 47.

E. J. Waggoner

If we compare the fruit of the Spirit with the result obtained by following the teachings of the Bible, we shall find that they are identical. Paul says that all Scripture 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. So if a man will profit by the reproofs and instruction found in the word of God, he will be perfect, lacking in no good thing. But a man cannot be more than perfect, and anything different from perfection is imperfection. The fact that any belief or practice is not indorsed or sanctioned by the Bible, is sufficient to condemn it. If it is not found in the Bible, it is not a part of the outfit necessary to make a man perfect.

In Gal. 5:22, 23 we read, "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." These fruits of the Spirit are the results which come from following the guidance of the Spirit. We will examine them in detail, and see if they differ in any particular from the word of God.

The first thing mentioned is love. Very many persons entirely mistake the Bible meaning of love. With many it consists in a sort of good feeling, an indefinable condition, the principal feature of which is that the person feels happy and extremely well satisfied with himself. But the kind of love that the Bible brings to view does not depend solely on the emotions, but is very practical. John says, "For this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5:3. Again, "And this is love, that we walk after His commandments." The keeping of the commandments is the test of love. Paul says, "Love is the fulfilling of the law." Who ever heard of a law being fulfilled by its violation? Some persons think that they have so much love to God that he will accept it as a substitute for keeping the law; but we here learn that love *is* the keeping of the commandments. How a person can love God, and

refuse to keep all his commandments, is a mystery that no one has ever been able to explain. Those who make such a profession lay themselves liable to the charge in 1 John 2:4.

We see, then, that the result of following the Holy Spirit is to keep the commandments. But this is the whole duty of man. Eccl. 12:13. And we shall find that while love is the keeping of the commandments, all the other things mentioned by Paul in Gal. 5:22, 23, as the fruit of the Spirit, are the natural results of keeping the commandments. Joy and peace are mentioned next; and they attend the keeping of the law. The psalmist says, "Great peace have they which love thy law." Ps. 119:165. Again we read, "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. Here, too, the Spirit and the word agree.

Long-suffering and gentleness are given as part of the fruit of the Spirit. Paul says, in 1 Cor. 13:4, that charity (love), which we have seen is simply the keeping of the law, "suffereth long, and is kind." He also says that it "vaunteth not itself, is not puffed up;" and as we have seen, meekness is a part of the fruit of the Spirit. Goodness is also part of the fruit of the Spirit; and Paul tells us that love "rejoiceth not in iniquity, but rejoiceth in the truth."

Again we read that "where the Spirit of the Lord is there is liberty." 2 Cor. 3:17. But James says that the law of God is a "law of liberty." Jas. 1:25; 2:12. And David says that those are at liberty who keep the law. Ps. 119:45. Here, again, we see perfect harmony.

Again Paul says, "For as many as are led by the Spirit of God, they are the sons of God." Rom. 8:14. John tells us that those whom God in his great love calls his sons, and who have a hope to see him as he is, purify themselves. 1 John 3:1-3. And Peter completes the chain of testimony by saying, "Seeing ye have purified our souls in *obeying the truth*," and he adds that this purifying is done "through the Spirit." 1 Peter 1:22.

But it is not necessary to multiply proofs. That there can be no inharmony between God's word and his Spirit is so self-evident that no one who professes to be a Christian should presume to question it. Indeed, the Bible is the work of the Holy Spirit itself. We read, "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21. May the Lord help us humbly to follow the leadings of the Spirit, that we may be guided "into all truth" (John 17:17), and finally share the promise of our Father to "see him as he is." W.

"The Goodness of God" *The Signs of the Times* 14, 47.

E. J. Waggoner

The expression, "God is good," is one that is in very common use among Christians, yet we are morally certain that very few receive the benefit from it that they might. To very many the expression brings more dread than trust, and the reason is that they have an erroneous, or at least a limited, idea of what is meant by the term "good." They connect goodness with sternness or inflexible justice, having an incorrect idea even of justice. Many people look upon a good man as

one who is so far above the common lot of people that he cannot sympathize with them. They feel as though he could not make any allowance for their infirmities. As a matter of fact, the opposite of this is the case. But with this false idea of goodness, it is no wonder that men are repelled from God. Be it known, however, that God does not repel any. Those who feel that they cannot approach God, have only themselves to blame, for the Bible declares that the goodness of God leads to repentance. Rom. 2:4.

From this passage it is evident that the term "goodness" includes more than simple stern virtues. Says Paul, in the passage just referred to: "Despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" To be *good* is to be kind and loving as well as virtuous.

This quality of goodness is brought out by the apostle in Rom. 5:7: "For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die." Some might think this is a contradiction, but it is not. The words "righteous" and "good" are entirely different. The idea is that no matter how upright a man may be, no matter how honest, one would scarcely die for him; but some might be found who would be willing to die for a benevolent man, one whose whole life has been devoted to acts of kindness to others.

In the above paragraph we came near using the term "law-abiding" to express the character of the righteous man, whose virtues did not draw people to him in tender love. It would not have been really wrong to do so, for righteousness is right-doing, conformity to the law. And yet the righteousness which is not thoroughly permeated with kindness and tender love, is a righteousness that springs more from compliance with the letter of the law than with the spirit of it; for "love is the fulfilling of the law." Rom. 13:10. The law of God is a law of love, for God is love.

In the thirteenth of 1 Corinthians the apostle Paul gives some of the qualities of love, which is nothing but the keeping of the commandments of God. "Charity love suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil." All that God requires of us is conformity to his own character, yet we are exhorted to be "kind one to another, tender-hearted." In so doing we approach most nearly to the character of God, for he is the pattern of tenderness that is set before us. We are to forgive one another even as God hath for Christ's sake forgiven us.

"God is love." This does not mean that God has love for his creatures, but that he is love itself. Now since God is love, and his law is simply a transcript of his character, it follows that goodness is tenderness; and when people feel to shrink from God because of his incomparable goodness, it shows that they are yet strangers to true goodness. Take all the knowledge you have either by experience of imagination, of kindness, gentleness, tenderness, and love, and multiply that by infinity, and you have the goodness of God which leads to repentance.

Perhaps the words of the apostle in 2 Cor. 5:19 may make the matter plainer to some: "To wit, that *God was in Christ*, reconciling the world unto himself, not

imputing their trespasses unto them." The whole world unites in praising the gentleness of Christ. He "went about doing good, and healing all that were oppressed of the devil; for God was with him." Acts 10:38. The character of God is a most lovable one. How he sympathized with the suffering and the sinful! At the grave of Lazarus he wept; when he saw the multitude scattered as sheep having no shepherd, he was moved with compassion; when the loathsome leper came to him, he shrank not away, but touched him, imparting at once with that touch of sympathy and love both healing and forgiveness; and how wonderful is the tender compassion that is manifested in his dealing with the woman taken in adultery. Most of all does his love shine out at the close of his earthly career, when for those who had reviled him, mocked him, spit upon him, scourged him, mangled his head with thorns, and brutally crucified him, he prayed, "Father, forgive them; for they know not what they do!" Who that rightly considers his life and death can fail to be drawn towards him? And yet, "God was in Christ." Christ was here simply as a representative of the Father; and so perfect was the resemblance that he could say, when asked to show the Father: "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 14:9.

The goodness of Christ is the goodness of the Father. Who can help feeling that the call, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," is like the reaching out of the mother's arms for the tired child to nestle in her bosom? And yet when Christ uttered those words it was the voice of the Father speaking through him. So we see that the goodness of God, which leads to repentance, is gentleness; for tenderness, and gentleness alone can win, and God *draws* sinners to him. And this gentle goodness not only leads to repentance, but clothes the soul with strength, as David sings in the following wonderful verses:-

"He teacheth my hands to war, so that a bow of steel is broken by mine arms. Thou hast also given me the shield of thy salvation; and thy right hand hath holden me up, and thy gentleness hath made me great." Ps. 18:34, 35.

How much sorrow and unrest we get to ourselves from our failure to rightly understand the goodness of God! "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

"For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind.

"If our love were but more simple,
We should take him at his word;
And our lives would be all sunshine,
In the sweetness of our Lord."

"A Proverb Disputed" *The Signs of the Times* 14, 47.

E. J. Waggoner

There is no doubt a wholesome fact covered by the homely old adage that "a lie will travel a league while truth is putting on its boots." But the traveling ability of the lie doesn't hold out. It starts too lively and travels too fast for its bottom. The adage very properly speaks only of a single league. Truth always understands its business better. It knows too much to start in a hurry. It takes time to get ready. It travels in "league boots," a league at a step, and of course soon overtakes the lie, to find that its lively start and its rapid travel early in the race have seriously impaired its wind. Generally it knocks that lie upon the head at once, and leaves it a shame and a stench by the wayside. When it doesn't, it brands its forehead in big letters, and leaves it to stagger out an unhonored existence. The moral of this is that we may safely truth Truth to take care of itself after it is fairly put in the field. It will certainly outwear all its antagonists, however lively and witty they may have been at first, and however discouragingly slow it may have appeared in getting on its boots and in starting. Scurrility, and what too often passes for wit, leave only transient impressions.-*Evangelist*.

The truth expressed in the above paragraph is too often lost sight of. We do not always see the truth vindicated at once; but while error may enjoy a brief triumph, the lovers of truth may well possess their souls in patience, knowing that,

"Truth crushed to earth will rise again;
The eternal years of God are hers."

"The Papacy. (Concluded.)" *The Signs of the Times* 14, 47.

E. J. Waggoner

When the last of these Arian powers was overthrown (A.D. 538), there was nothing to hinder the bishop of Rome from occupying the proud position for which he had so long been striving. Speaking of the way in which the Roman 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 saw 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 the other-and so accelerated their twofold destiny.

"Rome could not lose by this. An edict of Theodosius II. and of Valentinian III. proclaimed the bishop of Rome 'ruler of the whole church.' 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-*History of the Reformation, book 1, chap. 1, paragraph 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 Episcopal religion, were restored and amplified with a liberal hand; the Arian worship was suppressed, the Donatist 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, paragraph 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

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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 for which it had long been preparing; and the "mystery of iniquity" which had been working so long was given full liberty.

But 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' Cyclopaedia," 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 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. W.

"The Week of Prayer" *The Signs of the Times* 14, 47.

E. J. Waggoner

The most of our readers have no doubt noticed in the report of the General Conference the appointment of the week of prayer. Lest any should have forgotten it, we will make it again here. The order, in brief, is as follows: On Sabbath, December 8, the church, Tract Society, and Sabbath-school officers in every church, should assemble for consultation, and to lay plans for the successful carrying on of the work during the meeting. The time devoted to the special meetings is one day more than a week, since it includes two Sabbaths, beginning Sabbath, December 15, and ending Sabbath, December 22. Appropriate readings will be sent to each company, for every day's meeting. These will serve to direct each meeting into a certain channel, in which prayer and testimonies should follow.

Wednesday and Thursday, December 19 and 20, are set apart as days of fasting and prayer. While the entire week is to be devoted to the worship of God, these should be improved in seeking God in an especial manner. If our brethren and sisters have on these days the kind of fast that is described by Isaiah (chap. 58), in which they shall "break every yoke," confessing and cutting loose from every sin which has bound them down, and kept them from enjoying the fullness of God's blessing, then they will be well prepared to enter heartily into the services of Sabbath the 23rd, which has been appointed as a day of praise and thanksgiving.

And then let them assemble on Christmas eve, and instead of selfishly receiving, let them, with a perfect heart, bring a willing offering for the foreign missions, and thus be twice blessed.

Brethren and sisters of California, has not God greatly blessed you during the past year? Have you not received special blessings by his Spirit? If you have tasted that the Lord is precious, and have been made to realize something of "the unsearchable riches of Christ," will it not be a great privilege to devote a thank-

offering to his name? May the Lord abundantly bless all who seek him during the week of prayer.

"Missionary Success" *The Signs of the Times* 14, 47.

E. J. Waggoner

It is not the business of Christian missions to convert the world, that is, to lead all nations to accept of Christianity. In the divine plan, Christians, are to preach the gospel to persuade men, to be the means, under God, of gathering "*out of*" the nations "a people for his name." Acts 15:14. And that disciple who does this in God's way, who, aided by the Spirit, preaches the word, shows men their lost condition, instructs them in the way of life, persuades them to accept of the only Saviour, Christ Jesus, and thus is the means of saving a few souls from their sins,-that missionary's work is a success. His mission is not a failure. The mission of Christ to Tyre and Sidon, although but one person's heart was reached, and that a poor Canaanite, was a success. Mark 7:24-31. Paul's mission to Lystra was as much a success as it was at Berea or Corinth. The world will not be purified of wickedness till Christ comes; it is our mission as Christians to warn and persuade men to flee from the wrath to come and to accept of Christ. and when the redeemed are gathered "*out of* every kindred, and tongue, and people, and nation," the work will be wholly a success, Christ's triumph will be complete.

"The Commentary. Second Epistle of Peter" *The Signs of the Times* 14, 47.

E. J. Waggoner

2 PETER 3:7-12.

1. State the argument which the apostle Peter says the last-day scoffers will urge against the doctrine of Christ's second coming.

2. Show the falsity of their statement.

3. How is it that these scoffers are so blind? Compare 2 Peter 3:3, last part, with 2 Thess. 2:10-12, and Heb. 3:13. See note.

4. What has the word of the Lord spoken concerning the fate of this earth?

"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 Peter 3:7.

5. What is said of God's relation to time?

"But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." Verse 8.

"For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." Ps. 90:4.

6. What important lesson may we learn from this? See note.

7. Why is it that God has so long delayed his threatened judgments?

"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Peter 3:9.

8. Yet how are the majority of wicked men affected by his merciful patience?

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8:11.

9. What effect does the favor of God have upon these wicked scoffers?

"Let favour be showed to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord." Isa. 26:10.

10. Because the judgments of God are delayed, how does the condition of the wicked often appear, as compared with that of the righteous?

"For I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death; but their strength is firm." "Behold, these are the ungodly, who prosper in the world; they increase in riches. Verily I have cleansed my heart in vain and washed my hands in innocency." Ps. 73:3, 34, 7, 13.

11. What do they themselves think?

"The inward thought is, that their houses shall continue forever, and their dwelling-places to all generations; they call their lands after their own names." Ps. 49:11.

12. But how will it be in reality?

"Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him; but it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God." Eccl. 8:12, 13.

13. At what time shall the proud be humbled?

"For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low." Isa. 2:12.

14. How will the day of the Lord come upon them?

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3:10.

15. What will they be saying when the time of their destruction thus suddenly bursts upon them?

"For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thess. 5:2, 3.

16. What will take place in the day of the Lord? 2 Peter 3:10.

17. What does the prophet Isaiah say of that day?

"Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt." "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.

For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine." Isa. 6, 7, 9, 10.

18. What is the testimony of Zephaniah?

"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of all them that dwell in the land." Chap. 1:14-18.

19. Is it a time to be desired?

"Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?" Amos 5:18-20.

20. What was said about it by a righteous man to whom the Lord granted a prophetic view of it?

"When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble; when he cometh up unto the people, he will invade them with his troops." Hab. 3:16.

21. Who will pass through that terrible time unharmed?

"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." Ps. 91:1, 5-10.

22. What will protect them?

"I will say of the Lord, He is my refuge and my fortress; my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust; his truth shall be thy shield and buckler." Verses 2-4.

23. In view of the great events that are surely coming, what should be our constant thought?

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting

unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" 2 Peter 3:11, 12.

NOTES

"Lest your hearts be hardened through the deceitfulness of sin." This is a most forcible expression, and the truth which it suggests should receive far more attention than it does. When a man deliberately resolves to pursue a certain course, even though he knows it to be wrong, he will very soon come to the firm belief that that course is right, and will, of course, be incapable of receiving the truth on the subject. All are familiar with the story of the old Indian chief who was quite favorably inclined toward Christianity as the missionary talked with him, until he was told that all men would rise at the last day. "What!" said he, "will all who have died in battle rise again? And shall I have to meet those whom I have slain?" Being answered in the affirmative, he exclaimed, "It isn't so; I won't have it so; they shall not rise." After that no amount of reasoning could convince him that there would be a resurrection. In Dr. Mark Hopkins's "Evidences of Christianity," lecture 1, occurs the following apt statement of the way in which men's desires overrule their reason:-

"'Men,' says Hobbs, 'appeal from custom to reason, and from reason to custom, as it serves their turn, receding from custom when their interest requires it, and setting themselves against reason as oft as reason is against them; which is the cause that the doctrine of right and wrong is perpetually disputed both by the pen and the sword; whereas the doctrine of lines and figures is not so, because men care not, in that subject, what is truth, as it is a thing that crosses no man's ambition, or profit, or lust. For, I doubt not, if it had been a thing contrary to any man's right of dominion, or to the interest of men that have dominion, that the three angles of a triangle should be equal to two angles of a square, that the doctrine should [would] have been, if not disputed, yet, by the burning of all books on geometry, suppressed, as far as he whom it concerned was able.' 'This,' says Hallam, from whose work I make the quotation, 'does not exaggerate the pertinacity of mankind in resisting the evidence of truth when it thwarts the interests or passions of any particular sect or community.' Let a man who hears the forty-seventh proposition of Euclid announced for the first time, trace the steps of the demonstration, and he *would* believe it is true; but let him know that as soon as he does perceive the evidence of the proposition, so as to believe it on that ground, he shall lose his right eye, and he will never trace the evidence, or come to that belief which results from the force of the only proper evidence. You may tell him it is true, but he will reply that he does not know, he does not see it to be so."

The same thing is usually the case when the truth cuts across one's cherished sins. Says Hopkins: "Let the mists that steam up before the intellect from a corrupt heart, be dispersed, and truths, before obscure, shine out as the noonday." No man can think the thoughts of God unless he walks in the ways of God.

The "sure word of prophecy" tells us again and again that this earth shall be destroyed by fire, and that in that fire the ungodly shall be burned up. Scoffers say that they see no evidence that any such event will ever take place; but the apostle Peter assures us that the instrument of the earth's destruction is already prepared, and is stored within it. Just as surely as the earth was once destroyed by water, so surely will it again be destroyed by fire.

"But these prophecies were spoken hundreds, and some of them thousands, of years ago, and there is no more evidence of their fulfillment now than there was when they were uttered." Thus argues the scoffer; but it is a vain argument; (1) because it is not true, and (2) because of the following statement:-

"But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand

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years, and a thousand years as one day." 2 Pet. 3:8.

God "inhabith eternity." The flight of time makes no difference with his plans. Compared with his eternity, the entire 6,000 years of earth's existence is but a span. Says the psalmist, "For a thousand years in thy sight are but as yesterday when it is passed, and as a watch in the night." Ps. 90:4. Therefore the apostle concludes that "the Lord is not slack concerning his promise, as some men count slackness." That which seems to men forgetfulness of the promise, is only a kindly delay to allow dilatory men to secure the promise. In God's reckoning, it is only as the three days' grace, which men allow for the payment of a promissory note.

It should not be forgotten that while a thousand years is with the Lord as one day, one day is as a thousand years. This is too often overlooked. While he may take a thousand years for the fulfillment of a promise, and then it will be the same as though performed the next day, he can do in one day the work of a thousand years. Therefore there is no warrant for settling down to carnal ease, thinking that it will necessarily be a long time yet before the work of God on earth can be accomplished. "For he will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth." Rom. 9:28.

"For when they shall say, Peace and safety, then sudden destruction cometh upon them." This refers to a time when men will not simply be predicting peace and safety, but will proclaim that it has actually come. For many years men have been teaching that a millennium of perfect peace and righteousness would precede the coming of the Lord. The members of the National Reform Association say that when Christianity is recognized and enforced by law, then the millennium will have come, and that wars, famines, and pestilence will cease. In the National Reform Convention held at Monmouth, Ill., Sept. 29, 1884, and reported in the *Christian Statesman* of November 6, M. A. Gault said:-

"We do not flatter ourselves when we say that the glorious millennial day will be ushered in by the triumph of this movement."

So when they shall have gained their object, the Scripture will be fulfilled, which says: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall

go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more." Isa. 2:2-4. Thus they will be saying, "Peace and safety," and then suddenly, like a thief in the night, when they are unprepared, destruction from the Almighty shall come upon them. Read the remainder of Isaiah 2.

"Back Page" *The Signs of the Times* 14, 47.

E. J. Waggoner

Don't fail to read the matter concerning the week of prayer, on page 744 of this issue. Read it first, for it is important that you begin to think about it in earnest.

The power of the mob in London was never shown more forcibly in anything than in the resignation of Sir Charles Warren, Chief of Police of that city. His withdrawal was at first supposed to be due to his failure to apprehend the Whitechapel murderers, but it is now asserted that it was brought about by the influence of the disorderly element in the metropolis of the civilized world, the capital city of "Christian England." If this be true, a grave danger threatens London.

Picking up an Oakland daily paper a day or two ago, we read the heading, not the body, of a report of a slogging contest at the rooms of one of the "athletic" clubs. The heading ran thus: "Soto and Akers Fight Nine Lively Rounds in the Presence of a Throng of Gentlemen." Gentlemen, indeed! Very *gentle* men they must be to sit with eager eyes and watch two men pound each other. Be it known that no gentleman will ever be a willing witness of a fight of any kind. If sloggers and their abettors are going to appropriate the title, it will soon be a disgrace to be called a gentleman.

Several of the powers of Europe are engaged in quietly dividing the Dark Continent among them. Belgium has the Congo State, England and Germany are taking possession of an immense territory between the great lakes and Zanzibar; and Portugal, too, is preparing to make considerable territorial acquisitions. The plan of this latter Government, as announced by the Foreign Minister, is to extend railroads to the very heart of Africa, reaching even Nyassa and the equatorial lakes. "All this," says the *Chicago Advance*, "would help to civilize the Dark Continent, if it were not for the unfortunate fact that Portugal and Germany are both extending the awful liquor traffic among the natives."

It is stated that the Roman Catholic Church, while claiming 2,750,000 converts, or adherents, among the heathen, reports only 4,504 schools and 110,742 scholars, about twenty-one scholars to a school; while, according to their last general statistics, Protestant foreign missions have 11,880 schools and 645,886 scholars, an average of about fifty-eight scholars to each school. The

number of scholars of Protestant foreign missionary schools is about six times the number of those in Roman Catholic schools of the same kind!

"Such facts," says the New York *Evangelist*, "would seem to justify the saying that the Romish Church holds that ignorance is the mother of devotion."

Several Chicago speculators were recently discussing their business methods, when one of them remarked: "The trouble with us speculators is, we keep flattering ourselves that we are merchants. The sooner we stop calling ourselves merchants, and begin to admit that we are gamblers and nothing else, the quicker we will come down to the commonsense basis."

It would be a good thing if the law-makers of the several States would take the same view of the matter, and protect the public from the rapacity of those who speculate and grow rich upon the necessities of the people. It would be a blessing which thousands would appreciate. If the several Legislatures that meet this coming winter will only turn their attention earnestly to framing much-needed legislation, they will have little time to spend upon Sunday laws and other schemes for enabling the majority to coerce the consciences of the minority.

At the meeting of the Congregational club in San Francisco on a recent Monday, an Oakland minister read a paper giving reasons why the masses are not in the churches. One reason which he assigned was "the asceticism of the churches in regard to amusements and diversions"! As though any such thing existed in the church to-day to any considerable degree! The popular churches are certainly about as far removed from asceticism as anything can well be. They have yielded one point after another, until the line of demarktion between them and the world is scarcely discernible; indeed, the moral standard of the churches is little if any higher than that which is required by "society;" they both tolerate the same things. Dancing, card playing, and theater going are about as common in one as in the other; and it does seem strange that a Christian minister would advocate letting the standard still lower. Has it indeed come to this, that the churches must be filled at the expense of crushing out of them what little semblance of pure and undefiled religion still remains in them? Is so, surely we have fallen upon evil times.

At the last meeting of the Monday Congregational Club, in San Francisco, one of the ministers read a paper entitled, "Why the Masses Do Not Attend the Churches." Among the principal reasons he cited "the unfortunate circumstances of our having no Sunday law." "People," said he, "go to saloons, and engage in gambling and lottery schemes, instead of going to church."

The gentleman doubtless revealed more than he intended to. He showed clearly the one real object of all Sunday legislation, namely, to fill up the empty churches. Men may tlak as much as they please about Sunday laws being mere "police regulations," intended for the physical good of the people; but we well know, what they cannot always keep concealed, that they are for no other purpose than to compel people to listen to preaching which has lost its power to draw them. They assure us that they have no idea of compelling anybody to keep Sunday, or to attend church against his will; but their assertion is not in harmony with reason. Does anybody need to be told that when they have passed a Sunday law in order to fill up their empty churches, they will enforce not only the

letter but the spirit of that law, and compel attendance on church service, when it is not done voluntarily? We trow not.

This matter of Sunday laws is now a live issue. In many State Legislatures, as well as in Congress, organized and persistent efforts will be made during the coming winter to secure the passage of such laws; and the friends of religious freedom should be on the alert.

The *Christian Register* (Unitarian), in discussing the Sunday question, says:-

"Let Sunday be surrendered to the goddess of pleasure or greed, and selfishness and indulgence will tarnish its sacred uses. Lay down the principle that Sunday is to be used supremely for moral and religious culture, in the purest service of God and the unselfish service of humanity, and the matter of its observance is a matter of minor consequence."

Exactly; compel everybody to keep Sunday *religiously*, and "the manner of its observance" will then be "a matter of minor consequence." But it must be guarded carefully against "greed and selfishness"-as it already is in more than one State, railroad companies, hotels, etc., being allowed to carry on business, while conscientious Sabbatharians are arrested and fined for doing ordinary labor upon Sunday after having religiously observed the seventh day. Sunday laws are *not*, as the *Register* asserts, in the interests of "the purest service of God and the unselfish service of humanity," but they are directly in the line of religious bigotry and intolerance.

At the recent convention of the National Women's Christian Temperance Union, Mrs. Mary T. Lathrop made one of the principal speeches, in the course of which she said, addressing the press and politicians of New York:-

"You have sold out our civilization by the sea-coast, have imported pauper labor, for fear you would have to pay honest wages to workingmen. The manufacturers of this country, who are falling on the necks of laboring men, with many tears, during this political campaign, have been sending their paid agents over to Europe to bring this kind of people here, until *you have trodden on our Sabbath*, and sold out our civilization in these great Eastern populations to the Philistine."

It seems as though people are getting pretty well advanced, when they can reprove, others for traveling upon "our Sabbath." God pronounces a blessing upon those who turn away their foot from the Sabbath, from doing their pleasure on his holy day; and when the American people shall enact laws against the violation of *their* Sabbath,-the rival of the Sabbath of the Lord,-we cannot see how much better they will be than the man of sin, "the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped." Then we shall have not only Papal Rome, but Papal America.

The Pope has recently received hundreds of telegrams inquiring if he intends to quit Rome. Replies have been sent that nothing has been decided upon.

"Sabbath-school Lessons" *The Signs of the Times* 14, 47.

E. J. Waggoner

The pamphlet containing the lessons for the Senior Division of our Sabbath-schools, for the first six months of 1889, is now ready, and orders to any extent will be filled as fast as ordered. The lessons are from the Old Testament, taking up some of the most striking features from the appearing of Moses before Pharaoh, with the demand that he should let Israel go, to the attempted cursing of that people by Balaam. The lessons are practical, and most of them have quite copious notes. They have received the careful criticism of a large committee of ministers and Sabbath-school workers from different parts of the country, and we believe that they are well calculated to benefit those who give them careful study.

The pamphlet, in accordance with the resolution passed at the late session of the International Association, has been put up in a form convenient to be carried in the coat pocket, which we think will add very much to its effectiveness. Students, as well as teachers, will find it greatly to their advantage to have the entire series of lessons, especially in time of review; so let the orders come in at once. Price, 10 cents. Address, Pacific Press, Oakland, Cal.

December 14, 1888

"Sensuous Religion" *The Signs of the Times* 14, 48.

E. J. Waggoner

One of the tendencies of a worldly Christianity (?) has ever been to compromise with pagan tradition, and use worldly methods and means which appeal to the sensuous nature, for the propagation of religion among the masses. The evident desire seems to be, not to convert individuals, but to affect the nations. This policy in the early centuries of the Christian era developed the Papacy, which has proved such a curse to the world. We see the same tendency gaining ground again, and it will lead to the same result. Canon Taylor, an eminent English church man, as quoted in the *Christian Union* of November 8, thinks that missions are a failure under the present methods, and he advocates such methods as were pursued by some of the priests of Rome, who sprinkled into the faith whole congregations at once. He thinks the methods of the Salvation Army, followed already by the Church of England at home, preferable to those of the missionaries, and thus describes the Army's work:-

"Mr. Tacher, their leader, has given proof of his sincerity, by surrendering a lucrative post in the Indian Civil Service. He heads a barefooted regiment of two hundred soldiers, who go for the life, who give up everything they have, who receive no payment, but are content with a bare subsistence. They abstain from the flesh of animals, the slaughter of which is an abomination to the Hindu; they touch no alcohol; their food is a handful of rice and curry, which they beg from day to day from those to whom they minister. Like the natives, they oil their bodies with c elya oil, they go barefoot, with turbans to protect them from the sun, and their dress is a few yards of calico, costing about five shillings. The whole maintenance of each missionary does not exceed two shillings a week, or five pounds a year. Like the successful Moravian missionaries in South Africa or the West Indies, their object is to become natives-to live among the natives exactly

as the natives live, simply exhibiting a nobler life and higher aims. . . . The natives like the drums and tom-toms, the lively singing, and the bright banners and the processions, and follow them in crowds, while they find the church missionary society services on the Islington model dull and slow. It may not be a high ideal of religion, but it appeals to Indians, just as it appeals to the least educated classes at home."

Upon this the *Christian Union* offers the following remarks, which we heartily indorse, because they are in harmony with the Scriptures:-

"We have no acquaintance among the English missionaries, but some among those who have gone out from America. Some of them, doubtless, are as fond of ease as their fellow-laborers at home; but there are many of them who would not hesitate to adopt Salvation Army methods if convinced that these were the best methods to promote the conversion of the world to Christ. But they do not think so; and we share their disbelief. If the world is a wreck, and the function of the church is simply to pack out a few elect struggling wretches who are "saved" when they leave changed their creed or their ritual, have substituted for an ignorant belief in a Hindu Triad a belief nearly as ignorant in the Christian Trinity, or have left following the priestly procession in honor of Brahm for that of the Salvation Army, the method of the Salvationists is a very tolerable method. The tom-tom and the bright banner are more likely to attract them than a sermon. They may not live any better lives for following the tom-tom; but that is no matter, for the object of the Salvation Army is not to teach them how to live, but to prepare them, by a sort of Protestant and unpriestly extreme unction, to die.

"We do not so understand Christianity. Christianity is a life, and it is the function of the church to teach men how to live. The missionary who lives as the native lives does nothing to teach him a better life. It is true that we are in danger of mistaking our Western theology for Christian life; true that we are in danger of trying to make men followers of a middle-class Englishman or American rather than of Jesus Christ. . . . To sprinkle them with water by the hundred or the thousand and call them converts is a pleasant and may even be a pious illusion, but is none the less an illusion. To induce them to abandon filthy habits and live cleanly lives, to cease to be animals and to become as children of God, is a much more difficult and a much slower process. Every civilized home in a pagan land is an object lesson, and it is one which the missionary ought not to abandon for drums and tom-toms."

"Seventy Times Seven" *The Signs of the Times* 14, 48.

E. J. Waggoner

"Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven." Matt. 18: 21. 22.

Doubtless Peter thought that he had stretched the matter of forgiveness to its utmost limit when he asked if he should forgive his brother seven times; and the reply of Jesus must have astonished him. Seventy times seven is practically without limit, for remember that this is with only one, and there are very few that

would be called upon to forgive one brother four hundred and ninety times. Or even supposing a brother were so great an offender as that, where is the soul so mean as to keep tally of every call for forgiveness, so as not to exceed the exact number? One who would do that would not really forgive at all. Surely the Lord has not left any provision for the cherishing of hard feelings.

But we have something which makes the case even stronger. Luke (17:4) thus records the words of Christ concerning our dealing with a brother: "And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." Seven times in a day, days without number, are we to forgive the one who trespasses against us, if forgiveness be needed so often. And we cannot help thinking that the text refers especially to the same trespass repeated. Thus, if a brother shall do the same thing seven times in one day, and each time ask forgiveness, we are to grant it freely. If he does not ask it, we are nevertheless to feel like granting it. Whether or not the text contemplates the same act repeated, it certainly includes that.

Our object in calling attention to these texts is not exhortation, but encouragement. It is of very little use to exhort a man to forgive, as a matter of duty, if he has not himself felt the touch of divine forgiveness, which is the spring of all tenderness. But we write for the encouragement of those who feel that they have sinned too greatly to be forgiven, or that they have so often asked forgiveness for a single failing, and so often repeated the same fault, that God must be weary of forgiving. God is not a man. Says he to us:-

"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.

Those who despondently imagine that God cannot forgive their oft-repeated sin, virtually say that God is not so forgiving as he demands that we shall be, and in so doing they greatly wrong God. His infinity is no less in the direction of love and tenderness than it is in that of wisdom and power. Why, we cannot even know how to forgive if we do not learn from him. And whether we know how to forgive or not, the fact remains that we are required to forgive the same brother times without number, even to seven times in one day, for the same offense, and that God is infinitely more willing to forgive than man can be.

This is not said for the purpose of encouraging anybody in wrong-doing; and let no one say that the emphasizing of this matter will lead people to think that they can sin with impunity. If the forgiving love of God would tend to confirm men in sin, God would not have made it known. The fact is that nothing but the love of God can turn a man away from sin. The world was in sin, and God manifested to them his infinite love, in order that they might be able to cease from sin. The fact that some will despise the riches of his goodness and forbearance and long-suffering, does not cause him to withdraw his love, and should not prevent us from dwelling upon it, for the encouragement of any who may want to do God's will.

But it is not alone by what God requires of us that we may learn what he is anxious to do for us. The death of the Son of God is the pledge of God's infinite love for us, and of his inconceivable desire to cleanse us from sin by the

application of his healing forgiveness. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. 8:32. The gift of Christ comprises everything. And trusting in that unspeakable gift, the humblest and most debased sinner may look up from the midst of his sore temptations, and confidently say:-

"Nay, in all these things we are more than conquerors through him that loved us. 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." Rom. 8:37-39. W.

"A Presbyterian on Spiritualism" *The Signs of the Times* 14, 48.

E. J. Waggoner

In a recent sermon upon Spiritualism, Rev. Dr. Gibson, of the First United Presbyterian Church, San Francisco, said:-

"We see modern Spiritualism coming to the front under the garb of religion, with deceptions and impostures, the enormity of which we can scarcely realize; it makes us shudder to think that it dares to assume the holy raiment of religion. Yet such is the case, for it claims to be a religion, and is deceiving a great many under this cloak, and it is therefore the duty of every minister in the land to tear away the veil and expose the evil beneath the covering. . .

"I charge it with being a curse to moral and social relations and conditions. It is sundering the ties which bind families together. The very foundations of society are being shattered, the sanctity of our homes destroyed, by the degrading influence of the system. It destroys the mind, the body, and the soul. It so acts upon the nerves that harmony of the body is destroyed. As to the mind, go to our asylums and you will see evidences of its work, while it ruins and kills the soul. I tell you that when a person puts his foot inside a séance room he is half an infidel, and when under Spiritualistic influences is wholly one, and he goes to these creatures, who, if not themselves deluded, are ready to delude, and he is destroyed."

This is putting it none too strong; Spiritualism is a monstrous evil; it is imposture and imposition from beginning to end, but not in the sense the Doctor imagines. His idea is that the whole system is one of trickery and sleight-of-hand; whereas the Scriptures teach that it is the work of evil spirits. "They are the spirits of devils, working miracles," says the divine word, and implicit faith in that word is the only safeguard against their Satanic influences. The churches and ministers may denounce Spiritualism as much as they please; they may point out the evils which attend it; they may show that in many cases it destroys its votaries soul and body, making them not only mental but physical wrecks; but so long as they uphold the doctrine of the immortality of the soul, and deny the inspired statement that "the dead know not anything," just so long will they oppose in vain the progress of this blighting error.

Dr. Gibson asks, "What are we to do to meet it?" and then answers his own question thus: "Why hold up the blessed word of God, and people will not want to

go elsewhere for consolation, for that lies in the divine word of God. The guiding, the comfort you need, is found in the illumination of the word of God, and not in the sayings and teachings of these debasing creatures, who seek to dupe and lead you to your destruction." The answer is good so far as it goes, but in applying the remedy the Doctor, as well as thousands of others, stops far short of the root of the matter.

The apostle says, "I would not have you to be ignorant, brethren, concerning them which are asleep," that is, concerning the dead, and it is to a knowledge of the teachings of the Scriptures regarding the dead, as well as concerning the duties of the living, that we must look for that which will arm us against Spiritualistic influences.

No man who rejects the plain testimony of the word of God concerning the dead, and in its stead clings to the vain traditions of men, to the teachings of heathen philosophy, has any reasonable assurance that he will not sometime become a Spiritualist. Says the psalmist: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." And the only safety for any is to believe just what this text says, and to reject the popular idea that the dead know much more than the living, and that they are hovering around watching over their friends and guarding their interests.

"Anarchists in Chicago" *The Signs of the Times* 14, 48.

E. J. Waggoner

When the five Anarchist conspirators were hanged in Chicago on the 11th of November, 1887, it was generally taken for granted that Anarchy had received its death blow in that city, if not in the entire country. Subsequent events have not, however, shown that to be the case. Indeed, it is asserted by the *Chicago News* of the 30th ult., that upon the day of the execution of the Anarchists a small band of their friends met in a basement under a saloon not far from Parson's old home, where they swore to avenge the execution of their leaders, and that ever since these desperate men have been maturing plans for this revenge.

Last July a conspiracy was discovered to blow up a number of prominent men concerned in prosecuting the Haymarket murderers; a little later regularly organized Anarchist Sunday-schools were discovered, and a late dispatch states that these still exist. Only a few days since one of these schools was found to contain one hundred and twenty children, ranging from five to fourteen years of age, seated on long benches, listening intently to what the teacher was explaining to them about Johann Most. They were told that Spies and Parsons had been murdered by capitalists, and the teachers referred to the dead Anarchists as martyrs.

The day following the discovery of this school of crime, the Executive Committee of the newly organized local Anarchist society, known as the Arbiter Band, issued a circular calling a large mass-meeting for the purpose of devising means by which to found Anarchist schools for children throughout the city. The

circular was widely distributed. As the meeting was held on the 2nd inst., the day of closing this paper, we cannot give the results.

The same day that the circular was distributed, the Anarchists and their sympathizers had a meeting in the suburb of Lake View, which had been advertised as a free entertainment. After gymnastic exercises and singing, the curtain over the stage went up, disclosing tableaux. A prominent feature was a white bust of Spies. In the rear was a female personating the Goddess of Liberty. To her right was another representing Justice, with sword and scale in hand, but her arm was held by a little girl, who sneeringly pointed at the Goddess of Liberty. Next was a man in black representing Law. His hands were thrown up, and a typical Anarchist held a sword to his breast. In front was another Anarchist, armed with an ax. Beneath his feet were the stars and stripes, and over his head waved the crimson flag. Several citizens of Lake View manifested their disapproval of the tableaux, and left the hall, but the majority of those present applauded wildly.

Certainly Anarchism is far from being dead in Chicago, and there are good reasons for believing that the condition of affairs is not much better in a number of other large cities in various parts of the country.

"European War-cloud" *The Signs of the Times* 14, 48.

E. J. Waggoner

It is only a few weeks since the world was assured that the war-cloud which for some time had been hanging like a dark pall over Europe had been lifted, and that there was a great probability that a general disarmament would soon take place. Now, however, there has been a change, and men are again discussing with the utmost *sang-froid* the possibilities of a conflict, which, when it comes, must in the very nature of things be the most terrible which the world has ever witnessed.

A few days since, after referring to demands of the Austrian Government for increased appropriations for military purposes, to the sums required for a like purpose in Belgium, to the increased activity in military preparations in France, to the increasing enlistments in Germany, and to the new vessels which are commenced to be built for the navy in Great Britain, a secular paper said:-

"With all these things in view we may well ask, What is to be the end of all this? It is not credible that these powers should go on accumulating military stores, raising the size of their armies, making ready for mobilization of reserves, making new and improved cannon and small arms, simply for the purpose of having them. There must come a time, and that soon, when the people will demand from their respective Governments a reason for all this military and naval preparation, and to such a demand there can be but one answer."

"This activity in preparing for war does not necessarily imply that war is imminent. Still, all this must come to an end, and it must end in one of two ways, war or disarmament. Of the two, a general war is the more probable."

Yes, from a human standpoint war "is the more probable," and we *know* from the sure word of prophecy that it is certain to come, and that long ere this the

conflict would have begun had it not been for the restraining power of God. The fiat has gone forth, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." And until that work has been accomplished, the ambition of grasping . . . will be curbed; but when the winds are loosed, when the passions of wicked men are no longer restrained by the power of God, not all the statecraft in the world can avert the terrible catastrophe for a single day.

"School Meetings on the Sabbath" *The Signs of the Times* 14, 48.

E. J. Waggoner

A correspondent asks: "What is a Sabbath-keeper's duty where they hold school meetings upon the Sabbath? We hold that it is lawful to do good on the Sabbath, and as our children's interests are involved, why is it not right to attend such meetings even on the Sabbath?"

It is not for us to say what is right or what is wrong; the law of God must settle all such questions, and it would seem that that law does answer this question in no uncertain way. "Remember the Sabbath day to keep it holy," is the divine command, and it ought not to be difficult for those who profess to honor the Sabbath to decide whether attending school meetings would be keeping it holy or not. If the interests of one man's children require him to attend to such business on the Sabbath, why may not the interests of another man's children require that he work upon the Sabbath in order that they may be as well fed and as comfortably clothed as his neighbor's children? In short, what should be the standard of our actions, self-interest or the law of God?

It is safe to say that no Sabbath keeper can attend a school meeting upon the Sabbath, and retain either the approval of his own conscience or the respect of his Sunday-keeping neighbors—two very important things, the first because if his own heart condemn him he knows that God is greater than his heart and will condemn him also (1 John 3:20); the second, because our influence for good is dependent upon the respect in which we are held by those who know how our lives correspond with our profession.

"Future Probation" *The Signs of the Times* 14, 48.

E. J. Waggoner

Bishop Taylor, of Africa, whose work among the heathen enables him to speak with the assurance of positive knowledge, preached a discourse recently in Dr. Talmage's Church, Brooklyn, N.Y., in which he showed not only from Scripture, but from the facts as they exist, the absurdity of the idea of a future probation for the heathen, on the ground that in this life they have not had a chance. The *Independent* says:-

"He spoke of the readiness of the heathen in Africa to listen to Christian teachings, and of the remarkable evidence given by this unenlightened race of the prevailing belief, among all the tribes there, in a 'great ruler' and 'creator,' to whom they must give an account at death. These poor heathen, he declared, had sufficient light to teach them that right living would meet with a reward in the

future, and wrong-doing with severe punishment. He gave some remarkable instances illustrating the correctness of this assertion. He denounced the doctrine of future probation, and declared there was no Scripture foundation for it."

"The true Light, that lighteth every man that cometh into the world" (John 1:9), enables every creature to know that some things are right, and that others are wrong, and to have the approval of conscience when they do the right, and a sense of shame or fear when they do wrong. See Rom. 2:14, 15. This life is every man's chance; and he who does not improve it will find that his only chance has gone. God has no other plan of salvation for those who reject this.

"The Commentary. Second Epistle of Peter. 2 Peter 3:13-18" *The Signs of the Times* 14, 48.

E. J. Waggoner

(Lesson 10. Sabbath, Dec. 29.)

1. Give a statement of some of the things that will take place in the day of the Lord.

2. To what condition will the earth be reduced?

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" 2 Peter 3:10-12.

3. Notwithstanding this, for what may we confidently look?

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Verse 13.

4. Where is this promise recorded?

"For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind." Isa. 65:17.

5. What is said of the beauty of the new earth?

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God." "For the Lord shall comfort Zion; he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody." Isa. 51:3.

6. What class of people shall live in it?

"Thy people also shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified." Isa. 60:21.

"Nevertheless we, according to his promise look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13.

7. How long will they possess it?

"Thy people also shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified." Isa. 60:21.

"The righteous shall inherit the land, and dwell therein forever." Ps. 37:29.

"But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." Dan. 7:18.

8. Will they be troubled by disease?

"And the inhabitants shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity." Isa. 33:24.

9. What change will be wrought in the righteous ones who now are afflicted?

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert." Isa. 35:5, 6.

10. What is said of the peace and quiet of that land?

"And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever." "When it shall hail, coming down on the forest; and the city shall be low on a low place." Isa. 32:17, 19.

"And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established; thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee." Isa. 54:13, 14.

"Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise." Isa. 60:18.

11. How will the people stand related to the great Source of wisdom and peace?

"And all thy children shall be taught of the Lord; and great shall be the peace of thy children." Isa. 54:13.

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Rev. 21:3, 4.

"And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him; and they shall see his face; and his name shall be in their foreheads." Rev. 22:3, 4.

12. Seeing we look for such glorious things when Christ comes, what should we do?

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." 2 Peter 3:14.

13. How should we regard the fact that God has so long delayed the great consummation?

"The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all

should come to repentance." "And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you." Verses 9, 15.

14. What apostle besides Peter has said much about the second coming of Christ? Verse 15, last part.

15. How extensively does Peter say that Paul has spoken of these things?

"As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." Verse 16.

16. Is there one of Paul's epistles which does not refer to the second coming of Christ and the Judgment?

17. What epistles contain a mention of this event in every chapter?—*The epistles to the Thessalonians*.

18. In view of the glorious future that is promised to the righteous, and the great wickedness that will prevail just before the Lord comes, of what should we beware?

"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." Verse 17.

19. In view of the failure of God's people in the past, what warning is given us?

"Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:12.

20. How alone can we keep from being led away by the error of the wicked?

"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen." 2 Peter 3:18.

21. To whom and for what should we ascribe glory?

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and for ever. Amen." Jude 24, 15; 2 Peter 3:18.

NOTES

In the epistles of Paul there are "some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, to their own destruction." Notice that it is not said that there is anything in Paul's epistles that is impossible to be understood. It is only "hard to be understood." But that which is hard to be understood may be understood by hard study. Moreover it is only the unlearned and unstable that wrest them to their own destruction. The double-minded, or unstable, will take the strongest statements concerning the law and the gospel, and will construe them so as to make them teach the abolition of the law and consequently of the gospel. It is only the "unlearned," those who do not look beneath the surface, who do this. Those who delight in the law of God, and who know Christ, "in whom are hid all the treasures of wisdom and knowledge," have a key with which they may unlock any of the

mysteries of that most profound writer. Notice further, also, that those who wrest the words of Paul out of their legitimate meaning, do the same thing also to the other scriptures.

"But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." This text is misquoted in two ways. A very common misquotation is, "Grow in. . . knowledge of the truth." There is no such text to be found in the Bible, although this text amounts to the same thing, because Christ is the truth, as well as the way and the life. John 14:16. The poet says of Christ:-

"In thy life the law appears
Drawn out in living characters."

He was the law personified. If one wishes to know just how much righteousness the law of God requires, he has only to study the life and character of Christ. All the beauty and holiness of Christ were simply the manifestation of the law of love which prompted every act. It is in the life and death of Christ that we can get more exalted ideas of the holiness and majesty of God's law. If we do not grow in knowledge of Christ, we can never have the law written in our hearts, for it is only in him that we can be made the righteousness of God. 2 Cor. 5:21.

Another misquotation is sometimes heard in prayers to Christ, that we may "grow in grace and in thy knowledge." The idea seems to be that we must grow in the knowledge that Christ has, so as to approach him in wisdom. But this is not the proper idea. We are simply and literally to grow in the knowledge of Jesus Christ. We must know him intimately. He must sup with us, and we wit him; but he must be a constant companion, and not a transient guest. And in proportion as we know him intimately, know him as a friend, loving and true, know him as the "chiefest among ten thousand, and the one altogether lovely," we shall develop that purity of heart which will enable us to see God; for Christ cannot be comprehended except as we become like him.

"Back Page" *The Signs of the Times* 14, 48.

E. J. Waggoner

As this paper goes to press, blank petitions to both Houses of Congress, asking them not to pass any bill concerning a day of rest and worship, are being circulated. Letters explaining how to use the petitions are being sent with them, so that all who receive them will know just what to do. The friends of true liberty ought not to let Congress legislate on matters of religion, without making a protest. When the petition comes to you act at once. If you do not receive any, write to Pacific Press, Oakland, Cal., or *Review and Herald*, Battle creek, Mich., asking for one.

The secular papers tell of a man in San Luis Obispo County, this State, who won at a church raffle which was represented as a Jersey cow. The animal proved, however, to be only common stock, and so old as to be almost worthless. The man it seems feels that he was imposed upon, and he is getting considerable sympathy from some quarters. But it is not easy to see that he is entitled to any pity whatever. The man who gambles must expect to be cheated, whether he takes his chances in a dive or in a church. Gambling is no better in

the latter place than in the former, and if there is any difference, the gambler who wears the cloak of religion is a more dangerous person than the one who makes no such profession.

Many newspapers are little more than gossip mongers, and it is but natural that they should be such, since gossip forms the bulk of ordinary conversation, and newspapers are just like the people who make and read them. The London *Star* recently excused itself for printing a bit of baseless scandal, by saying: "No confirmation is at hand; so we give publicity to the rumor, so that if it is false it may be checked before it spreads any further." That is to say, We think that this thing is not true, and so we circulate it, in order that somebody may have an opportunity of contradicting it. Doubtless many people who like to persuade themselves that their vices are virtues, will be glad to learn of this way of relieving their minds of any possible qualms.

The real object of the Blair Sunday Bill may be learned from the following remark by W. F. Crafts, before the Illinois Conference, recently in session in Chicago:-

"The post-office is open at the very hour of church; and a man must choose between going to church and going to the post-office to get his mail."

So a law is designed that will compel that post-office to be closed on Sunday, in order that the people may attend church. Thus it appears that the desired law is wholly in the interest of church attendance on Sunday; and if that law should fail to fill the churches, then the next thing would be a law to compel the indifferent ones to go to church. The National Reformers and their allies are determined that this shall be a "Christian nation."

The publisher of a Spiritualistic infidel paper writes to us to know how he may find out what is the word of God. He professes to have great difficulty because there are so many translations, differing, he claims, materially. We have to say simply this: The various translations of the Bible are not materially different. The differences are mainly differences of expression, and are no more than would be expected in translation from one language into another by different persons, when several different words expressing different shades of meaning may be used in the rendering of a single word in the original. Then there is one thing more that is essential, and that is that the reader must have a sincere desire to worship God rather than himself; for "if any man do his will, he shall be known of the doctrine."

We would again call attention to the pamphlet containing the Sabbath-school lessons for the Senior Division for the first six months of 1889. It is a neat pamphlet of sixty-four pages, and will prove we think, a great convenience to the Sabbath-school scholars.

One great advantage of having the lessons in pamphlet form is that the student can so readily review previous lessons at any time. In a series of Bible lessons this is of the greatest value, since the study of any one lesson often throws light on some preceding lesson, making it profitable and even necessary to re-study that lesson. Knowing this, we have made arrangements that we can furnish not only the lesson pamphlet for the first six months of 1889, price 10 cents. but can also furnish, in any quantity, the two pamphlets containing the

lessons for 1888. Price for the two, 25 cents. taken together they contain a great amount of light on some most important subjects.

The *Christian Nation* that was issued the day before Thanksgiving said that for the first time in the history of the day the Catholics would join in the observance of Thanksgiving. It adds: "Official circulars were sent out to this effect, and of course it was not done without the knowledge and consent of the Pope. This event is worth considering. What does it mean?"

It is indeed worth considering; but few of those who consider it will realize what it means. It means a coming together of Protestant and Catholic. It means that the time is fast approaching when the Catholic Church will be generally considered as the true church of Christ, and the honored mother of the Protestant churches of Christendom. It means, in short, the approach of the time when there will be no Protestant churches, except perhaps in name, and when it will be thought heretical to speak against the Catholic Church, and when the Reformation will be called a burst of fanaticism.

In a recent Illinois Sunday Convention, Dr. Herrick Johnson, in a speech against Sunday newspapers and special Sunday trains, exclaimed: "Oh, for the breath of the Puritan! Oh, for a little of the Puritan Sabbath!" When it is remembered that in the days of the Puritans everybody was compelled to attend church on Sunday, it will be seen that our conclusion that the Blair Sunday Bill is in reality a bill to increase the attendance at church, is fully warranted. The following items from the laws of the Puritans of Connecticut will show what may be expected when the churches, under the leadership of such men as Dr. Johnson and Dr. Crafts, combine to revive Puritan customs and the Puritan Sabbath:-

"No one shall be a freeman, or give a vote, unless he be converted, and a member in full communion of one of the churches allowed in this dominion."

"No man shall hold any office who is not sound in the faith and faithful to this dominion; and whoever shall give a vote to such a person shall pay a fine of one pound. For a second offense he shall be disfranchised."-*Clarke's History of Intolerance.*

That is a picture of the final result of the legislation which Senator Blair has introduced; the people who read this will not have to live many years before they see the reality.

The Rev. W. F. Crafts has received a letter from Cardinal Gibbons indorsing heartily the great petition to Congress for a law forbidding Sunday work in the mail and military service and inter-State commerce. The Cardinal's position virtually places the entire Catholic Church in the United States on the side of the Sunday law, and the names of all of its communicants will doubtless be added to the six and a quarter millions that have already been affixed to the petitions. The Catholic Church usually succeeds in whatever political scheme it sets itself to carry out; and with even its tacit approval of a measure that is backed by the most popular Protestant churches, and labor organizations, there is certainly great cause for fear that Senator Blair's bill may soon become laws. Let those lovers of truth and liberty who read this know that now it is high time to awake out of sleep.

A writer in the *Christian Nation* of November 8, in describing the "native" preachers among the mountains of the South, says that many of them "are the blindest leaders of the blind. I think a majority of them cannot read, and those who can are densely ignorant and totally unfitted to give their people any kind of instruction. They inculcate as doctrines the absurdist superstitions, and their practices are such as bring discredit upon the true type of the gospel minister that "is now inflicted upon not less than two millions of the native-born population in the very heart of our country." The query forces itself upon us, How are these any worse off than another class who as blindly follow those who are wise above what is written, who in the wisdom of the world know not God? Both cases are pitiable; it is difficult to say which is more so. As a consequence of both, it can truly be said, "My people are destroyed for lack of knowledge." Hos. 4:6.

"Do you approve of Adventists celebrating Christmas by family gatherings and Christmas trees and giving presents?" is a question which comes to us from one of our readers. For an answer we can do no better than to refer to 1 Cor. 10:31. If these things can be done to the glory of God they are proper for Christians, but not otherwise. Feasting and gormandizing are not to be indulged in at any time, and they are generally connected with "Family gatherings," especially upon holiday occasions. If presents are given at all, they should be wisely chosen, so that they shall not minister to depraved appetites, nor to the pride of the natural heart. It would certainly be much better if instead of following the example of the world, and devoting the holiday season to festivities, we should set our hearts the more earnestly to seek God. We should hold ourselves in readiness at all seasons to give to the cause of God and to the needy around us as we are able, and not wait till Christmas, and then spend in useless gifts means which might better be devoted to spreading the truth or to feeding the hungry and clothing the naked.

We have received from a physician the following letter, which explains itself:-

"EDITOR SIGNS OF THE TIMES: I saw in your last paper an editorial notice of incestuous marriages authorized by the head of the Romish Church, and that someone in Baltimore denies that such things are done. We had here in Phoenix, Arizona, thirteen years ago, an old Spanish gentleman who was married to his brother's daughter on a dispensation from the Pope."

It would be interesting to know the consideration for which Pius IX. (for it must have been he who granted the dispensation) sanctioned the abomination referred to by our correspondent. The price paid only a few months since by the Duke of Aosta to Leo XIII. for a similar privilege (?) was, we believe, \$20,000. It seems, however, that the amount of gold required to gild sin depends somewhat upon the state of the Papal treasury and the wealth of the party seeking the indulgence.

December 21, 1888

"The Defeat of Justice" *The Signs of the Times* 14, 49.

E. J. Waggoner

Defeats of justice have become so common nowadays that they excite little or no remark except in extreme instances. Especially is this true in criminal cases, though even in civil suits it is difficult for one who has not an abundance of money to get justice. Why this is so is well told in the following extract from an editorial in the Oakland *Enquirer* of November 28:-

"The curse of the legal profession, in respect to the habit of mind fostered in lawyers, is that most of the time the best lawyers are employed against the State instead of for it. The lawyers who are able to make the largest incomes from their practice will not accept moderate salaries paid to public prosecutors, and it is not often that they care to assume the dignities of a judgeship. Thus it comes that many lawyers spend their lives in trying to beat the civil and criminal laws of the Government under which they live, and it is sometimes surprising that they do not despise themselves for the uniform success of their attempts. It is unquestionably true that every accused person has the right to have the best presentation of his defense which the facts admit of, and that defending criminals is reputable business for lawyers, when it is reputably conducted. But twenty or thirty years of this, unmixed with any experience of public advocacy, will certainly narrow and dwarf the mind, if anything can, and stifle all generosity of sentiment.

"In other words, a lawyer is not a good citizen when he subordinates everything to his profession and cares not whether the laws be good or bad so long as he makes his fees. We need only look at the history of San Francisco in California to be satisfied that many of the leading lawyers of the past thirty years have been men of this class. If it is true that the law is a noble profession the nobility of it must be sought in something else than in breaking of public statutes which were drawn for the public good but without sufficient skill, or in fighting legal battles with absolute disregard of the right or wrong, justice or injustice, involved. Cases of this sort are inseparable from the practice of law, but the lawyer who does not rise high enough in sentiment to feel at all times of the laws ought to be executed alike upon the rich and the poor, and the statutes should be made strong enough to withstand the attacks of millionaire criminals, is really no ornament to society. The responsibility of the lawyer for the perfection of the law is of no ordinary kind, because he spends his life in studying it and commenting on it; therefore, if he is not willing to give of his knowledge and his experience for the benefit of the public, the loss is a very sensible one."

The design of the law, and of courts of law, is to guarantee to every man his rights, to protect life, person, and property, and it ought to be the purpose of every member of every court to carry out fully the spirit of a law; but such is seldom the ruling principle in the legal breast. Lawyers undertake cases not simply with the determination that their clients shall have their rights, but that they shall have all the advantage which can possibly be gained for them by whatever means. The legal profession needs renovation, but there is small hope that it will ever be better than it is now. So long as Mammon holds sway in the hearts of men, lawyers will work, not for right and justice, but for money, for place, and for power.

"How to Become New Men" *The Signs of the Times* 14, 49.

E. J. Waggoner

The following is from one of Talmage's sermons, and is one of the truest things he ever said. Those who will read the fifty-eighth chapter of Isaiah will find the divine authority for the statements here made:-

"O ye overweighted, successful business men, whether this sermon reach your ear or your eye, let me say that if you are prostrate with anxieties about keeping or investing these tremendous fortunes, I can tell you how you can do more to get your health back, and your spirits raised from, than by drinking gallons of bad-tasting water at Saratoga, Hamburg, or Carlsbad,-give to God and humanity the Bible, and ten per cent. of all your income, and it will make a new man of you, and from restless walking of the floor at night you shall have eight hours, sleep without the help of bromide or potassium; and from no appetite you will hardly be able to wait for your regular meals, and your wan cheeks will fill up; and when you die the blessings of those who but for you would have perished, will bloom all over your grave with violets if it be spring, or gladiolas if it be autumn."

"A Sign of the Times" *The Signs of the Times* 14, 49.

E. J. Waggoner

The *Christian Statesman* of November 29 has an article copied from the *Christian Intelligencer*, about the amount of business done by photographers on Sunday. Following are a few paragraphs from it, which will serve to show the drift of sentiment in regard to such labor:-

"It is hardly probable that the Christian people of this city are aware of the extent to which the Sabbath is violated by the photographers. Many of the principal galleries are filled with waiting patrons, and their largest business is done on the Sabbath."

"The famous galleries, although not exactly open to the public, are ready to make appointments, and prefer that day to execute the pictures of the popular actors, singers, etc."

"And most of the small places, after passing a dull week, expect to make up on the Sunday business enough to give them a profit over the week's expenses."

"There is a wholesome law against this transacting business on the holy day, but it is not enforced."

"A few years ago an attempt was made to close up the violators of the Sabbath, but it was not successful, and several of the prominent men in that effort, seeing no remedy, now keep open, and find their purses better filled, their bank account much larger, and their credit much better with the stock dealer. Now in view of this truthful statement, what is the duty of the Christian public in this matter?"

The article carries with it its own answer to the last question, that is from the standpoint of the *Statesman* and the *Intelligencer*. The plainly implied demand is that such business should be stopped by law. And this indicates to what lengths the instigators of the Sunday-law movement will go, when they have secured the

legislation which they want, and have the power in their hands. It shows that a system of *espionage* will be inaugurated, and that nobody's privacy will be sacred from the prying intrusion of the minions of such an iniquitous law.

There is no business that is conducted with more quietness than the business of photography. Nothing is less calculated to disturb public worship or private devotion. Even a monk in his cloister could not be disturbed by the business of a photographer next door if he were not informed of its proximity.

When the photographer may be arrested for quietly conducting his work in an upper room on Sunday, then no person will be exempt. Some zealous individual, anxious for political preferment, will find out that the merchant is in his private office on Sunday, looking over his ledger, and forthwith the merchant will be arrested. The lady who takes in sewing may be arrested for making button-holes, or fitting a garment in her back parlor on Sunday. The literary man who writes for hire may be arrested for quietly working at his desk on Sunday. In short, from such a wholesale stoppage of Sunday work as is desired by the *Statesman*, the *Intelligencer*, and all who may be classed as National Reformers, it will be but a step to the arresting of every citizen who is found away from church on Sunday, unless detained by sickness.

That this is not an exaggerated conclusion is evident from the statement of Dr. Herrick Johnson, that he longed for the breath of the Puritan, for the Puritan Sabbath, and this is just what was done in the days of the Covenanters and Puritans. Robert Wodrow, a Scotch ecclesiastical historian, of whom it is said that his "veracity was above suspicion," and of his writings, that "no historical facts are better ascertained than the accounts. . . to be found in Wodrow," makes the following statement concerning the methods used to secure attendance at church:-

"It is thocht expedient that ane Baillie with tua of the session pas throw the towne everie Sabbath day, and nott sic as they find absent fra the sermons ather afoir or efter none; and for that effect that they pas and *scrsche sic houses as they think maist meit.*"-*Selections from the Records of the Kirk Session, Presbytery, and Synod of Aberden.*

In modern English this is as follows:-

"It is thought expedient that any bailiff with two of the session pass through the town every Sabbath day, and note such as they find absent from the sermons either before or after noon; and for that effect that they pass and search such houses as they think most meet."

In his "Collections" he says: "The session allows the searchers to go into houses, and apprehend absents from the kirk." Now when one of the great cries for a Sunday law is because people do not go to church, and when the only ground for stopping a photographer from working in the seclusion of his own room, could be that he was staying from church and at least inviting others to do so, the conclusion is inevitable that when the clamorers for a Sunday law get what they want, they will make no scruple of going into any house where they have reason to suspect that anybody is working on Sunday, and arresting the occupants.

Are we not warranted in saying that the liberties of the American people are in danger? Is it not high time that people were awakening to the alarming growth of the religious legislation evil? Who will protest against the degeneracy of Protestantism? W.

"Him Only Shalt Thou Serve" *The Signs of the Times* 14, 49.

E. J. Waggoner

A brother writing from Nebraska wishes to know it, in case a law were made compelling everybody to keep Sunday, it would be wrong for one who has kept the Sabbath day according to the commandment, to rest upon Sunday also. He asks if the fourth commandment obliges us to work six days in the week, as well as to rest on the Sabbath.

This is a question that is frequently asked, and may very easily be answered. In the first place, the fourth commandment does not oblige us to work six entire days of every week. The idea of the commandment is, that we shall do all of our work in the six days which are given for that purpose, and that the seventh must be kept sacred. In the six days we may work; in the seventh day we may not work. This is God's order; and no earthly power has any right to command us to rest on any of the six days which God has given us for labor, any more than it has to command us to work on the day which God has made sacred to himself. But while the statement that in the seventh day we shall not work, prohibits us from doing any secular work on that day, the statement that in the six days we shall do all our own work, does not compel us to work every minute of those six days.

Must we then conclude that it would be all right for us to rest upon the first day if we were commanded by the Government to do so, provided we had previously rested upon the Sabbath? By no means. We could not in that way keep the Sabbath "according to the commandment;" for the commandment recognizes no authority to appoint rest days but Jehovah himself. The granting to us of six days in which to work, is sufficient proof that no earthly power has any right to appoint a rest day. Now if we, in compliance with the command of any earthly power, do rest upon any of the six working days, we recognize that power as of equal authority with God; and that would nullify our keeping of the seventh day, by showing that we did not do it as an act of worship to the only God. In short, our act would show a divided allegiance, fear, and not love, being at the bottom of it. It would show that we kept the seventh day for the same reason that we kept the first, namely, to escape the penalty pronounced upon the violators. Such service God cannot accept.

Sunday as a religious institution is a child of the Papacy-the badge of authority of that power. Whoever having the fourth commandment before him, and understanding and acknowledging its claims, should keep the first day in deference to the command of any earthly power, would be, in the plainest manner possible, showing deference to the Papacy, and would be far more culpable than the one who should keep the day supposing it to be the true Sabbath. The fact that he had previously rested on the seventh day, would only

make his culpability the greater, by showing that he was deliberately, on account of slavish fear, placing the decrees of men on a level with the commandment of God. Such a time-serving policy, while it might secure the person freedom from molestation for a time, would be found to be most disastrous in the end; for "he that findeth his life shall lose it." W.

"Subjection to the Powers that Be" *The Signs of the Times* 14, 49.

E. J. Waggoner

"Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation." Rom. 13:1, 2.

This text of Scripture has been the cause of a great deal of controversy concerning the scope of civil governments, and the relations which Christians should sustain to them. There are a great many people who take the extreme view that whatever civil governments enact should be scrupulously obeyed, no matter how much it may conflict with the will of God, as revealed in the Bible. They seem to imagine that God has delegated all power to men, and that he waives to the claims of men his right to govern in matters of morals. They virtually say that the inspired command to be subject to the higher powers absolves people from direct allegiance to their Creator. The very statement of the case should be enough to show anybody the absurdity of such a view.

The thirteenth chapter of Romans affords, in itself, ample proof that the powers that be are ordained of God only in matters that pertain to the outward peace of society. But we wish to bring a few other scriptures to bear, to show just how we are to be subject to earthly powers, and at the same time be subject to the highest power of all.

The seventh verse of the same chapter says: "Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour." Render "honor to whom honor" is due, is a part of this command. Now it is beyond question that honor is due to God, for the Lord himself says that he will honor only those who honor him. 1 Sam. 2:30. And that this tribute and honor which are due to God are entirely different from those which are due to earthly governments, is evident from the words of Christ to the Pharisees, which are exactly parallel with those of Paul to the Romans: "Render therefore unto CÊsar the things which are CÊsar's; and unto God the things which are God's." Matt. 22:21. Thus we see that while we are to be subject to the earthly powers, that subjection must in nowise conflict with our subjection to God.

That inspiration does not teach that men are in duty bound to obey every edict of earthly powers, but that they are to disobey every enactment which conflicts with the law of God, is very plain. Take the case of the three Hebrew children at the court of Nebuchadnezzar. They were as truly bound to be subject to him as ever any men were to an earthly ruler, for Nebuchadnezzar was king by God's own appointment (Jer. 27:4-7), and they had by the same power been placed under him. Yet when the king commanded them to worship an image

which he had set up, they absolutely refused to do anything of the kind. For their stubbornness, as the king doubtless thought it, they were cast into a fiery furnace; yet God, who commands us to be subject to the powers that be, showed his approval of their course in the most marked manner.

Take the case of Daniel in the court of Darius. That king made a decree that for thirty days no man should make a request of any god or man except

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himself, under penalty of being cast into a den of lions. But Daniel paid no manner of attention to the decree. When he knew that the writing was signed, "he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." Dan. 6:10. Like his three fellows, he made no secret of his disobedience to the king's order. Yet the same God who commands us to be subject to the powers that be, showed his approval of Daniel's course, by delivering him from the lions, and honoring him before the whole empire.

The apostles afford another case in point. An express injunction was laid upon them by the Jewish Sanhedrim "not to speak at all nor teach in the name of Jesus." Acts 4:17, 18. The apostles, however, refused to keep silence, saying, "We cannot but speak the things which we have seen and heard" (verse 20), and they went right on teaching as though the rulers had said nothing. When they were again brought before the council, and reminded of the injunction which had been laid upon them, they boldly replied, "We ought to obey God rather than men." Acts 5:29. All these cases, and especially this last, show that the command to be subject to the powers that he does not mean that we should obey them when obedience to them involves disobedience to God.

Now the question arises, Were these men subject to the Governments under which they lived? Can men be subject to the powers that be, and yet not obey them in every particular, no matter what they command? We answer that men can be subject to the powers that be, and still disobey them when their decrees conflict with the laws of God; and the record shows most clearly that Daniel and his fellows, and the apostles, were subject to the powers that existed in their time.

A passage from the writings of one of the men who refused to obey men when to do so involved disloyalty to God, will make this matter clear. We quote from 1 Peter 2:17-29:-

"Honour all men. Love the brotherhood. Fear God. Honour the king. Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God."

The command to "honor the king" shows this to be a parallel passage to Rom. 13:1, 2. Here, as there, we are exhorted to be subject to rulers, even though they be not good. But that this does not mean that we should in so doing disobey God, is evident from verse 19: "For this is thank-worthy if a man for conscience

toward God endure grief, suffering wrongfully." The fact that he is called upon to suffer wrongfully, and that he is buffeted because he does well, shows that his doing right has been in direct opposition to the commands of his master. He suffers "for conscience toward God." That is, his conscience will not allow him to disobey God's commandment in obedience to the powers that be, and so he patiently suffers for it. And although he cannot obey the master's command, his patient acceptance of the threatened punishment shows his subjection to the power.

So we see that being subject to the powers that be means simply that we are to obey them when their commands are right, and to disobey them when they conflict with those of God, and meekly to take the consequences. This is just what Daniel and his fellows and the apostles did. They did not resist, but they did not obey an unrighteous commandment. Now turn again to Romans 13, verse 2 and 5, and you will see that is just what is taught. We quote:-

"Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake."

The Bible everywhere teaches respect for authority. Anarchists can find no warrant in the Bible for any of their contempt for authority. Rebellion against authority is not countenanced under any circumstances. Every soul must be subject to the powers that be, and that subjection consists in willing, prompt obedience to all their laws when they do not require disregard of God's law, and as willing an acceptance of the penalty for disobeying laws that do contravene the laws of God. An example of this is found in the early Christians, who took joyfully the spoiling of their goods. Heb. 10:34. Where there cannot be obedience, there must not be resistance. David would not lift his hand against the king of Israel, even though that king was most unjustly seeking his life; Paul would not knowingly speak ill of the high priest, although that priest was a wicked hypocrite. He counseled the Christians to be subject to the powers that were, even while he was daily violating the laws of the most wicked ruler; and he showed his subjection to a power which was despicable because of its moral rottenness, by willingly yielding up his life as the price of his necessary disobedience. W.

"The Essence of Spiritualism" *The Signs of the Times* 14, 49.

E. J. Waggoner

Quite a stir has been made over the publication of the fact that the poet Tennyson is a Spiritualist. In a letter which he recently wrote to a friend, in which he shows that he is his own medium, he said:-

"I have never had any revelations through anesthetics, but a kind of waking trance (this for lack of a better name) I have frequently had, quite up from boyhood, when I have been all alone. This has often come upon me through repeating my own name to myself, till all at once, as it were, out of the intensity of the consciousness of individuality, the individuality itself seemed to dissolve, and fade away into boundless being, and this not a confused state, but the clearest of

the clearest, the sweetest of the sweetest, utterly beyond words, where death was an almost laughable impossibility, the loss of personality (if so it were) seeming no extinction, but the only true life."

This, which must surely be called the sublimity of egotism, is the very essence of Spiritualism. It is the beginning and end of the doctrine of the natural immortality of the soul, for that doctrine begins and ends with self. It was by causing Eve to think of herself, and instilling into her mind an exaggerated sense of her own importance, that Satan secured her fall. The doctrine of the natural immortality of the soul grows out of the idea so natural to man, that he is of such transcendent importance that God could not get along without him; and the next step to that is the idea that man himself is a god.

Is it not strange that professed Christians will cling to a doctrine which makes man everything, and ignores Christ as the Author of life? And who cannot see that a doctrine which make it unnecessary to come to Christ for life, must necessarily tend to immorality, since it depreciates, and causes men to slight, the only source of purity?

"Mammon of Unrighteousness" *The Signs of the Times* 14, 49.

E. J. Waggoner

A correspondent wishes an explanation of Luke 16:9, which reads, "And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations."

This text presents the lesson that our Saviour would have us learn from the preceding parable, that just as the unjust steward had used the riches of this world to provide for himself a home in old age among those he had helped, so the children of light should use the riches of this world to provide for themselves everlasting habitations. It is parallel to Matt. 5:20: "But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Jesus does not mean that we can purchase Heaven by anything we can do; the only price acceptable is that paid by our Lord Jesus Christ. But the way we use the riches of this world is the evidence of the work wrought within. Often the Lord accepts an individual who has a covetous nature, but who does not know it until subsequent trials reveal it. The sure way for him to then overcome is to use in the cause of God the riches he has gathered, to lay up treasure in Heaven, to make friends of God, Christ, and the angels, and thus crucify and overcome his covetous nature, making sure his reception into everlasting habitations. Neither are we to say, as many thoughtlessly do, "The riches of the universe belong to God, he does not need any means," and so do nothing. It is true, God does not need our means, but he demands them in order to develop within us that unselfish love which will fit us to dwell in the everlasting habitations. We must all learn the lesson, "It is more blessed to give than to receive." Acts 20:35.

"The Promise to Abraham" *The Signs of the Times* 14, 49.

E. J. Waggoner

A reader of the SIGNS asks: "Why was it that two and a half tribes of the children of Israel remained on the east side of Jordan? I understand that Canaan was typical of our heavenly rest; why then did some remain outside of that land?" The questioner's supposition evidently is that the territory to the east of the Jordan was not a part of the promised land, but that this is a mistake is evident from Josh. 1:4: "From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast." But aside from this scripture we know that not only the land of Canaan proper, but also the whole earth, was promised to Abraham and to his seed. See Rom. 4:13. And had Abraham's descendants been faithful to God, they would long ere this have subdued all nations and filled the earth. The name Canaan no more limited the promise to the valley of the Jordan-from which the name was derived-than did the necessarily short range of human vision limit the promise to just what Abraham could see, when the Lord said unto 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."

"The Great Mistake of Protestantism" *The Signs of the Times* 14, 49.

E. J. Waggoner

Rev. H. H. Hinman has an article in a recent number of the Christian sinners are, in which he writes thus concerning Christmas:-

"If we may adopt religious institutions of mere human devising, and arbitrarily appoint days for their celebration, there is no limit to what man may do in creating religious institutions. There is quite as much reason for the adoration of her who was the most blessed among women, as for the unauthorized celebration of the birth of her son. The great mistake of the Papacy has been the substitution of human inventions, of which Christmas is manifestly a sample. If we admit these interpolations in religion, we cannot stop short of entire conformity to all that is laid upon us. We must either cease our protest against the worship of the bread and wine in the mass, and to the confessional, or stop doing religious duties that have no higher authority than man. The road leads to Rome, and there is no stopping-place but at the end. We shall find enough to do in keeping divinely-appointed institutions in their true spirit, without turning aside to the commandments of men."

Whatever may be the merits or demerits of Christmas as a mere human holiday, it certainly has no just claims as a religious institution. Few comparatively are so ignorant as to suppose that it is indeed the anniversary of the birth of our Lord; and if it were, there is certainly no divine warrant for its observance. But in that respect it does not stand alone; Sunday keeping is equally without divine precept; and yet in the paragraph following the one quoted, Mr. Hinman calls that day "the Christian Sabbath." Certainly if the practice of celebrating Christmas is reprehensible (and we do not say that it is not), Sunday keeping is doubly so, for whereas Christmas antagonizes no divine institution, Sunday stands opposed to the Sabbath of Lord, the day commanded in the fourth precept of the decalogue.

True it is that the great mistake, yea, the great sin, "of the Papacy has been the substitution of human inventions" for the divinely-appointed institutions of the gospel; and it is no less true that the great mistake of Protestantism has been in adopting these substitutes, thus making void the commandments of God by Papal traditions.

"Sunday Harvesting" *The Signs of the Times* 14, 49.

E. J. Waggoner

One of the Presbyterian synods of Scotland has recently been discussing the matter of Sunday observance. That which gave rise to the discussion was the fact that members of that church had been engaged in Sunday harvesting. Such work was condemned by the chairman of the Committee of Sabbath Observance, for the reason that "the circumstances of the present season did not warrant Sunday harvesting." This language seems to convey the idea that in a less favorable season than the one just past, Sunday work would be justifiable; and according to the London *Christian World*, such seems to have been the view taken by the synod. This, to say the least, is a strange position for Scotch Presbyterians to take. Presbyterians universally profess to regard Sunday as the Sabbath, and to rest its observance upon the fourth commandment; how, then, can they make exceptions not made in that commandment, or, indeed, anywhere else in all the Scriptures? Of the Sabbath, the fourth commandment says: "In thou shalt not do any work;" not even in harvest, for in Exodus 34:21 we read, "in earing [sowing] time and in harvest thou shalt rest." Of course these texts have not the slightest application to Sunday, but the Presbyterians, and notably the Scotch Presbyterians, teach that they have, though down in their inmost souls they know that Sunday is not the Sabbath; hence the admission that under some circumstances harvesting may be done upon that day.

"A New Religion Wanted" *The Signs of the Times* 14, 49.

E. J. Waggoner

Something of a sensation has been made by the Rev. Heber Newton, pastor of All Souls' Episcopal Church, New York, who declared in a recent sermon that the need of the present age is a new religion. He said that Christianity in its present form does not satisfy the present progressive spiritual aspirations of humanity. For our part we can heartily agree with Mr. Newton. We think he is doubly right. In the first place the aspirations of humanity in general can be satisfied only by a fashion-plate, a fancy ball or party, a base-ball game, or a slogging match; and even "Christianity in its present form" cannot satisfy all these longings. And in the second place "Christianity in its present form" is so far removed from primitive Christianity that if the Christianity of Christ and his apostles were taught and lived out, it would be indeed a new religion. That is what the present age needs. Such Christianity will satisfy all the real needs of humanity. Says Christ, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Matt. 11:28, 29. God is

able to make all grace abound, and to do "exceeding abundantly, above all that we ask or think." He is able to satisfy the highest aspirations of the human heart. But the thoughts and longings of the mass of mankind are too low, and too nearly "only evil continually," to be satisfied by the pure gospel of Christ.

"No Boasting" *The Signs of the Times* 14, 49.

E. J. Waggoner

The true soldier of Christ, be he ever so faithful, will never feel to boast of his attainments of character or holiness of life. As he gets nearer Jesus, he comprehends more of the infinite perfection of the Master, and sees less to be praised in himself. He may not have been guilty of conscious sin during a certain period, yet when he reviews that period side by side with the life of the great Example, how imperfect it seems. Like Daniel he feels that his comeliness is turned into corruption. Dan. 10:8. The infirmities of our fallen natures are manifested at almost every step, and the tendencies of sinful flesh and confirmed habits have, in unguarded moments, often unconsciously marred the work we were doing for the Master. God accepts the work because it is wrought in love, through grace, by a heart which is set to do the whole will of God; but he does not condone our faults. These we are to "mortify," "crucify," "keep under," "put off." The graces are to "increase," the love to "abound more and more." There will ever be growth till imperfection reaches perfection, till the babe in Christ reaches the fully-developed man. Then with Paul let the child of God say, "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."

"What More Can Be Asked?" *The Signs of the Times* 14, 49.

E. J. Waggoner

The *Christian Nation* of December 5 reports that "the committee appointed at the last synod [of the Reformed Presbyterians] to circulate petitions seeking a Christian Amendment to the Constitution, to be signed by those who refuse to accept it in its present form, sent out blank forms to all the congregations of the church during the month of August." They say that "those who did not on November 6 send men to swear to the Constitution should now take opportunity of recording their vows for the amendment." What ails the Constitution now? It grants to all men the privilege of living or refusing to live Christians. So does Christianity. "Whosoever will" may come. Rev. 22:17. The Constitution does not *compel* men to accept any religion. Neither did Christ. "Knowing therefore the terror of the Lord, we *persuade* men." 2 Cor. 5:11. What more can be asked? He who asks for that which will discriminate between men, seeks to build up tyranny and oppression. His object is wholly selfish; and selfishness has not part in the religion of Christ. The so-called Christian Amendment to the Constitution will unjustly discriminate between individuals whose only difference before the amended Constitution will be their religious belief or non-belief. Therefore it is not Christian; it is *antichristian*.

"No Practical Difference" *The Signs of the Times* 14, 49.

E. J. Waggoner

A recent proposal and the French Chamber of Deputies, to abolish the embassy to the Vatican, was rejected by a vote of 307 to 217. On that occasion Prince Goblet made the following speech, for which he was applauded:-

"As long as we live under the regime of the concordat, it is necessary to maintain relations with the Vatican for the training of the clergy and the appointment of bishops and cardinals. The importance of our protectorate in Eastern countries, also, requires the maintenance of friendly relations with the Vatican. Rival powers dispute our protectorate. The friendship of the Pope is, therefore, precious, the Pope already has his bitternesses. Is it for us to increase them? It has been said recently that the Pope could no longer count upon any country but France. That does not mean that France will intervene to restore his temporal power; but the more the Pope is deprived of that power the more France ought to honor him by curtailing nothing of her respect for the high authority he represents."

The present Pope may be trusted to make himself indispensable to the Governments of Europe. It matters little whether he has temporal power or not, so long as he practically controls the movements of the great powers. In this connection it may be noted that the Pope has recently received a letter from the Czar, accepting the Vatican's proposals, and promising to restore diplomatic relations between the Russian government and the Vatican at an early date.

"The Commentary. Shrinking from Duty" *The Signs of the Times* 14, 49.

E. J. Waggoner

OLD TESTAMENT HISTORY.
(Lesson, Sabbath, Jan. 5.)

1. Under what circumstances did the Lord appear to Moses at Horeb?

"And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God." Ex. 3:4-6.

2. For what purpose did the Lord appear to him?

"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; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now therefore, behold, the cry of the children of Israel is come unto me; and I have

also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt." Verses 7-10.

3. By what name did the Lord say he would be known?

"And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, the Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you; this is my name for ever, and this is my memorial unto all generations." Verses 13-15.

4. What is the significance of this name? - *The One who is; the self-existence and eternal One.*

5. What similar terms do we find in the New Testament?

"John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne." Rev. 1:4.

"Jesus Christ the same yesterday, and to-day, and forever." Heb. 13:8.

6. What sign was given to Moses, by which the Israelites might know that the Lord had appeared to him?

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"And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice; for they will say, The Lord hath not appeared unto thee. And the Lord said unto him, What is that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand; that they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee." Ex. 4:1-5.

7. What additional sign was given?

"And the Lord said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom; and when he took it out, behold, his hand was leprous as snow. And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh." Verses 6, 7.

8. What further sign was Moses to give in case the Israelites should not believe the first two?

"And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land; and the water which thou takest out of the river shall become blood upon the dry land." Verse 8.

9. What excuse did Moses then make?

"And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; but I am slow of speech, and of a slow tongue." Verse 10.

10. What rebuke and encouragement did the Lord give him?

"And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." Verses 11, 12.

11. What reply did Moses make?

"And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send." Verse 13.

12. With what did Moses thus indirectly charge God? See note.

13. How did the Lord regard this?

"And the anger of the Lord was kindled against Moses." Verse 14, first clause.

14. What further encouragement did he give Moses?

"And the anger of the Lord was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee; and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and put words in his mouth; and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people; and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God." Verses 14-16.

15. What practical lesson may we learn from this occurrence? See note.

NOTES

When Moses said to the Lord, "Send, I pray thee, by the hand of him whom thou shouldst send," he indirectly charged God with not knowing who he ought to send. If the Lord had not seen that Moses was the best man for the place, he would not have selected him. While God does not want a man to run when he has not been sent (see Jer. 23:2), he does want a man to go when he sends him. If God indicates that he wants a man to do a certain work, that is sufficient evidence that he will sustain him in that work. It is a terrible thing to refuse to obey the Lord. To beg off from labor to which one has been appointed, is not always humility. It may be an evidence of pride or stubbornness. This case under consideration may naturally call to the minds of many the case of Jonah, although Jonah was not like Moses except in that he did not want to do what the Lord wanted him to do. The motives of the two men were different. The teacher, however, who exhausts the lesson before the allotted time has expired, will do well to call attention to the case of Jonah, and of others that come to his mind, as different phases of this shrinking from duty.

Very often people who plead inability to do a certain work in the church or Sabbath-school, to which they are called, think that their refusal is an evidence of their humility, when, in fact, it is an evidence of nothing but pride. They fear that if they should take hold of it, they might make mistakes, and that people might not think so much of them in consequence. And so, in order to avoid possible

criticism by men, they are content to be drones, and to risk the displeasure of God. That is one of the worst kinds of pride.

"Believe God's Promises" *The Signs of the Times* 14, 49.

E. J. Waggoner

We should believe God. All that he has said he will make good. He will reproduce his words in facts. His great promises are fulfilled with as much ease as the last ones. He can make an ocean as readily as a dew-drop. He can give you a large blessing as readily as a small one; only give him room in your faith.

"Back Page" *The Signs of the Times* 14, 49.

E. J. Waggoner

By comparing the reports concerning the Sunday-law petition to Congress, it will be seen that the number of petitioners has suddenly jumped from six million to fourteen million. This is evidently due to the letter of Cardinal Gibbons to Mr. Craft endorsing the movement. It is easy work securing signers to a petition when eight million names can be added by a stroke of the pen.

The theological faculty of the University Giessen has conferred on Prince Bismarck the title of Doctor of Divinity! Just what moved them to do this we do not know, but we imagine that it was because they are tinctured with the National Reform idea that men may go up to the polls to worship God. When politics and religion are one, we can see no incongruity in making every statesman a Doctor of Divinity.

Two hundred and twelve thousand copies of the October *Sentinel* extra, besides the regular issue, were printed and sent out, and already a good effect of that movement can be seen. The January number ought to have fully as wide a circulation, and to insure this the publishers offer to furnish them to Tract Societies at the rate of \$10 per thousand copies, in lots of not less than 5,000. Extra plates will be made, so that orders can be filled at any time.

The *Union Signal* has this to say of the proposed Sunday law: "Labor unions are now united with the churches in demanding such legislation. Our wheelbarrow Government never does anything without pushing; but with the churches pushing with all their might at one handle of the wheel barrow, and the Labor unions doing the same at the other, it must move and carry its load-Sunday observance-along with it." When Pilate and Herod were made friends, Christ had to be crucified.

In the *Chronicle's* report of the San Francisco Methodist Preachers' Meeting, last Monday, we find the following item:-

"Mr. Van Blarcom urged the importance of work for securing a Sunday law from the coming Legislature. Dr. Dwinelle said the only hope of getting one was in a union with the Catholics for the object. He thought they would unite to that end. Others expressed the same opinion."

Of course they will unite to that end. But let them be assured that the Catholic Church never makes any alliance except to its own advantage. And we would like

to have these ministers consider whether they can unite with Catholics and still continue to be Protestants.

A Washington dispatch of the 11th inst. mentions the opening of the National Sunday Convention in that city, and says:-

"A feature of the decorations was festoons of petitions to Congress, from every part of the country, urging the passage of the Sunday Rest Bill introduced last session. The petitions were attached to a seemingly endless broad scarlet ribbon, which reached several times around and across the great auditorium of the church. They contained, approximately, 6,000,000 names."

That to which we wish to call special attention is the color of the ribbon on which these Sunday-law petitions were hung. It was a "seemingly endless broad *scarlet* ribbon." Inasmuch as the Sunday institution is the child of the woman arrayed in "purple and scarlet color," which sat upon the "scarlet-colored beast" (see Rev. 17:3-6), and has shed the blood of so many saints, it is highly fitting that that color should be prominent in connection with the Sunday-law petitions. We are glad that our National Reform friends have an eye to the fitness of things. They choose to array themselves with the trappings of the beast, they have the privilege; but we will have nothing to do with this mark.

Another evidence, or rather admission, that all Sunday legislation is religious legislation, is found in the remarks of Dr. Goodwin, of Chicago, in presenting to the ministers' meeting the resolutions prepared by Dr. Herrick Johnson in regard to Sunday newspapers and Sunday observance. The Doctor said that "to strike at the Christian Sabbath is to strike at the very corner-stone of all our Christian institutions." Therefore a law in favor of Sunday, the so-called Christian Sabbath, is a law in favor of the Christian religion; and since no open law breaker can hope to be elected to public office, it follows that the enactment of Sunday laws is squarely opposed to that part of the Constitution of the United States which says that no religious test shall ever be required as a qualification to any office or public trust under the United States."

The January number of the *American Sentinel* promises to be one of the best ever issued. From present prospects we may say that we don't know how it could very well be any better than it will be, unless there were more of it. And it seems that by some means the people are anticipating what it will be, for already the publishers have received, by telegraph, orders for many thousand extra copies. Perhaps others can say that the publishers would be very willing to print two hundred thousand of the January number. If twice as many are ordered, they will not complain. Among the interesting live matter that the January *Sentinel* will contain, will be reports of the Illinois "Sabbath Association" meeting in Chicago, and of the National Convention in Washington, December 11-13.

It is said that "a sensation has been caused by the refusal of the Pope to bless a lot of metals and reliquaries sent to Rome by an Irish priest, who intended them for distribution in Ireland. The Pope sternly says: 'I cannot bless them. The people of Ireland are disobedient. They seem to prefer the gospel of Dillon and O'Brien to the gospel of Jesus Christ.'"

It remains to be seen whether the people of Ireland can survive this cruel blow. Possibly they may manage to get along without the silly baubles over which

the Pope refused to mumble a blasphemous jargon, miscalled a blessing. Probably the blow will fall most heavily upon the unfortunate priest, who no doubt expected to reap a golden harvest from the sale of his medals and reliquaries. Certain is that the poor people of Ireland have lost nothing but the withholding of the Papal benediction.

The *Independent* of November 29 had the following note:-

"It is significant that the first article in this our Thanksgiving number is a recognition by the presiding Cardinal Archbishop of the Roman Catholic Church in America, of the value of the day of thanksgiving and praise appointed by the President of the United States. Our Catholic fellow-citizens have been slow to adopt this New England institution, but now the same Cardinal Gibbons has directed it to be observed in the churches under his authority. So we agree in bidding all our people, Protestants and Catholics, now for the first time, to celebrate this national holiday."

Indeed it is significant, and significant of far more than the *Independent* imagines. It is significant of the rapidity with which Catholicism and professed Protestantism are coming together. Last spring the majority of Protestant churches and many large cities observed "holy week," in accordance with Catholic customs; and it is but a slight return for their obsequiousness for the Catholics to observe Thanksgiving-day, in accordance with Protestant custom, especially since the observance consists chiefly in gormandizing.

The *Chicago Advance* of December 6, in an article on the reasons why fewer men than women attend church, shows the fallacy of the explanation that men are too tired to attend church on Sunday, by saying that "laboring men's organizations are quite commonly holding their meetings on Sunday. They do not seem to be too tired for that." And then it continues:-

"It is also plain that the men who do not come to churches include that constantly increasing class who are secularizing Sunday, and making it another work-day. Nothing can be more clear than the fact that the only way to have Sunday a rest day is to keep it a religious day."

And so, "by the same token," it appears that every law for the observance of Sunday is a law in favor of religion; and therefore to make laws compelling people to keep Sunday is to make laws to compel them to be religious, and it should need no argument to convince anybody who has ever read the Bible that such a proceeding is directly opposed to the Spirit of Christ and the gospel.

The San Francisco County Sunday-school Association was organized last week, and a brief report in the *Chronicle* reveals the fact that there is at least one man in San Francisco who has a level head. The report says:-

"Mrs. Gray, of the Woman's Christian Temperance Union, one of the society to take hold of a petition to the Legislature urging it to pass a Sunday law, and a law prohibiting the sale of tobacco to children; but no action was taken in the matter, Chairman Anthony stating that he had no confidence in the average legislator doing anything to promote godliness."

If Mr. Anthony had only said that he had no confidence in any legislator doing anything in his official capacity to promote godliness, he would have been exactly right. Godliness is obedience to God, and not to man. Human laws concerning

religion can never make man godly, nor can they have any tendency in that direction; but if they are severe enough, and are rigidly enforced, they can make first-class hypocrites.

We heartily indorse the following from the *Sunday School Times*, in answer to the question if the Jews in compassing the city of Jericho seven days did not thereby violate the Sabbath:-

"The record stands that they compassed the city six days, and that on the seventh day they compassed it seven times. This leaves no room for questioning that one of those seven days was the Sabbath. The rabbinical tradition is that the marching began on the first day of the week, and that therefore the last day of the siege was the Sabbath. However this may be, there is nothing in the record that is inconsistent with the true observance of the Sabbath by the Israelites on every one of the seven days. Were they doing their own work on those days? By no means. They were simply following the ark of the Lord; and that is good business for any believer on the Sabbath, or on any other day of the week. The work of destruction in Jericho did not, probably, begin until sundown of the seventh day. In fact, the siege of Jericho was simply a protracted meeting of seven days, with extra services on the last day of the week."

That last sentence has the flavor of originality.

December 28, 1888

"Truth and Its Importance" *The Signs of the Times* 14, 50.

E. J. Waggoner

When Jesus stood before Pilate, accused as a malefactor, he vindicated his character by these simple words: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." John 18:37. Pilate, unconscious of the fact that Jesus had already given the substance of the best definition of truth, asked, "What is truth?" and immediately went out. His question, and the fact that he did not seem to expect an answer, would indicate that he did not believe in the existence of such a thing as truth.

There have always been, and are still, many, many people in the same condition as Pilate. There are many who affect to disbelieve in the existence of truth and goodness. The reason for this is plain. Their own hearts are corrupt, and they have naturally sought the association of those of like character, until they know nothing of truth. The licentious man, who has always associated with men and women of low and depraved tastes, does not believe that there is such a thing as virtue. The knave thinks all men can be bought, providing the price is fixed high enough. Pharaoh, who knew nothing by experience of real worship directed to a God who could discern the motives, did not believe that there existed any such being. Only the man whose heart is pure, or who has longings for purity of soul, can know and appreciate the truth; for it is only the man who will do God's will who shall know of the doctrine. John 7:17.

When Jesus said that he came into the world to bear witness of the truth, and that everyone that is of the truth would hear his voice, he expressed in another form what he had already told his disciples: "I am the way, the truth, and the life." John 14:6. He is the one that is holy and true, "the faithful and true witness." One of the definitions of truth is, "Exact accordance with that which is, or has been, or shall be." This exactly agrees with what is revealed of Jesus. He is "the same yesterday, and today, and forever," Jehovah, "the one which is, and which was, and which is to come."

In his prayer for the disciples Jesus told what truth is, and what it will do. Said he: "Sanctify them through thy truth; thy word is truth." John 17:17. But Jesus is the Word of God, the one through whom alone the character, and attributes, and power of God are made known to men. The law of God, the ten commandments, is declared to be the truth, as the psalmist says: "Thy righteousness is an everlasting righteousness, and thy law is the truth;" and, "Thou art near, O Lord; and all thy commandments are truth." Ps. 119:142, 151. These commandments were spoken by the voice of God upon Mount Sinai, and "he added no more," so that they are, in an eminent degree, the truthful word of which Christ spoke in his prayer, yet it was the voice of the Son of God, the divine Word, who uttered them, so that the commandments of God are inseparably connected with our Lord Jesus Christ. They proceeded from him, being an expression of his own righteousness.

That this is so is shown still farther by the words of the prophet concerning Christ: "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable." Isa. 42:21. There cannot be the slightest doubt that this chapter is a prophecy of the Messiah, and the law is expressly declared to be his righteousness. So when the prophet David spoke by inspiration in Christ's stead, he said: "I delight to do thy will, O my God; yea, thy law is within my heart." Now take these facts, together with Christ's words, "Everyone that is of the truth heareth my voice," and we have the most positive evidence that the keeping of the commandments of God and the faith of Jesus are inseparably connected. No one can keep the commandments without faith in Jesus, and no one ever has real faith in Jesus except as he is driven to it by the terms of the violated law, and by a sincere desire to have the righteousness of the law fulfilled in him. The righteousness which is "through the faith of Christ, the righteousness which is of God by faith" (Phil. 3:9), is the only righteousness that will secure one a dwelling-place in the new earth, wherein righteousness shall dwell.

The importance of this truth is shown by what it will do for us. Christ showed in his prayer that it will sanctify us. The apostle Peter writes: "Seeing ye have purified your souls in obeying the truth through the Spirit," etc. 1 Peter 1:22. And Christ, who declared himself to be the embodiment of the truth, said to the Jews who believed in him: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8:31, 32. But the same apostle who wrote, "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, *purifying their hearts by faith.*" Acts 15:8, 9.

From these texts which we have just grouped together, we learn that the law of God is the truth that makes men free, and purifies the heart, but that it is not the law in the abstract that does this, but "the law of the Spirit of life in Christ Jesus," and that this is effected by "the Spirit of truth." The law of God is called a "law of liberty," and so it is, but only to those who obey it; and none can obey it except as they yield to the striving of the Holy Spirit, and come to Christ.

The truth which makes free is not an outward compliance with the ten commandments. The Pharisees outwardly appeared righteous unto men, yet they were in the worst kind of bondage. David says: "Behold, thou desirest *truth in the inward parts*; and in the hidden part thou shalt make me to know wisdom." Ps. 51:6. And speaking of the man who shall abide in the holy hill of the Lord, who shall be "delivered from the bondage of corruption, into the glorious liberty of the children of God," he says that it is the one that "walketh uprightly, and worketh righteousness, and speaketh *the truth in his heart*." Ps. 15:2. The man who does that is one with Christ, even as he was one with the Father, because Christ had the law in his heart.

The keeping of the commandments of truth is all that God requires of man. Says Solomon: "Let us hear 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. There can be nothing more required of man than to do this; but it cannot be done except by faith in Christ. This does not mean a passive assent to the principles of the Christian religion, but such faith as brings Christ to dwell in the heart, so that he can work in us that which is good.

The comprehensiveness of the law of truth is shown by the text last quoted. It is the whole duty of man, and by it every work, with every secret thing, shall be brought into Judgment. This shows that the commandments of God are that word of God which is "quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4:12. Keeping the commandments is something more than a form. It consists in having every act, every word, and every thought just such as they would be if Jesus were dwelling within the man, acting and speaking and thinking through him. It consists in acting and speaking in every instance just as Jesus would act or speak under the same circumstances. Surely this cannot be done unless Christ dwells in the heart.

Who, then, has outgrown the ten commandments? Are they of a lower grade of morality than is required of Christians in this age? Nay, verily. Let no one say that to exalt the law of God is to deny Christ; for in no other way can we so exalt Christ, and so appreciate the necessity of having his continual presence with us, as by exalting the breadth and holiness of the law.

But will there ever be any people on the earth who will have attained to that perfection of character? Indeed there will be. Says the prophet: "The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth." Zeph. 3:13. When the Lord comes there will be a company who will be found complete in him," having not their own righteousness, but that

perfect righteousness of God which comes by faith of Jesus Christ. To perfect this work in the hearts of individuals, and to prepare such a company, is the work of the Third Angel's Message. That message, therefore, is not a mass of dry theories, but is a living, practical reality.

Happy will those persons be who form the remnant of Israel, in whose hearts the righteousness of God's law of truth is perfected. For them mansions will be prepared in that glorious city wherein there shall in nowise enter anything that defileth, "neither whatsoever worketh abomination, or maketh a lie." Rev. 21:27. And as they approach that great and strong city, the walls and bulwarks of which are everlasting salvation, the cry will be raised. "Open ye the gates, that the righteous nation which *keepeth the truth*, may enter in" (Isa. 26:1, 2); and as the everlasting doors are lifted up, they will enter, with the King of glory at their head, and they shall henceforth have a right to the tree of life, and dwell in his presence forever. W.

"The Cause of Apostasy" *The Signs of the Times* 14, 50.

E. J. Waggoner

The apostle Peter, speaking of an apostasy of false teachers in the Christian church, and to be especially abundant in the last days, says of them: "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.

There is here the expression of a most important fact, and one which, if overlooked, will cause the ruin of many. That is, that the false teachers of the last days will allure believers into the acceptance of false doctrines, not by directly preaching those errors, but by the seductive influence of the lusts of the flesh. The situation as indicated by the apostle is this: Here are some who are "clean escaped from them who live in error." They have accepted the truth concerning the Sabbath of the Lord, the nature of man, the ministration of angels, the coming of the Lord, and the inheritance of the saints, and are free from the gross errors that have been handed down to the popular churches as a legacy from the Catholic Church. And now these false teachers come around, and by acting as the devil's agents in appealing to the lusts of the flesh, they accomplish the ruin of those souls, and cause them to deny the truth which they once held.

This proves again the truth that infidelity is not a thing of the intellect, but of the heart and life. Many men have apostatized from Christianity as a whole, and others from what is known as the Third Angel's Message, ostensibly because they found it impossible any longer to hold to the doctrine. But if the inner life, the secret thoughts, of those men were known, it would be found in every instance that the cause of their unbelief was impurity of thought and life. The cherished lusts of the flesh will be found to be the worm at the root, which destroys the vitality of the plant, and makes it impossible to maintain its position in the soil of faith.

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It is a universal truth that, "if any man will do His will, he shall know of the doctrine." That is, if any man has a sincere desire to have the will of God wrought

in him, to deny ungodliness, and worldly lusts, God will reveal to him in some way what is truth. And the man who has some truth, who is in that condition, will not only have no difficulty in retaining his faith, but will receive greater light of the same kind. "Light is sown for the *righteous*," and "the path of the *just* is as the shining light, that shineth more and more unto the perfect day."

It is a very common saying that the man who holds the Bible doctrine of the soul, and the condition of man in death, can never be a Spiritualist. That is true, providing he *retains* his belief in the Bible doctrine of the soul, and of the condition of man in death. But if he lets go his hold on that doctrine, he has no safeguard whatever against that great masterpiece of deception. The question, then, is, How can he continue to believe the Bible doctrine, so as to be safe from that deception? The answer, and the only answer, that can be given is that he can hold to his belief only by living a pure life, by cleansing the soul from every defilement, by being pure in heart. The man who fails to live such a life, who regards iniquity in his heart, who loves sensual pleasures, and who indulges in impure imaginings, will surely fall away from the truth, and no power can prevent him; while the man who has true charity, godliness, temperance, patience, virtue, etc., can never fall.

Paul says that when Satan works with "all power and signs and lying wonders, and with all deceivableness of unrighteousness," he will cause the ruin of those who "received not the love of the truth." He does not say that those are deceived who received not the truth, but who received not *the love* of the truth, intimating that many who have received the truth may be led captive by the deceptions of Satan. The love of the truth is to be distinguished from love *for* the truth. The "love of the truth" is the love of God, the love which brought the truth to man, a portion of the same love which God has in his heart for man, in which is no trace of impurity; for "the truth" of God is nothing else but the wisdom which is from above, and that is "first pure." The man who has not "the love of the truth," might as well be destitute of the form of the truth. "Blessed are the pure in heart, for they shall see God." This is a truth that applies to this present life as well as to the future. It is true that when we reach the heavenly Jerusalem, we shall see God face to face, with no evil between; but all who share that inestimable blessing must in this life have, like Moses, "endured, as seeing Him who is invisible." The soul that is as pure as the sunlight may enjoy the closest communion with God, and has a hold that will keep it when others fall around him. There shall in nowise enter into the New Jerusalem "anything that defileth, neither whatsoever worketh abominations," but only those who have washed their robes of character, and made them *white* in the blood of the Lamb. W.

"How to 'Christianize the Masses'" *The Signs of the Times* 14, 50.

E. J. Waggoner

The Philadelphia *Times* has the following pertinent remarks relative to "Christianizing the Masses," a question which is now being generally discussed by both press and pulpit:-

"The first and essential step toward Christianizing the masses in our centers of population is to Christianize the Christians. Until that is done, nothing else can be done that will be effective. While the churches remain pleasant and fashionable, Sunday clubs, whose sittings are sold to the highest bidders, and in which the worship is conducted in a fashionable manner, that says to the poor, "These are no places for you," the poor will stay away. Until Christians are willing to make their religion one of self-sacrifice-willing to worship on equal terms with the masses-they will have little influence in the way of inducing them to come into the churches. . . . The great wall which riches and social distinction have raised between the Protestant church and the masses must be broken down, or, in spite of all, the proportion of church goers to population in our large cities will continue to decrease."

The *Times* is not, we believe, a religious journal, but it has stated this matter much more aptly than even many of the ministers who have but little power for good, and before they can reach the masses they must gain the experience for which David prayed. "Restore unto me the joys of thy salvation," he cried, "and uphold me with thy free Spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee." Truly, "the first and essential step toward Christianizing the masses, is to Christianize [convert] the Christians."

"The Book of Romans" *The Signs of the Times* 14, 50.

E. J. Waggoner

With the next issue we begin a series of articles of a practical nature upon the book of Romans, designed to aid the Bible-reader to a better understanding of that portion of God's word, that he may read and study it with more pleasure and profit. Our plan is to make each article distinct and complete in itself as far as possible, so that whoever has only a single number of the paper, may read with profit the article which it contains; and yet, from the very nature of the case, many of the articles will depend much upon what has gone before. Under the heading of each article will appear the chapter and verse of Romans which is the subject of comment, so that all who desire to do so may keep the connection of thought.

Quite often a single sentence will furnish the basis for an entire article, and around it will be gathered other passages of Scripture relating to the same topic, so that as the thoughtful reader peruses the book of Romans each verse may teem with suggestions of deep spiritual truths. It is very true, as Chalmers says, that "people, in reading the Bible, are often not conscious of the extreme listlessness with which they pass along the familiar and oft-repeated words of Scripture, without the impression of their meaning being at all present with the thoughts,-and how, during the mechanical currency of the thoughts through their lips, the thinking power is often asleep for whole passages together." One object of these articles will be to make this impossible to the reader of the book of Romans, by linking so many thoughts with each passage that they will involuntary come to his mind as he reads it.

Very little heed will be given to the varying opinions of the numerous commentators, our object being to lead the mind of the reader directly to the truth

contained in the sacred word, and help him to draw from it for himself some of its wealth. Questions which any who read this may wish to ask upon any portion of the epistle, will be thankfully received, and will be considered in their proper order.

As to the time and place of the writing of this epistle, there is little doubt. When the apostle wrote it, he had never visited Rome, but was planning to do so. Rom. 1:10, 11; 15:23-25. From this last text we learn that he was just about to visit Jerusalem, with the contributions which the Gentile Christians had made for the support of the poor saints in that city. Now this contribution was taken on Paul's last visit to Jerusalem. Acts 20:2, 3; 24:17. On this trip he was accompanied by certain brethren whose names are mentioned in the first epistle to the Corinthians, some of whom undoubtedly lived there; and the letter itself commends, and was evidently delivered by, Phebe, "a servant of the church which is at Cenchrea" (Rom. 16:1), the port of Corinth. The epistle to the Romans was, therefore, undoubtedly written from Corinth, about 58 A.D.

There is probably no other epistle of Paul to which Peter's words (2 Peter 3:16) have more special application than to the epistle to the Romans. In it there are "some things hard to be understood," and thousands of unlearned and unstable souls have wrested them to their own destruction. But the apostle does not say that there are things in Paul's writings that cannot be understood. That there are some things in the book of Romans, as well as in other portions of the Bible, that no man does fully understand cannot be doubted. Yet no one will wrest these things to his own destruction, unless he has previously done so to the other portions of Scripture, which are more plain. That is, the man who has a sincere desire for truth, and who reverently accepts and firmly holds to those portions of Scripture which are comparatively simple, will not be harassed by doubts as to those things which seem utterly to baffle his comprehension. Believing that "all Scripture is given by inspiration of God," he will know that the more obscure parts cannot conflict with any other part and so will possess his soul in patience until prayerful study, or the arising of the Day-star, shall lighten up the whole.

That the epistle to the Romans is not a book for learned theologian alone, but that the common people may understand it, will be evident to all who think for a moment of the persons to whom it was written. It was written as a letter to the church in Rome. Although Rome was the metropolis of the world, it is not at all to be doubted that the apostle could have written to them as he did to the church in the proud and opulent city of Corinth: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." 1 Cor. 1:26. The church in Rome was doubtless principally composed, as most of the true churches of Christ have been in all ages, of the laboring classes, those whose station in life was lowly, and who had not enjoyed the advantages of what is known as a "liberal education." There were carpenters, and blacksmiths, and masons, and shop-keepers, and shoe-makers, and tent-makers, and gardeners, and housekeepers, among those to whom Paul wrote, and doubtless they formed the majority. Nevertheless the apostle wrote to them, expecting them to understand his letter. The apostle who wrote, "In the church I had rather speak

five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue" (1 Cor. 14:19), could not write an epistle in language impossible to be understood by the common people which composed the church. Of course they needed to receive and study it in the spirit in which it was written. They needed the aid of the

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Spirit of God, in order to understand it. But we have the promise of the same Spirit if we but ask for it, and so we may understand it as well as they. Surely the Spirit which indited the epistle can make it plain to those who humbly put themselves on the way of being guided by it. On this point, the following remarks by Dr. Albert Barnes, in the introduction to his comments on this epistle, are most pertinent:-

"It cannot be denied that one reason why the epistles of Paul have been regarded as so difficult, has been an unwillingness to admit the truth of the plain doctrines which he teaches. The heart is by nature opposed to them, and comes to believe them with great reluctance. This feeling will account for no small part of the difficulties felt in regard to this epistle. There is one great maxim in interpreting the Scriptures, that can never be departed from. It is, that men can never understand them aright, until they are willing to suffer them to speak out their fair and proper meaning. When men are determined *not* to find certain doctrines in the Bible, nothing is more natural than that they should find difficulties in it, and complain much of its great obscurity and mystery."

"Perhaps, on the whole, there is no book of the New Testament that more demands an humble, docile, and prayerful disposition in its interpretation than this epistle. Its profound doctrines; its abstruse inquiries; and the opposition of many of those doctrines to the views of the unrenewed and unsubdued heart of man, make a spirit of docility and prayer peculiarly needful in its investigation. No man ever yet understood the reasonings and views of the apostle Paul but under the influence of elevated piety. None ever found opposition to his doctrines recede, and difficulties vanish, who did not bring the mind in an humble frame to receive *all* that has been revealed; and that, in a spirit of humble prayer, did not purpose to lay aside all bias, and open the heart to the full influence of the elevated truths which he inculcates. Where there is a willingness that God should reign and do all his pleasure, this epistle may be in its general character easily understood."

Olshausen, also, after giving an analysis of the epistle, says:-

"Such being the nature of the contents of the epistle to the Romans, it may be understood why it is usually regarded as very difficult. Indeed, it may be said that where there is wanting in the reader's own life an experience analogous to that of the apostle, it is utterly unintelligible. Everything in the epistle wears so strongly the impress of the greatest originality, liveliness and freshness of experience; the apostle casts so sure and clear a glance into the most delicate circumstances of spiritual life in the regenerate; he can with such admirable clearness resolve the particular into the general, that the reader who occupies the low and confined level of natural worldly knowledge, now feels his brain reel as he gazes at those stupendous periods of development in the universe disclosed by Paul, and now

finds his vision fail as it contemplates the minute and microscopic processes which Paul unveils in the hidden depth of the soul. Where, however, analogous inward experience, and the spiritual eye sharpened thereby, come to the task, the essential purport of the epistle makes itself clear, even to the simplest mind."

We believe that both of these writers have stated the exact truth. A study of the epistle, with a prayerful, sincere desire to know and do God's will, and to have him work his own will in the soul, will lead to a general understanding of it, and will aid in giving the spiritual experience of which it treats. But when the Spirit has performed its work so that the individual can exclaim, Oh, the blessedness of the man whose transgression is forgiven, whose sin is covered! Oh, the blessedness of the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile! he will study the epistle with an enjoyment so much more intense that it will seem as though he never before knew anything about it.

That the Holy Spirit, which is given to guide us into all truth, may so soften our hearts as to make them easily susceptible to its influence; that we may have such a longing desire and determined purpose to do the will of God, that he may cause us to know of the doctrine; and that so we may find in this epistle that reproof, correction, and instruction in righteousness, which shall make us perfect, "thoroughly furnished unto all good works," is the sincere prayer of the writer. W.

"How It May Be Accomplished" *The Signs of the Times* 14, 50.

E. J. Waggoner

The *Interior* has in its November supplement some extracts from what purport to be the Scriptures of the most ancient Egyptians, and in commenting on them it takes occasion to eulogize to some extent the Egyptians sun-god, Osiris, contrasting him with Baal and Dagon, the Asiatic conceptions of Deity. It then says:-

"The Christian would have no difficulty in worshipping Osiris. Osiris was God. Osiris was to God what the sun shining through a murky haze is to the sun rising in unclouded splendor. His outlines and attributes, and his attitude toward man as Creator, Father, Saviour, and righteous Judge, are all there, and not so very dimly, either. The obscuring veil between Ptah-hotep and God was a good deal more transparent than that which hangs before the devotee in every Roman Catholic fane. Abraham came out of Ur into a theological sunrise. God unveiled himself, and Abraham became the apostle of the monotheistic reformation, which restored the primitive church. If we are going to allow Romanism to stand in our view as a Christian church, despite its corruptions, we will find it hard to exclude Ptah-hotep and his fellow-worshippers of Osiris. There is a shorter drop between the Jehovah of the first of Genesis and the Osiris of Egypt than there is between the Christ of the gospels and the Christ of the Vatican. If we count as Christian the worshippers of Mary, and admit that they have enough of truth to save them, we shall certainly find no difficulty in including among the elect the followers of Ptah-hotep and Zoroaster, and other sages of the ancient world who worshiped God."

It then goes on, consistently with the above, to deny that Abraham was "the sole and solitary member of the church living on earth during his time," and claims that from all the heathen nations there was "a mighty flood pouring into the golden city." The *Interior's* position is consistent. If the Catholic Church be a Christian church, then it is certain that the worshipers of Osiris and of Apollo cannot be barred from the list. But when that is granted, it must also be claimed that it was unnecessary for the Lord to bring Abraham out of Ur of the Chaldees, and a mistake to deliver the Israelites from Egypt, in order that they might serve him. Straws show which way the wind blows; and the indications are that the long-dreamed-of temporal millennium, when all the world shall be converted, will be brought about by the acknowledgment of not only Catholics, but Mohammedans, Buddhists, and the most enlightened heathen nations as Christians. If the Catholic Church is to be acknowledged as Christian there is no reason why the heathen religion should not be called Christian also.

"What of the Cities?" *The Signs of the Times* 14, 50.

E. J. Waggoner

"What of the Cities?" is the title of an article in the *New York Observer* of December 13, in which the needs of the cities, as set forth in a conference held recently in Chickering Hall, New York, is discussed at considerable length. Some of the facts brought out were the same as those presented at the Syracuse convention, referred to in these columns last week, under the title, "Iniquity Abounding," but some are both new and startling, and relate not alone to New York, but also to other large cities in various parts of our country. "It appears," says the *Observer*, "that while in the whole country one in five is a member of some evangelical church, in New York there is only one in thirteen; in Chicago, one in twenty-one; in Cincinnati, one in twenty-three; in San Francisco, one in thirty-seven."

It was to consider these and other facts of a like nature, especially as relating to New York, that the conference was convened; and the paper previously quoted says: "It was undenominational, and met to consider the gospel needs of the city. It met none too soon. We have no more burning question to meet and solve than this." "There are great masses of humanity in our great cities that are Christless. Could all the church bells in Christendom be rung at one time, these masses would be unmoved. The present means of sowing the gospel seed is utterly inadequate. Learned divines may thunder away at these non-church goers as sternly as they please. The church goers listen and approve, but the thunderbolts never reach their intended victims. They never come where the preachers are." "They are just as likely to come into our churches as the heathen of the Congo, and no more. They must be reached in the same way. Somebody must take the gospel to them, and preach Jesus to them, or they will live and die ignorant and indifferent, indifferent became ignorant."

Again the *Observer* says: "The saloon is rightly given as one of the antagonistic forces. New York has twenty saloons to one Protestant church, while San Francisco has sixty-five places for the sale of liquor, to one evangelical

church. Multiply the sixty-five saloons of San Francisco by the number of hours per week they ply their business; then take the sum of hours per week in which the churches are in use, and the contrast is too painfully impressive."

Such is the condition of so-called Christian cities; and it was plainly stated in the Syracuse Convention, before referred to, that "the proportion of non-church goers is as great in the country as in the city;" and yet we are asked by some to believe that the world is rapidly growing better, that the world will soon be conquered for Christ, and the millennium ushered in! But the facts do not warrant the belief that the world is improving in morals. On the contrary, the evidences thicken on every hand which show that we are even now in the last days, when the Scriptures assure us that iniquity shall abound. Surely iniquity does abound, and on every hand the hearts of thoughtful men are "failing them for fear, and for looking after those things which are coming upon the earth."

"The Sure Word Cannot Fail" *The Signs of the Times* 14, 50.

E. J. Waggoner

The psalmist, speaking of the heavens and the earth, says: "They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed." Now read the following from "A Bird's-eye View of the World," by the eminent French geographer, Onesime Reclus, and you will see how facts sustain the prophecy:-

"In three or four generations the year 2000 will dawn on men dismayed at the sight of exhausted continents, worn-out islands, rivers run dry, forests consumed, the world ripe, and famine at the gates. The planet will be old, but, more than that, it will be mutilated."

He has put the time off too long, but he shows the fact that the world is getting old and worn out. This one fact is sufficient to show that the end cannot be far off. The sure word of prophecy cannot fail. Soon the time will come when this old earth, the scene of so many bloody wars, will be renewed, and made to blossom as the rose; and then "the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever."

"The Commentary. Resisting the Truth" *The Signs of the Times* 14, 50.

E. J. Waggoner

OLD TESTAMENT HISTORY. (Lesson 2, January 12, 1889.)

1. When Moses and Aaron delivered their message to Pharaoh, what answer did they get?

"And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." Exodus 5:1, 2.

2. Of what did Pharaoh accuse them?

"And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens. And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens." Verses 4, 5.

3. What additional burden was placed on the Israelites in consequence?

"And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying, Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof; for they be idle; therefore they cry, saying, Let us go and sacrifice to our God. Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words." Verses 6-9.

4. When Moses the second time repeated God's promise to the Israelites, how did they receive his words?

"And Moses spake so unto the children of Israel; but they hearkened not unto Moses for anguish of spirit, and for cruel bondage." Ex. 6:9.

5. How did this make Moses feel about going again before Pharaoh?

"And Moses spake before the Lord, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who am of uncircumcised lips?" Verse 12.

6. What assurance did the Lord give him?

"And the Lord said unto Moses, See, I have made thee a god to Pharaoh; and Aaron thy brother shall be thy prophet." Ex. 7:1.

7. What was meant by this?

"Thou shalt speak all that I command thee; and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land." Ex. 7:2.

"And he shall be thy spokesman unto the people; and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God." Ex. 4:16.

8. What was Moses told to do when Pharaoh should ask for a miracle?

"When Pharaoh shall speak unto you, saying, Show a miracle for you; then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent." Ex. 7:9.

9. When this miracle was performed, what did Pharaoh's sorcerers do?

"And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded; and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh also called the wise men and the sorcerers; now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents; but Aaron's rod swallowed up their rods." Verses 10-12.

10. What manifestation of God's power followed this act of the magicians?

"But Aaron's rod swallowed up their rods." Verse 12, last clause.

11. What effect did the rejection of this evidence have upon Pharaoh?

"And Pharaoh's heart was hardened, and he hearkened not unto them; as the Lord had spoken." Verse 13, see Revised Version.

12. What were Moses and Aaron told to do next?

And the Lord spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone." Verse 19.

13. What was the result?

"And Moses and Aaron did so, as the Lord commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt." Verses 20, 21.

14. What destroyed the effect of this miracle upon Pharaoh?

"And the magicians of Egypt did so with their enchantments; and Pharaoh's heart was hardened, neither did he hearken unto them; as the Lord had said." Verse 22.

15. What plague was next threatened, if the king should refuse to let the people go?

"And the Lord spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the Lord, Let my people go, that they may serve me. And if thou refuse to let them go, behold, I will smite all thy borders with frogs." Ex. 8:1, 2.

16. Was this done?

"And the Lord spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt. And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt." Verses 5, 6.

17. How severe was this plague?

"And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs; and the frogs shall come up both on thee, and upon thy people, and upon all thy servants." "And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt." Verses 3, 4, 6.

18. What did the magicians do?

"And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt." Verse 7.

19. What request and promise did Pharaoh then make?

"Then Pharaoh called for Moses and Aaron, and said, Entreat the Lord, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the Lord." Verse 8.

20. Why did not his magicians and sorcerers remove the plague? See note.

21. What is a magician?-"*One skilled in magic; one who practices the black art; an enchanter, a necromancer; a sorcerer or sorceress.*"-Webster. See also definition of "magic."

22. What is sorcery?-"*Divination by the assistance or supposed assistance of evil spirits; or the power of commanding evil spirits; magic; enchantment; witchcraft.*"-Webster. See also definition of "*witchcraft*" and "*enchantment.*"

23. Whom did the heathen worship?

"But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils." 1 Cor. 10:20.

24. Then on whose side were Pharaoh and his magicians?

25. What does the Bible say is Satan's sole work?

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Peter 5:8.

(Concluded next week.)

NOTES

If in our version the word "Jehovah" were allowed to appear wherever it does in the corresponding place in the Hebrew, the sense would often appear more clearly. "Jehovah" is the distinctive title of the one true God. Paul says, "There be gods many, and lords many; but to us there is but one God." He is the one who made all things, and who exists by his own power. This God, Pharaoh did not know. When Moses and Aaron said, "Thus saith Jehovah, the God of Israel, Let my people go," he rudely exclaimed, "Who is Jehovah, that I should obey his voice to let Israel go? I know not Jehovah, neither will I let Israel go." If Moses had said, as our version indicates, "Thus saith the *Lord*," it would not have been distinctive, for the sun-god, which Pharaoh worshiped, corresponded to the Canaanitish Baal, which means "lord." Pharaoh knew many lords and gods, and one above all, the sun-god, which was known as "*the lord*;" he knew Ra, and Osiris, and Isis, and Phthah, and Set, but he did not know Jehovah, the only Lord. He might have known God, but, like the other heathen, he did not like to retain God in his knowledge. Still God gave him this opportunity to know and to recognize him; and when Pharaoh haughtily said, "I know not Jehovah," the Lord brought judgments upon him until he was forced to confess his power.

"And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works?" The word "let" is used in its primitive sense of hindering, or causing to cease. That this is so, is shown by the next verse, where the king continues, "Behold, the people of the land now are many, and yet make them *rest* from their burdens." Whatever opinion may be held as to the reason, this much is certain, that in consequence of the coming of Moses and Aaron, and what they had said, the Israelites had to some extent ceased from their work. This is still further shown by the fact that Pharaoh said of them, "They be idle" (verse 8), and to them, "Ye are idle, ye are idle" (verse 17). It was because of this that the king increased their task, compelling them to make brick without straw.

To the Jews Jesus once said, "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you." John 12:35. Nothing is more evident than that when a person turns away from the light he goes into

darkness. Light and darkness are opposite conditions, so that if a man is not in the light he is in the dark. That proposition needs no argument. It was on this principle that Pharaoh's heart was hardened. Ample evidence of the superiority of God's power over that of Satan, as exhibited through the magicians, was given to Pharaoh, but when he refused to accept it, that very rejection was a hardening of his heart. The light which, if it were accepted, would acquaint him with God, was rejected, and by thus shutting himself farther away from God, hardness of heart and blindness of mind necessarily followed. For this no one was to blame but Pharaoh himself. The Revised Version renders Ex. 7:9 thus: "And Pharaoh's heart was hardened."

The only reason that can be given why the magicians did not remove the plague of frogs,

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is that they could not. That they would gladly have done everything in their power to destroy the effect of the miracle upon the mind of Pharaoh, and to make him believe that the power that was with Moses was no greater than that with them, there is no reason to doubt. It is most reasonable, also, to conclude that as the king had called the magicians to his assistance for the purpose of withstanding Moses, he would first call upon them to remove the plague. But they could not. The fact that Pharaoh was obliged to call upon Moses and Aaron to remove the plague, was an additional humiliation, and emphasized the fact that the power that was with them was greater than the power that was with the magicians.

"Back Page" *The Signs of the Times* 14, 50.

E. J. Waggoner

The *Advance* says that this is the time when many are tempted to indulge in what are known as "questionable amusements," such as attendance at theaters, or dance, or play cards?" the writer replies that it is a matter for one's own conscience. So is everything a matter for one's own conscience, but the conscience needs to be well instructed. Our reply to the question, "Can a Christian do these things?" would be, Yes, he can, but he will cease to be a Christian. If he wishes to retain his spiritual life, he must keep away.

One of the subjects under discussion at the Baptist Congress recently held in Richmond, Va., was "Education," which was taken up under the questions, "How Far Shall the State Educate?" and "Common *versus* Parochial Schools." On the first, Professor Puryear, of Richmond College," held that the State should educate only the children of the poor, and that only in the rudiments of knowledge; and that it could not give any religious instruction without violating the rights of conscience." With the latter part of this view especially, we most heartily agree, and we are sorry to learn from the *Independent's* correspondent, that "this very conservative view is now held by only a minority in the South." It is the only view that will preserve religious freedom in this country.

The best things are not always the best known. Quite recently we noticed in the account of the opening of a training school for male nurses, at Bellevue Hospital, New York, the statement that "there is no other school of its kind in America." But we know that there is. the Medical and Surgical Sanitarium, at

Battle Creek, Mich., has a training school for both male and female nurses, which has been in successful operation for about three years. Each student has a two years' drill in practical nursing, and the vast number of patients and the variety of diseases treated at the Sanitarium, make the facilities for practical instruction unsurpassed in this country. Besides this, regular lectures are given throughout the entire course, and the students are thoroughly drilled in physiology, hygiene, and all the principles underlying the proper care of the sick, and the treatment of ordinary diseases. We had the pleasure of being present at the exercises when one class was graduated last month, and learned something of the readiness with which the students could meet emergencies. The school has not been boomed by a big endowment, but the Sanitarium nurses are already in great demand. The school has a good patronage, but there are yet scores and hundreds of young people who ought to avail themselves of its advantages.

The apostle states in 1 Cor. 10:20, "that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God." The gods of the heathen were supposed by them to have once lived on this earth. Great men and mighty warriors were deified, or made gods. Such were Jupiter, and Saturn, and Mars, and Venus, and Diana, and all the multitude of false gods. So when the Bible says that the children of Israel joined themselves to Baal-peor and ate the sacrifices of the dead, it means that they ate the sacrifices offered to dead heroes, whom the idols of the heathen were made to honor. So those who paid homage to the idols, or deified dead, really worshiped devils, through whom were wrought all the wonders ascribed to these powers. Ps. 105:28, 36, 37. This is just what modern Spiritualism is doing today.

The *Catholic Home*, a paper published in Chicago, referring to the movement which is getting under headway in that city, "to abolish the Sunday slavery, and to suppress Sunday crime," says that Catholic sentiment in that city, which has lain so long dormant under flagitious outrage, is now awakening and is anxious to do battle for home and altar, and declares that new vigor will now be put into the struggle of good citizenship against anarchy. The statement that the movement *is* for the suppression of "Sunday crime" shows what their idea of good citizenship is. It is strange that they cannot see that such a movement, instead of being against anarchy, is in reality in favor of disregard to the laws; for by their opposition to "Sunday crime" they give tacit leave to criminals to break the laws on other days with impunity.

The pastors and officers of thirty-three German Evangelical Churches in New York and Brooklyn, met one evening last week and formed an organization which, it is said, "may lead to important political results." One of the leading ministers stated that its objects is "to maintain and defend the civil and religious liberty" of this country, whenever it seems to be in danger. He said that it was proposed to break the power of the Roman Catholic Church in the United States. This latter they will find an impossibility, and the probabilities are that this league will simply try to substitute one ecclesiastical domination for another, or else will think to purify Catholicism by a union with it; and either plan would only make a bad matter worse. There is always danger when ministers and church people

organize to effect "important political results," no matter how good their intentions may be.

On Sunday evening of last week a mass-meeting in the interest of city missions was held in the place of the regular services at the First Baptist Church, San Francisco, at which one of the most prominent lawyers in the city was present, and spoke as follows:-

"We hear a great deal of heathenism in foreign lands, and recently a missionary came here and raised \$75,000 for the benefit of the ignorant. We ought to send missionaries to foreign lands to raise money to teach the people in this city. There is no place under the canopy of heaven where there is so much sin, so much wickedness, crime, and riot as right here in this city of San Francisco. We need the missionaries here, and we need them badly. To-night there are 40,000 young men, and many young women, in saloons and places of a like nature because they have nowhere else to go."

This is undoubtedly true, yet we do not regard it as a reason why missionary work should not be done in foreign lands. If the gospel had to convert the entire world, then it might be well to have all the people in one country converted before beginning to evangelize those of another; but since the gospel is to be "preached in all the world for a *witness* unto all nations," the more widely it can be spread at once the better. In spite of all the effort put forth, there will be millions of heathen in the United States when the end comes.

One of the most common and most hurtful practices among those who have named the name of Christ, is that alluded to in 2 Cor. 10:12. Says the apostle: "We dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise." Christ is the great example, the only perfect pattern, and the Christians can follow others only as they follow Christ.

Said the apostle: "Be ye followers of me, even as I also am of Christ." But in thus following Paul, they would really have followed Christ, and they were to follow the apostle only as he followed the Master, and thus the life of Christ, not that of his apostle, was the pattern.

It is not enough that we should be as good as our neighbor. "Every man," says the apostle John, "that hath this hope [the Christian hope] in him, purifieth himself," not as his brother in the church is pure, not as his minister is pure, but "even as he [Christ] is pure." "By beholding we become changed," and if we behold Christ we shall at last bear his divine image; but if we behold our imperfect brethren we shall bear with us to the Judgment their imperfections, which instead of serving to excuse us, as we once fondly imagined they would, will serve only to sink us in perdition.

The New York *Tribune* reports a prominent Hebrew gentleman of that city as saying that "the time is not far distant when Hebrews, as well as Christians, will worship on the first day of the week. "The Jewish press," said he, "are working to bring about the change, and it is a reform greatly to be desired."

"Strength Instead of Weakness" *The Signs of the Times* 14, 50.

E. J. Waggoner

Physiologists tell us that a well-set broken bone of a healthy person becomes stronger than before it was broken. The new process which unites the part is stronger than the parts united. There is a precious thought here for those struggling against special sins. That sin may be born in a man, inherited from a long list of ancestors; its power in him may be made strong by yielding to it, till by it Satan leads him captive at will. It is the man's weak point. The disposition which leads to the commission of the sin is the weakness of his otherwise strong character. It is not the sin which weakness; it is the disposition, the underlying selfishness, from which the sin springs. Realizing this, knowing by the law and Spirit of God and our own repeated failures our own weakness, our broken character, we can come boldly to the great Physician, place our case entirely in his hands, and "out of weakness" be "made strong." Heb. 11:24. The weak point in our characters can through grace become our strong one. The hatred of all sin will be more fully developed when the power of the besetting sin is seen; and God's grace will never seem so precious, nor his love so strong, as when viewed from the victor's side of vanquished sin. Therefore "brethren, be *strong in the Lord* and the *power of his might*."

The Signs of the Times, Vol. 15 (1889)

January 7, 1889

"Front Page" *The Signs of the Times* 15, 1.

E. J. Waggoner

The Rome correspondent of the *New York Observer* writes to that journal that the denizens of the eternal city are jealous of the influence of the Jesuits in the councils of the Papacy. This powerful society in many cases has gained possession by intrigue or influence of the property belonging to the suppressed Brotherhoods, all the priests are left in their poor and unhealthy abodes and are expected to save the masses and attend the funerals for small pay. Every new house opened or new privilege accorded to the Jesuits arouses the jealousy of the lower clergy.

The *Evangelist* of December 13 has an article on Christianizing New York City, in which its call is not for means and churches, but men. It says: "The work to be done is of a sort for which our city pastors in general are wholly unfitted." "What is needed here is that divine power of sympathy, in the presence of which all distinctions are nothing. That is the magnetism which flows like an electric current from heart to heart." Emphatically true. And why are not just such men needed in the great churches? Would Jesus of Nazareth be so highly educated and trained that he could not go out and preach to the poor? Or would he need a "professional education" in order to meet the demand in our great and popular

temples, called churches? What is needed by the world is converted men, men converted to Christ in his truth, both in the great churches and in the mission hall.

At the Washington Convention of the National Sunday Association, the chairman, Col. Elliott F. Shepard, said that he was "glad to welcome the Roman Catholics in any work in which they could be induced to join." Some will be moved to ask whether the Sunday movement is a Protestant movement or not. If it is Protestant, then is there any difference between Protestant and Catholic? If professed Protestants are glad to welcome Roman Catholics in any work in which they can be induced to join, do they not thereby cease to be Protestants? We commend to those who are courting Roman Catholic influence and help, the following editorial utterance from *America*, under the date of December 6, 1888:-

"If anyone believes that there has come a change over the policy and purposes of the Vatican, because the Pope indorses the President's Thanksgiving proclamation, he must forget the model of the church, *Semper idem*, and that history proves that Rome never changes. It modifies its means, but it never surrenders its aims. It stoops to conquer. Woe to the republic which accepts its patronizing condescension as significant of approval of republican institutions!"

The Russian mission to the Vatican has obtained from the Pope important concessions. Leo sanctions the deportation of Bishop of Vilna to Siberia, accepts Government candidates for certain important positions in the Roman Church in Russia, and consents to the use of the Russian language in the Catholic Churches in that country. The concessions are thought to be due to the French influence.

The *Jewish Times and Observer* thinks "that Judaism has a great mission before it," but it concludes that "if a part of that mission is to transform the Jewish Sabbath [Sabbath of Jehovah] into Sunday services we think the slower the progress the better it will be for Judaism." And we say, *Amen*. One of the hopeful signs to Protestants that the Jews are soon to embrace Christianity is that many no longer keep the Sabbath, and now hold Sunday services. If conversion to Christianity means the transgression of a single command of God's holy law, deliver the Jews for Christianity. But it does not mean this. Christ died to redeem man, not only from sin (Matt. 1:21), but from sinning (Tit. 2:14; 1 John 2:6; 3:6); and sin is the transgression of the law. 1 John 3:4; Rom. 7:7. If the Jews are to be converted, or are to make progress, it will not be in the direction of violation, but observance, of God's law; and God's law can only be observed through the grace of Christ.

On the 24th ult. the Pope delivered an address to the Sacred College, which is said to have been unusually violent and bitter. The "great infallible" said that he was thankful for the blessing that had come to him on the occasion of his jubilee, but he complained bitterly of the treatment which the Papacy has received from the Italian Government. He said, "The whole world sees and what a painful situation I am placed." Again in referring to hostile acts of the Italian Government, he said, "One can only ask, How far will they go?" "At the present time," says the dispatch, "a systematic war is being waged. Even the person of the Pope is exposed to the threats of the mob." The fact that the bishops in other lands are

laboring for the restoration of the Pope's temporal power was referred to as showing that the interests of the whole Catholic Church are bound up in the cause of the Papacy.

It is evident that not only the Pope, but the whole Catholic world, is terribly in earnest in urging the restoration of the temporal power of the Papacy, and indications are by no means lacking which show that Leo's frequent bids for active sympathy are not in vain. With only two exceptions, all the great powers of the world have virtually acknowledged the Pope as a civil ruler, and it would not be a matter of surprise at any time if a majority, if not all of them, were to unite in demanding of Italy practical recognition of the political "rights" of the supreme pontiff. The Papal head of the great beast of Rev. 13:1 has been "as it were wounded to death," but the deadly wound will be healed, and "all the world shall wonder after the beast." Verse 3.

"A Solemn Question" *The Signs of the Times* 15, 1.

E. J. Waggoner

If your probation should close this very hour, would it be well with your soul? If you were told that in an hour your case would be for ever decided, would it arouse consternation in your breast? Would you want to take back those hasty, impatient words that you spoke this morning? Would you tremble to think of the Judge finding you committing the act which he did last night, or are even now contemplating? If so, then you are in a dangerous condition, for you know not but this may be your last hour. There will come a last hour for you, and you have no warrant that it will be different from the present. How necessary, then, that we ever live in the light of God's countenance. What a blessing to the world such a life would be. "Blessed is that servant whom his Lord when he cometh shall find so doing."

Talents are nurtured best in solitude, but character on life's tempestuous sea.

"Confidence toward God" *The Signs of the Times* 15, 1.

E. J. Waggoner

"My voice shalt thou hear in the morning, O Lord; in the morning I will direct my prayer unto thee, and will look up." Ps. 5:3. Thus wrote the psalmist David in the innocency and integrity of his soul. He could not have written thus if he had not been able to write as in verse 1: "Give ear to my words, O Lord; consider my meditation." Looking up is a sign of hope and courage, and of a clear conscience. The guilty child hangs its head, and the criminal is afraid to look the officer of law in the face. Thus Ezra, when identifying himself with his people, said: "I am ashamed and blush to lift up my face to thee, my God; for our iniquities are increased over our head." Ezra 9:6. But the man whose heart is pure, whose thoughts are of God, and who meditates in his law day and night, can look up, not in self-confidence, but in the strength of Christ. "But thou, O Lord," says David, "are a shield for me; my glory, and the lifter up of mine head." Ps. 3:3. He whose heart is free from guile may look up, and he shall behold the beauty of the Lord, for the pure in heart shall see God.

"Look Up" *The Signs of the Times* 15, 1.

E. J. Waggoner

The Lord does not want people to look down. If they do, like Bunyan's man with the muck rack, they will see only the straws, the sticks, and the rubbish of earth, and not the crown that is above them. God is in Heaven; but that which is of the earth is earthy. By beholding we become changed. So then if we look down, we become groveling in our disposition; if we look up, we may behold the glory of the Lord, and be changed into the same image. Here is an argument against despondency. The discouraged despondent man hangs his head. But when he does that he can see only himself, and so he adds to his despondency. Not only so, but by beholding only that which is imperfect, he becomes more and more assimilated to that which is imperfect. Satan makes an easy prey of the doubting, despondent man. How much better to say with the psalmist: "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth." Ps. 121:1, 2. Besides this we are expressly enjoined to look up at this time. After speaking of the signs of his coming, Christ said: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28. Who are living so that they can daily rejoice in hope of the glory of God?

"The Christian's Lever" *The Signs of the Times* 15, 1.

E. J. Waggoner

Archimedes is quoted as saying: "Give me a place on which to rest my lever, and I will move the world." But the Christian has a lever that is infinitely greater than that, for it will move not only the earth, but heaven also. And he has a place on which to rest, too. The lever is faith, and its resting-place is the throne of the eternal God. Hear what David says of the time when he was in deep trouble, and cried unto the Lord. "He bowed the heavens also, and came down; and darkness was under his feet. And he rode upon a cherub, and did fly; yea, he did fly upon the wings of the wind." "He sent from above, he took me, he drew me out of many waters." Ps. 18:9, 10, 16. Read verses 1-19. Truly "there is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky." Deut. 33:26.

"The Penalty Eternal" *The Signs of the Times* 15, 1.

E. J. Waggoner

In a letter recently received, a clergyman in Nebraska intimates that he has objections to the doctrine that "the penalty of the transgression of the moral law is not eternal," seeming to have the idea that we hold to that view. We are happy to say that we do not believe any such doctrine; and we hope he never will believe that the penalty for sin-the transgression of the moral law-is not eternal. If he now believes that the penalty is eternal, he is correct, but he may be in error as to what that penalty is. However, the Bible is very plain on that point, as a few texts will show. First we quote the Saviour's words in Matt. 25:46:-

"And these [the wicked] shall go away into everlasting punishment; but the righteous into life eternal."

This is plain. The word "everlasting" is from the same Greek word as "eternal," in the same verse, and the statement shows that the punishment of the wicked and the reward of the righteous will be of equal duration. Now read what this punishment of the wicked is to be. The apostle Paul says that-

"The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be *punished with everlasting destruction* from the presence of the Lord, and from the glory of his power." 2 Thess. 1:7-9.

These two texts are sufficient to decide the matter. In addition we quote the words of Paul: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. The penalty for the transgression of the law is death, and that death, when once inflicted, will be as lasting as the Government of God. This follows from the fact that the day of grace will then have passed. There will be no more pardon for sin, and so of course those upon whom the death penalty is inflicted, must rest under it forever.

The popular error concerning the punishment of the wicked lies in the supposition that it consists solely of torment. But that is a mistake. The wicked are likened to "the chaff which the wind driveth away" (Ps. 1:4), and we are told that Christ will "*burn up* the chaff with unquenchable fire." Matt. 3:12.

It is not in the nature of man to exist eternally in the midst of fire; but the wicked are to be cast into a lake of fire. Rev. 21:8. The psalmist says of the Lord: "A fire goeth before him, and burneth up his enemies round about." Ps. 97:3. And again: "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." Ps. 37:20. The prophet Nahum also says of the wicked: "For while they be folden together as thorns, and while they are drunken as drunkards, they shall be *devoured* as stubble fully dry." Nahum 1:10.

That there will be torment and anguish in connection with the punishment of the wicked would naturally follow from the fact that fire is to be the agent of their destruction. Not only so, but the apostle Paul expressly declares that God will render "indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil." Rom. 2:8, 9. But this tribulation and anguish is not the sum of the punishment of the wicked, for the same apostle declares, as already quoted, that it is to be everlasting destruction. When the penalty is death, a man may suffer greatly in dying, but it cannot be said that he has received his punishment until death ensues. And when death shall have taken place in the case of the finally impenitent, it will be everlasting. "They shall sleep a perpetual sleep, and not wake, saith the King, whose name is The Lord of hosts." Jer. 51:7. "They shall be as though they had not been." Obadiah 16. W.

"Praise Ye the Lord" *The Signs of the Times* 15, 1.

E. J. Waggoner

It is recorded but once that the apostle Paul sang. And that instance was not such an one as would naturally inspire song. It was not after a pleasant, happy, unmolested meeting, or at the social board, or to while away weary hours; it was in the dark, damp, cold prison cell, with back ridged and raw from lashes, and feet fast in the stocks—a position most intolerable. The feet must be elevated to be put in the stocks, and the only easy position is to lie down. But Paul and Silas were deprived of any rest even in this way; for their backs were sore from the beating. But prayer brought a greater victory than was wrought by Samson's strength; faith claimed the promise, and the wearied prisoners "sang praises unto God." The grace and peace of God swallowed up all the pain and unpleasant surroundings.

Paul's great Prototype, for whom he suffered joyfully, is recorded as having sung but once. And when was that? on the mount of transfiguration? or after his resurrection? No; it was just before his betrayal, just before the agony of Gethsemane, just before the darkness of the cross. And Jesus knew that the sufferings were before him; yet with faith in that Father who was too wise to err, too good to prove unkind, he could sing: "Praise ye the Lord." "The Lord is my strength and my song, and is become my salvation." "O give thanks unto the Lord; for he is good; because his mercy endureth forever,"—expressions found in Psalms 113 to 118, which were sung on paschal occasions. If there was more praise to "Him from whom all blessings flow," there would be greater blessings. "Whoso offereth praise glorifieth me," saith the Lord. Truly "it is good to sing praises unto our God."

"A Servant of Jesus Christ. Romans 1:1" *The Signs of the Times* 15, 1.

E. J. Waggoner

There are some words and expressions which, by their very frequency of occurrence, make but little impression upon us. We are so familiar with them that we read them and speak them as a matter of course, scarcely thinking that they have any meaning. One such expression is that which begins the epistle to the Romans, "Paul, a servant of Jesus Christ." Two other of Paul's epistles, the one to the Philippians, and the one to Titus, as also Peter's second letter and the epistles of James and Jude, begin in the same way, and in other places the apostles style themselves, or are styled, the servants of God and of Christ. The prophets, also, and Old Testament worthies, as Moses, Joshua, etc., are called servants of God. That this is more than a catch phrase, and that it is of the deepest significance, will be apparent as we study it.

The Greek word which is translated "servant" in these instances is *doulos*, *doulos*, and is defined by Liddell and Scott as "properly a *born bondman, or slave*." It was the regular Greek word for a slave, and was often used of the Persians and other nations subject to a despot. The Revised Version has "bond servant" in the margin of Rom. 1:1, as the equivalent of the word rendered "servant."

We may accept the word, "slave," therefore, as the one which the apostle uses to show the completeness of his subjection to Christ. We have, therefore, only to study the condition of a slave, to know not only how Paul regarded himself, but how all who really serve God must hold themselves.

A slave is one who is the entire property of another. He cannot dispose of his time nor his actions as he will, but only as his master directs. Neither can he hold property in his own right. His strength is his master's; and if he earns anything, that which he receives belongs to his master. In the days of American slavery, negroes were often hired out to men who were not their masters, and often they earned large wages, but not a cent of it could they call their own. When their master bought them, they brought no property of their own, and all that they could expect for their service was enough to sustain life. Their time and strength were as absolutely their masters as were those of the horses with which they worked.

Now compare this with what we find set forth in the Scriptures as the proper condition of Christians, who are servants of Christ. Says the apostle Paul: "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; therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:19, 20. Notice the completeness of the subjection. We are not our own, and therefore we cannot have a word to say as to what we shall do. The will of God, and his glory, is to direct us in everything. So the apostle says: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

But there is another thought suggested by the word "slave," as applied to Christians, and that is that they have been reduced to servitude from a previous condition of rebellion. Although, as the Lexicon says, the Greek word for "slave" signifies "*a born bondman*," it is a fact that by natural birth no person is a servant of God. By nature we are all the children of wrath. Paul classes himself with us when he says: "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." Titus 3:3. And in another place he thus contrasts the different kinds of servitude in which men may live:-

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." Rom. 6:16-18.

Before any man becomes the born bondman of Christ, he has to be born again. But this new birth implies a previous death, and that death is by crucifixion. See Gal. 2:20. Now crucifixion was a form of punishment inflicted on only the worst class of men, and its use as applied to those who thereby become Christ's, shows a previous condition of rebellion. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom.

8:7. The words of the Lord to Isaiah, concerning the people of Israel, describe the condition of all men by nature:-

"Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever; that this is a rebellious people, lying children, children that will not hear the law of the Lord." Isa. 30:8, 9.

From this rebellious state we are brought into the condition of servants. As it has aptly been expressed, we capitulate, and accept the terms of peace. We become subject to God. The word "subject" or "subjection" carries with it also the relation which we should sustain to God. It comes from two Latin words meaning "under the yoke," and is derived from the Roman custom of erecting a yoke and causing those whom they had conquered in battle to pass under it, as a token of their complete surrender. This ancient custom also explains the act of David, in putting the men of Rabbah "under saws, and under harrows of iron, and under axes of iron," and making them pass through the brick kiln. 2 Sam. 12:31. It was the same as making them pass under the yoke, as a token of their being his servants. So Christ calls us to, "Take my yoke upon you." Taking the yoke of Christ upon us is to yield ourselves completely to him, for him henceforth to rule

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every act and every thought. As Paul expresses it, it is "bringing into captivity every thought to the obedience of Christ." 2 Cor. 10:5.

Right here it should be noticed that true service to Christ is willing service. We are his bond-servants, brought into captivity to him, but it was love that bought us, so that we gladly submit. As Olshausen says of Paul: "He had been overcome by the redeemer, conquered and subdued by his higher power. But as one not merely outwardly conquered, and still disposed to resist, but inwardly subdued, Paul had at the same time become a willing instrument for executing the purposes of the Lord as an apostle."

Moreover, although the word rendered "servant" signifies one subject to a despot, that only indicates the completeness of the control which God has over those who are truly his servants, but does not carry with it any idea of degradation. It makes a vast amount of difference to whom one is a servant. The servant of a poor, ignorant, coarse man would be a most abject creature. The slave of such a monarch as Nebuchadnezzar might be a high officer of State. So to be a servant of the Most High God is the highest honor that any creature can have in the universe. Angels in Heaven, that excel in strength, do his commandments, hearkening unto the voice of his word, and are glad to declare themselves only fellow-servants with those who on earth are wholly devoted to Christ. Rev. 22:9.

Again, the slave of Christ is the only free man in the world. Paul says: "For he that is called in the Lord, being a servant, is the Lord's freeman; likewise also he that is called, being free, is Christ's servant. Ye are bought with a price; be not ye the servants of men." 1 Cor. 7:22, 23. David says: "O Lord, truly I am thy servant; I am thy servant, and the son of thine handmaid; thou hast loosed my bonds." Ps. 116:16. Here we have bondage and freedom. The man out of Christ is an abject slave; he is "holden with the cords of his sins." But the moment he yields himself unconditionally to Christ to be his servant, the body of sin is destroyed, and

henceforth, if he continues to be the Lord's servant, sin has no more dominion over him. He is free to do right. His bondage is the bondage of love, and he finds the yoke easy.

The Lord will not accept divided service. He will not go into partnership with the devil, each having an equal share in a servant. A man must be wholly the Lord's, or he is not the Lord's at all. Says Christ: "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Matt. 6:24. If, then, we have given ourselves to the Lord as his servants, and then seek in anything to please ourselves only, we rob him of service which is his due. Our strength, both of mind and body, belongs to the Lord, for he says:-

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." Luke 10:27, with verse 28.

Now suppose a man indulges a habit which destroys his strength of body and vigor of mind; he is not then the Lord's slave; he is the slave of sinful indulgence. One man eats more than is good for him, more than he needs. He does so, simply because the food tastes good. That extra quantity of food, instead of increasing his strength, is a tax upon it. Strength that he should have to devote to the Lord is perverted to the service of appetite. Now it matters not what that man's profession may be, he is not the bond-servant of Christ. If he were, he would glorify God in eating and drinking, as well as in every other act of life.

Here is a test by which we may settle every question as to the lawfulness or unlawfulness of an act: Will it glorify God? If it will it is not only lawful but necessary. The man who is honest with himself before God in this question can settle which things are unlawful for him, and how far he may go in things that are necessary, as in eating and drinking.

"But what a hardship," says one, "to be obliged to rein ourselves up to such a test." Well, that depends on whether or not we are really the *slaves* of Christ; whether or not we have willingly, gladly capitulated, accepting his terms, and yielding to his service. If we have, then it is not a task to inquire what will be to his glory, and to do it. We have yielded to him because in his infinite love and mercy he has enabled us to see that there is more to be desired in his service than in our own; and we have made his will our own. He has made us new creatures, giving us a new heart, and new purposes, so that when we do his will we are simply doing our own, for his will is ours, and our will is his.

"But suppose our will is His, and we have only one longing, supreme desire, namely, to do his will and glorify Him, how can we always do it?" That is answered in the very fact that we are his, wholly his. We are not our own, but have resigned ourselves into his hands as simple instruments of his will. We have no power in ourselves, but he has all power, and can make us what he wishes. And here comes in the encouragement of the thought that we serve a mighty Master, one against whom all the powers of earth and heel combined can do nothing. So when the fierce temptation arises, when the infirmity of the flesh would cause us to fall, we, having the mind of our Master, to hate sin, flee to him for strength, and his strength does what our weakness cannot.

What comfort in the thought that the whole thing is comprised in simple submission to God. "Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." Rom. 6:13. God wants us to live holy lives; he has shown the strength of his desire for us to be delivered from evil, by giving his Son to die for us. And since God has such an infinite longing for us to be free from sin, and has such infinite power to accomplish his desires, what can hinder the accomplishment of those desires, if we but yield ourselves to him? No matter how fully we may have been the servants of sin, we now, having become servants to God, are made free from sin, having our fruit unto holiness, and the end everlasting life. Rom. 6:22.

No wonder that Paul was able to accomplish such wonderful things. He was the Lord's slave, wholly and without reserve, and the Lord simply worked through him. Even while the most conscious of his own weakness, he could say: "I can do all things through Christ which strengtheneth me."

God is not partial; he is no respecter of persons. He is as ready to strengthen us with all might, according to his glorious power, as he was the apostle Paul. And so no matter what our inherited or acquired weakness, we may be kept by the power of God through faith unto salvation; and when that salvation is revealed, we may be sealed as his servants, to see his face, and stand before his throne, serving him day and night in his temple. Glorious service! Who would not prefer that to the poor, miserable service of self? W.

"Narcotized by Sin" *The Signs of the Times* 15, 1.

E. J. Waggoner

In discussing the fact of the non-church attendance of the masses the *Occident* says:-

"The masses on this coast do not attend church because *fear* is not awakened in them. It is in them as sure as conscience is in them, but it is not aroused. It is narcotized by long sinning and insidious unbelief."

This is the exact truth, and is only giving in other words the reason which we assigned a week or two ago, namely, that people do not attend church because of a lack of interest in spiritual things. The *Occident* says, too, that the consciences of the people are becoming more stupid, but that they "can be aroused." No doubt they could be *aroused*, but the question is, Will they be? There is small ground for hoping that such will be the case. Nothing can arouse consciences narcotized by sin except the plain, cutting truths of the word of God, and as the time has come when men will not endure sound doctrine, but having itching ears are heaping to themselves teachers after their own lusts, the probability of there being any general arousing does not seem very great.

"Institutions Versus Individuals" *The Signs of the Times* 15, 1.

E. J. Waggoner

"We want a Sunday law to protect Christians in their worship on that day," is one of the utterances often heard from National Reformers. It is done to catch the popular favor; for all know that Christians are thus protected now. What State is

there in all this commonwealth that does not have laws for the protection of its subjects in their religious worship? Where are Sunday congregations broken up by the lawless without laying themselves liable to heavy penalties? There is quite a difference between protecting the individual who observes an institution and protecting the institution which he observes. All have a right to the first protection. It is the Government's duty to grant it. It is a mere question of equal rights. But if it is the duty of the Government to protect one religious institution of its subjects, it is its duty to protect all; and thus would follow inextricable confusion; for the number of the institutions is legion, and their name, Babel. We would have transubstantiation, consubstantiation, and real presence, and the symbolic view of the eucharist all legalized by the Government. Immersion and sprinkling and pouring would all be baptism by law. The first day and seventh day would both be legal Sabbaths. But no, this would never do; for the overwhelming majority of the Christians of "the land" "demand the legal protection of but one day, and that the first day of the week."-*Rev. C. M. Westlake, of N.Y.* That is just what the clamor for protection to religious institutions means,-the protection of "me and mine," the equal rights of-a "majority of Christians." Rome believed in the equal rights of Romanists. The Puritans believed in the equal rights of Puritans. And the religious rights and liberty promised those who may dissent from the authorized code of the future, is of the same merciful character which Rome extended to heretics, and Puritans to Quakers.

**"The Sabbath-School. Resisting the Truth" *The Signs of the Times* 15,
1.**

E. J. Waggoner

Old Testament History.
(Lesson 3. January 19, 1889.)

(*Concluded.*)

1. Relate what we have already learned of the work of Pharaoh's magicians.
2. What have we learned that they could not do?
3. What was the second plague that was brought on the land of Egypt?
4. When plague was stayed, did Pharaoh keep this promise?

"And Moses and Aaron went out from Pharaoh; and Moses cried unto the Lord because of the frogs which he had brought against Pharaoh. And the Lord did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields. And they gathered them together upon heaps; and the land stank. But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said." Ex. 8:12-15.

5. What was the next plague?

"And the Lord said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt. And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt." Verses 16, 17.

6. Could the magicians repeat this miracle?

"And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast." Verse 18.

7. What were they forced to acknowledge to Pharaoh?

"Then the magicians said unto Pharaoh, This is the finger of God." Verse 19, first part.

8. In so saying, what did they virtually admit concerning their own work?

9. What does Paul say will be the character of men in the last days?

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God." 2 Tim. 3:1-4.

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10. Among what people will this wickedness exist?

"Having a form of godliness, but denying the power thereof: from such turn away." Verse 5.

11. What will this sort of people do?

"For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth." Verses 6, 7.

12. How will they resist the truth?

"Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith." Verse 8.

13. What other prophecy have we of miracles to be wrought for the purpose of deceiving?

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." Rev. 13:13, 14.

14. What did the Saviour say on this point?

"For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:24.

15. By what agency are these lying miracles wrought?

"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." Rev. 16:14.

16. What name is given to those who in this age do the work which the ancient magicians and sorcerers did? *Ans.*-Spiritualist mediums.

17. Is there now any indication that the deceptions of Spiritualism will find a place among those who profess godliness? See notes.

18. What does Paul say of those who shall resist the truth by their lying wonders?

"But they shall proceed no further; for their folly shall be manifest unto all men, as theirs also was." 2 Tim. 3:9.

19. How was the folly of Pharaoh's magicians made manifest?

"And the magicians did so with their enchantments to bring forth lice, but they could not; so there were lice upon man, and upon beast. Then the magicians said unto Pharaoh, This is the finger of God; and Pharaoh's heart was hardened, and he hearkened not unto them; as the Lord had said." Ex. 8:18, 19.

"And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast. And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians." Ex. 9:10, 11.

NOTES

It is evident that wherever the *principles* of Spiritualism are held, whatever *manifestations* may accompany it will sooner or later be accepted. That almost the whole professedly Christian world is fast getting into a position to readily receive as of heavenly origin all the deceptions of Spiritualism, is evident from the following extracts, which show how universally the principles of modern Spiritualism are held.

In the month of September, 1885, Monsignor Capel, the celebrated Roman Catholic propagandist, delivered a lecture in San Francisco, concerning Spiritualism, of which the *S. F. Chronicle*, of September 7, gave a report, in which it was said:-

"Monsignor Capel denied that he had expressed a disbelief in Spiritualism. He had simply left out of the category of possible supernatural manifestations all biological phenomena. Aside from these, Spiritualism was but a misrepresentation of Catholic teaching, and it had been in the world from the beginning."

He said, further, that to Catholics the spirit world was as clear as the light of a gas jet; that the dead were but disembodied spirits, with whom they were in daily communication, and to whom they prayed. Thus the great Roman Catholic Church is essentially at one with Spiritualism.

The *Sunday School Times*, of August 20, 1885, had a long editorial entitled, "What Our Dead Do for Us," in which the following occurred, among much more of the same nature:-

"Much of the best work of the world is done through the present, personal influence of the dead. . . . As a practical fact, and as a great spiritual truth, our dead do for us as constantly and as variously as they could do for us if they were still here in the flesh; and they do for us very much that they could not do unless they were dead."

The New York *Christian Advocate*, of September 8, 1887, contained an article on the death of Dr. Daniel Curry, and which was said:-

"But he is not gone. We will not say 'Good-bye' to him. We will keep him among us still. Reserve that seat in the front pew of the conference. Let the old

place be kept sacred. He was not the man to leave his friends. In the thick of battle, in the time of danger or holy communion, in the solemn hour of crisis, he will be there. 'Are they not ministering spirits?'"

The *Christian Union* of November 3, 1887, contained a sermon preached by Dr. Henry M. Field (Presbyterian) at Cornell University, in which he said:-

"Oh, may the dead ever be with us, walking by our side, taking us by the hand, smoothing the cares from the troubled brow, and pointing us upward to the regions of everlasting light and peace."

Many similar passages could be quoted from representatives of all denominations.

The folly of Pharaoh's magicians was made manifest by their inability to counterfeit all the miracles which Moses performed. So, says Paul, it will be with the last-day wonder-workers. Satan, through his agents, as well as in person, will "show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:24. The miracles which in the past have been given as proof of the power of God, and the signs of the coming of the Lord, will be counterfeited. But they will be cut short in their deceptive career, by mighty wonders which will strike terror to their hearts. The mountains and islands will be moved out of their places, the earth shall be turned "upside down," the heavens shall depart as a scroll when it is rolled together, and as the deceivers vainly seek for the rocks to hide them from the face of Him that sitteth upon the throne, and from the wrath of the Lamb, they will be forced to acknowledge that "this is the finger of God."

"Danger of Resisting Truth" *The Signs of the Times* 15, 1.

E. J. Waggoner

Truth is of God; error is of the devil. "God is light, and in him is no darkness at all" (1 John 1:5), therefore the truth of God is the light of the world. Christ, who said, "I am the way, the truth, and the life" (John 14:6), said also, "I am the light of the world." John 8:12. That truth is light and error is darkness, is shown also by the words of Jesus to Nicodemus:-

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." John 3:19-21.

The idea is that those who do the truth will be willing to have the light of truth shine upon them; but they who do evil do not love to come in contact with the truth, because that would reveal the error of their course. There are many more in this condition than is commonly supposed. Some people who condemn others as boldly resisting truth, and rejecting light, are doing the same thing themselves. How many are there who congratulate themselves that "we have the truth," who have not often shrunk from reading some portions of the Bible, or from some of the plainest and most direct portions of the testimonies of His Spirit? How many are there who have not, at times at least, felt nervous lest some particular sin

should be pointed out in plain terms by the servant of God? Such ones are dreading the light, lest the evil that they are cherishing deep in their hearts, scarcely acknowledging to themselves, should be reproved.

The Lord desires "truth in the inward parts." It matters not how much truth one may process, how firmly one may hold the theory, if he cherishes evil in his inmost heart, so that he dreads the searching light of God's word, he is resisting the truth just as surely as was Pharaoh, who said, "I know not the Lord; neither will I let Israel go." He is serving gods of his own devising, just the same as Pharaoh was.

Having thus briefly noted how one may resist truth, let us look at the danger of such a course. Said Jesus:-

"Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth." John 12:35.

The opposite of light is darkness. It needs no argument, therefore, to show that when one rejects light, he chooses darkness. God is merciful and gracious, long-suffering, and abundant in goodness, yet his Spirit will not always strive with man. He will plead with a man, will stretch out his hands a long time, but when the man hugs his sin to his bosom, persistently refusing to see the light that would show its deformity, the light will be withdrawn. The man who, in the face of the light which God gives, cherishes impure desires and imaginings, and refuses to let them go, is getting ready to shut the last ray of light away from himself.

And what will be the result? He will soon walk in darkness, and will not know whither he goes. The light that is in him will become darkness, and then how great his darkness will be. All this will come to the man whose eye is not single; that is, who has not one aim and only one thing before him, namely, to serve God in spirit and in truth.

When a man has thus shut light away from him, there is nothing bad that he may not be expected to do. How can he be expected to distinguish between truth and error when he is walking in darkness of his own choosing. He may be, in a certain sense, sincere; that is, he may think that he is doing just right, because he is in the dark and all things look alike. There are men to-day in the ranks of blaspheming Spiritualists and blatant infidels, who once preached the plain truth of God's word, and they are as earnest in their advocacy of error as they were once in their defense of truth. They cannot by any possibility see that which once looked so plain to them. It is now impossible for them to believe truth. Why? Because they received not the *love* of the truth. They cherish some secret sin which the light of truth condemned. They yielded themselves to the service of Satan, and now they are led captive by him at his will.

Yet such an one will talk about morality, and will imagine that he is continually rising higher in the scale. How is this? Simply because his standard of truth and morality is constantly being lowered. He is continually drawing nearer his ideal, and so becoming as he sinks in the scale of morality, his ideal is lowered to a still greater degree. Terrible delusion! Fighting God and His truth, yet imagining that he is serving God; and what is worse than all, having no power ever again to know what is truth. How can those upon whom the truth shines as clear as the

noonday sun, avoid this fate? Only by cherishing every ray of that light. Let it light up every corner of the heart. Say, with the psalmist, "Thy word have I hid in mine heart, that I might not sin against thee." Then shall your path be as the shining light, shining more and more unto the perfect day. W.

"Happy New Year" *The Signs of the Times* 15, 1.

E. J. Waggoner

We do not say this to our readers simply because it is customary, any more than we say, "Good-morning," to our friends simply because that is the conventional expression. From the heart we hope that this new year may be to all the readers of the SIGNS OF THE TIMES a happy one.

We do not wish them such happiness as the world gives, but that true happiness which the servants of God enjoy; that happiness that continues even in the midst of trial and distress, because that very tribulation brings to them in larger measure, and makes more real and precious, the power of Christ; that happiness which does not depend on external circumstances, but which dwells within the individual, so that in the multitude of his thoughts within him the comforts of the Lord may delight his soul.

The past year has been one of great blessings and mercies. God has in a special manner blessed the workers in the office of the SIGNS OF THE TIMES, and we feel of good courage as we begin another volume. We do not contemplate any new departure, but we do expect that the blessing of God will be with us in an increased degree, and that the SIGNS will be made much more efficient than ever before in the line of work which it has been following.

What we shall endeavor to the best of our ability to give comfort, encouragement, and instruction in the way of life and practical godliness, and thus to do our share towards making this a happy new year for our friends, we hope that we may at least have the benefit of their prayers to a throne of grace. Not long shall we have to battle with powers of darkness; soon shall the King descend and crown his waiting people with glory, according to the "exceeding riches of his grace," and then will begin a glad new year, the joy of which shall continue throughout eternity.

"CHRISTMAS AND NATIONAL REFORM" is the title of a leading article in the *Christian Nation* of December 19; and the first sentence of the article is, "There is no necessary connection between Christmas and National Reform, and yet there is a natural relation which writers on Christmas do not seem able to escape." True; there is a natural relation. Both are of the Papacy. Christmas being compounded from "Christ," a name of our Lord, and "mass," the Catholic name of a most idolatrous rite. And National Reform is the unholy perversion of the kingdom of our Lord Jesus Christ, and the usurpation of his authority by man. There is a natural relation. That was a happy thought, Mr. Editor.

We are receiving reports from quite a number of churches in regard to the services during the week of prayer, and the holiday contributions to foreign missions. We have made no report of our meetings in Oakland, because we wished all the reports, as far as possible, to appear at the same time. Next week

we shall publish all the reports that we have, and we hope to have them all in by that time. If any churches have not reported, they will please do so immediately.

The *California Prohibitionist* chronicles with evident credit to the rumor that the saloon men of San Bernardino will soon close their saloons during divine service on Sundays. What a victory for prohibition and the churches! Now we suppose all the churches will have rest.

"The Signs of the Times for 1889" *The Signs of the Times* 15, 1.

E. J. Waggoner

A Sixteen-Page Paper. Published Weekly, at Oakland, Cal.

FOR THE International Tract Society

With the beginning of the year 1889 the SIGNS OF THE TIMES enters upon its fifteenth volume, which the publishers are determined shall be the best ever published. It will consist of fifty numbers of sixteen pages each making, in the course of the year, 800 pages of the choicest reading matter, classified each week as Editorial, Missionary, Sabbath-school, Temperance, General Matter, and Secular and Religious News, besides Editorial Notes.

EDITORIAL DEPARTMENT

The editorial force upon the SIGNS OF THE TIMES has been increased, and for this and other reasons the publishers feel warranted in promising for the coming year a greater amount and a better variety of matter in the Editorial Department than ever before. In this part of the paper will be discussed in an interesting and readable manner the various phases of practical Christian life and doctrine, embracing the evidence of the divinity of the Scriptures; the fulfillment of prophecy; the signs of the times; the harmony of the law and the gospel; together with everything that pertains to a thorough knowledge of our duties to God and to each other. Educational, social and political questions will also be discussed, the latter, however, only so far as they relate to matters of religion, for with politics as such the SIGNS has nothing to do.

THE SABBATH-SCHOOL DEPARTMENT

The Sabbath-school Department will be largely a running commentary, by the editors, upon two series of lessons, one of which is the regular International Series. These Lesson notes will be of such a character that they will not only be of great service to students in the preparation of their lessons, but will also be perused with interest and profit by the general reader.

MISSION DEPARTMENT

In the Missionary Department will be published reports from the various mission fields, both home and foreign, together with brief descriptions of the fields and their wants.

TEMPERANCE DEPARTMENT

In the past no part of the paper has met with more favor than the Temperance Department. Many temperance societies use the SIGNS regularly in their meetings, and the publishers hope to make this feature of it still more interesting in the future than it has been in the past. This Department will contain not only the very best temperance matter obtainable, but also short articles relating to the preservation of health, including the discussion of proper food and dress, and correct habits of working, eating, sleeping, etc.

HOME CIRCLE DEPARTMENT

This department is fully described by its name. In it will be published short stories of an elevated character, beside short sketches of the history, travel, and biography. Altogether, it will be a most interesting and instructive part of the paper, especially for the young folks, though all can read it with profit.

RELIGIOUS AND SECULAR NEWS

This department will be maintained in perfect keeping with the high moral tone of the paper. The news published will be carefully selected and everything of a low or sensational nature carefully excluded. The design of this department is to enable the reader to keep abreast of the times and the current news of the day without reading a mass of objectionable and offensive matter usually found in the public prints.

ARTICLES ON THE BOOK OF ROMANS

With the first number of the new volume we begin a series of articles upon the book of Romans, which will form a most interesting commentary upon this portion of the word of God. These articles will be distinct, each one being as nearly complete in itself as it is possible to make it. Under the heading of each article will appear the reference to that portion of the epistle covered by the comment, which will enable those who desire to do so to keep the connection of thought; this feature will also be appreciated by those who wish to preserve the articles for future reference, either by clipping and pasting in a scrap-book or by filing the papers which contain them. One object of these articles will be to make it impossible for the careful reader to peruse the epistle to the Romans without getting at least a general understanding of its scope and object.

GENERAL ARTICLES

The general articles published in the SIGNS are the very best selected and original matter of obtainable. The articles are usually short, and always clear and pointed. Much of the matter in this department is written especially for this paper, but selections are also carefully made from the leading religious papers, only the very best being taken. Altogether the publishers feel safe in saying that no other paper published will furnish a greater variety of equally good matter for the year 1889 as will the SIGNS OF THE TIMES.

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January 14, 1889

"Front Page" *The Signs of the Times* 15, 2.

E. J. Waggoner

A message from the Pope to the people of Ireland was read in Dublin on the 1st inst. by Archbishop Walsh. Among other things the pretended successor of St. Peter said: "We have always held in special affection the Catholics of Ireland, who have been sorely tried by many afflictions, and have even cherished them with love which is the more intense because of their marvelous fortitude and their hereditary attachment to their religion."

"What shall be done with our cities?" is a question which is troubling many of our contemporaries. "Preach the word," brethren; "be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." The gospel of Christ has not lost its savor; it is still the power of God unto salvation to every one that believeth. It is adapted to urban and suburban dwellers, to all nations, tongues, and people, and to every condition and station of life.

The *Jewish Voice* (St. Louis) says that after a two years' trial to Judaism has gained "nothing by the Sunday lecture, the religious spirit among the young has not increased, and if anything the worm is slowly eating into the very core of our faith in the hearts of our sons and daughters." This is just what the Jews or any other people might expect from a lowering of the standard of their faith in any particular. The willingness of many Hebrews to abandon the Sabbath of their fathers, the Sabbath divinely ordained in the beginning, and to accept in its stead the Sunday, marks but another step in apostasy. The claims of business are considered before the claims of the law of God, and when this is done in the case of one commandment, it is likely to be in the case of the entire decalogue. Hence it is not strange that "the worm is slowly eating into the very core" of their faith.

The *Lutheran Observer* of December 28 has an article against the continental Sunday, and says that "erroneous views of the apostolic institution of the Christian Sabbath, or Lord's day, and of the proper manner of observing it, have generally prevailed on the continent of Europe." By the "Christian Sabbath" the editor means Sunday. But it is only on the continent of Europe that we have Sunday kept as originally instituted. It was always regarded more as a holiday than a holy day. Down to within a few centuries, markets were held in the very

churchyards, even in England, on Sunday. Luther and Calvin both regarded it as a holiday. So also did Tyndale, Zwingli, Cranmer, and others. It was to them a mere matter of human expediency. They knew that it could not be clothed with the sacred law of the fourth commandment. It has been reserved for the latter-day friends of Sunday to dress the institution in the garb of the rest-day of Jehovah. But the garb does not fit. The fourth commandment was given for one day alone, namely, the seventh. It cannot be made to fit any other.

The St. Louis *Globe Democrat*, though far from being a religious paper, thus fittingly rebukes the demand which has recently arisen in certain so-called Christian quarters for a new religion. The *Democrat* says: "Science has not provided a substitute for conscience, and has not yet furnished a plan of salvation. . . . The evidences of Christianity do not depend upon technical points of that kind. . . . The fundamental principles of that religion do not require a vindication according to the method, by which the scientists analyze and determine physical problems. They are their own vindication for the most part, and their results prove them to be sound and wholesome. . . . We do not need a new religion; but we do need more of the one that already exists, and that has been thoroughly and profitably tried. Science has its place and its beneficial use in the work; but it cannot supply material for another and better form of religion. It does not deal with spiritual truth in any definite sense, and its opportunities do not lie in the direction of the forgiveness of sin and the adjustment of man's destiny beyond the grave."

"Be still, and know that I am God," is the injunction of the Lord through the psalmist. Here many fail to recognize the presence of God, and drive it away, simply by a failure to heed it. After the earthquake, the tempest, and the fire, it was the still, small voice that revealed God to the prophet. But often there is so much confusion, even in some assemblies for worship, that a still, small voice could not be heard. But then there is the sound of hilarity and earth, and the boisterous amusements in which young people, even those professing godliness, are wont to indulge, all of which drown the voice of God, and drive away the Spirit. Still worse than these are the voices of envy and strife, which grieve the Holy Spirit of God. It is in the quiet seclusion of the closet that the soul comes nearest to God; and the more of quietness one can have in his everyday life, the more perfect will be his communion with his Maker. This does not mean that a person should sit with folded hands, doing nothing. Daniel had all the affairs of the kingdom of Babylon in his hands, yet God came to him in the midst of his business, and gave him a wonderful vision. But we cannot imagine a vision being given to him if he had been rushing and fuming and fretting. No; the presence of God gives perfect peace, and the humble, quiet-minded person is the one with whom God will take up his abode. So when the apostle warns us against grieving the Spirit of God, he exhorts us especially to put *clamor* away from us.

"God's Government" *The Signs of the Times* 15, 2.

E. J. Waggoner

The character of Government is based on the perfection of its law; its permanency rests on its ability to vindicate and maintain that law. Therefore the Government of Jehovah shall stand forever; for "the law of Jehovah is perfect," and in his "hand are power and might."

"A Specimen of Human Wisdom" *The Signs of the Times* 15, 2.

E. J. Waggoner

What must be expected of the common people, when so wise a paper as the *Independent* gets off such stuff as the following?

"The fact that a man is alive in the morning is a good ground for thinking that he will be so in the evening, unless there be a sufficient reason for thinking otherwise. So the fact that one is a living and conscious agent before death is a good ground for thinking that he will be so after death unless death be a sufficient reason for thinking otherwise."

So we must conclude that the fact that a man is hungry before breakfast is a good ground for thinking that he will be hungry after breakfast, unless his breakfast "be a sufficient reason for thinking otherwise." The fact that a man is very wealthy this morning is good ground for thinking that he will be just as wealthy after the collapse of the bank which holds all his funds, unless the breaking of the bank be a sufficient reason for thinking otherwise. Likewise the fact that a man is perfectly sound and whole before his head is taken off by a railroad engine is good ground for thinking that he will be sound and whole afterward, unless the little item of losing his head be a sufficient reason for thinking otherwise!

It is by such driveling nonsense, that would disgrace the reasoning power of a school-boy ten years of age, that the heathen dogma of the natural indestructibility of man is bolstered up. "Unless death be a sufficient cause for thinking otherwise," a man will be just as much alive after death as before. Very true; but that saving clause is in itself a refutation of the proposition that preceded it. Just as the fact that a man has eaten a meal is sufficient reason for thinking that he is not so hungry as he was before; that the fact that a man's wealth has all been swept away by the failure of a bank is sufficient reason for thinking that he is now a poor man; and that the cutting off of a man's head is ample evidence that he is not so sound as he was; so the fact that a man is dead is all the evidence in the world that is needed to prove that he is not now a living, conscious agent.

The truth is, it is a most unwarrantable assumption to say that "the fact that a man is alive in the morning is a good ground for thinking that he will be so in the evening." If a man is alive now, that is no ground for thinking that he will be alive an hour from now. But the whole thing is too puerile to be worthy of comment, except to show what worse than childish arguments wise men are forced to use when they are pledged to a cause that does not admit of argument.

The fact that I can see a man a mile away at midday is good reason for thinking that I can see him just as distinctly at midnight, unless the fact that it will then be dark is an objection. But that is so great an objection, that it exactly

reverses the case, so that we say that although we can see a thing very distinctly in the day-time when the sun is shining, we know that it will be invisible on a moonless night. Why? Because darkness and light are directly opposite conditions. But darkness and light are no more opposed to each other than are death and life. Death and life are just as much opposite conditions as are evil and goodness; for death is to be the wages of the evil-doer, while life is to be the reward of the righteous. The man who says that the wicked man will live as long as the righteous man, virtually says that there is no difference between good and evil, and a terrible curse is pronounced upon the man who says that. See Isa. 5:20-24.

But the word of God is that which above all things else brings to nothing the wisdom of the wise. That says: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:3, 4. Again: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9:10. To the man who claims that a dead man is just as good as a live man, the word of God's wisdom says that even "a living dog is better than a dead lion," and then it adds that "the living know that they shall die; but the dead know not anything." Eccl. 9:5, 6.

After reading the above, and much more might be added, will anyone be so foolish as to intimate that death is not a sufficient reason for thinking that a man does not know as much as he did before it occurred?

The bearing which the *Independent's* statement has on Spiritualism, can only be referred to. That it places the writer of it squarely in the ranks of Spiritualism, must be evident to one who thinks at all. For if the fact that a man is a living and conscious agent before death is a good ground for thinking that he will be so after death, then the fact that a man can show himself to his friends, and talk with them, before death is a good ground for thinking that he can do the same after death. And that is where all human *speculation* concerning the natural immortality of the man ends. The editor of the *Independent* may revile Spiritualism and Spiritualists all he pleases, but unless he throws aside foolish speculation and accepts the plain truth of God's word, he will be one of the leading Spiritualists in a very few years. One word of God's wisdom is of more value than ten thousand volumes of man's folly. W.

"The Gospel of God. Romans 1:1, 2" *The Signs of the Times* 15, 2.

E. J. Waggoner

In his introduction to the epistle to the Romans, Paul declares himself to be "a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, concerning his Son Jesus Christ our Lord," and he throws in, by way of parenthesis, the statement that this gospel of God "he had promised afore by his prophets in the holy Scriptures." These two verses bring out two points that are too often overlooked or denied, to which we wish to call attention.

First, the gospel is "the gospel of God, concerning his Son Jesus Christ." It is not only a mistake, but a grievous error, and a grave charge against the

goodness of God, to separate him from the gospel. To make God the Father the hard, vindictive, unyielding Judge, who is moved to compassion only by the entreaties of the Son, is as grievous a sin as is that of the Catholics in making Christ the angry Judge, and the virgin Mary the one who interposes to shield sinners from his wrath. That God the Father has the deepest interest in the salvation of sinners, and is filled with tender love and pity for them, is proved by the following most familiar words of Jesus:-

"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.

Here is shown the depth of God's love for us. It was so great that he allowed his Son to die that we might live. So fully was God concerned in the gospel plan, that the beloved disciple, without designating whether he referred to the Father or the Son, said: "Hereby perceive we the love of God, because he laid down his life for us." 1 John 3:16. "God did not selfishly send his Son to die. The Father was bound up in the Son, for they were one. The Father permitted the Son to come to earth to die, yea, he "delivered him up for us all," but in so doing he gave all that Heaven had to bestow. Every sorrow and suffering that our Saviour bore for us pierced to an equal extent the great heart of God.

It is true that the apostle Paul, in writing to the Thessalonians, speaks of the final destruction of them "that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. 1:8. But this simply shows the unity of the Father and the Son in the work. The Father and the Son are one. In every act and thought they are united. "God so loved the world that he gave his only begotten Son," yet of Christ it is said that "he gave himself for us." Titus 2:14. And this agrees with the words of the prophet:-

"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.

"The man whose name is The BRANCH," is Jesus Christ. He sits upon his Father's throne (Rev. 3:21) and both together are counseling for the peace of those who are enemies and alienated in their minds by wicked works. Still further, read those most expressive words of Paul, "To wit, that God was in Christ, reconciling the world unto himself." 2 Cor. 5:19. The humble birth, the life of poverty, and want, and temptation, and suffering, the agony in the garden, the reproaches and insults in the judgment-hall, and the cruel death upon the cross, were all manifestations of God's good-will to men, and desire for peace among them.

And this gospel was preached from the very beginning. Abel believed it, and by his faith he "offered unto God a more acceptable sacrifice than Cain, by which he obtained witness that he was righteous." Heb. 11:4. Noah believed it, and so "became heir of the righteousness which is by faith." Verse 7. Likewise "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. 3:8. This was when Abraham had no child, and when there was no human possibility that he ever could have one, yet "he believed in the Lord; and he counted it to him for righteousness." Gen. 15:6.

So it was with the Israelites, the lineal descendants of Abraham. The apostle says, "For unto us was the gospel preached, as well as unto them." Heb. 4:2. "Unto us as well as unto them!" That seems a strange way of putting the things, doesn't it? If he were asserting that the Jews had the gospel, he would have said that the gospel was preached unto them as well as unto us. But that is not his point. He has already shown that the gospel was preached to them. They had it first, and rejected it, and now we are warned lest we, having the same privileges that they had, should "fall after the same example of unbelief."

This gospel of the death and resurrection of Christ for the deliverance of man from sin and death was promised through the prophets in the holy Scriptures. Time would fail to enumerate the prophecies concerning the Messiah, and we can only sum them up in a few New Testament statements. Peter, speaking of the salvation of our souls, says: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1:10, 11.

Paul, when permitted to speak for himself before Agrippa, said: "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, 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. This does not mean that Christ should be the first person, in point of time, that should rise from the dead, for the prophets themselves raised the dead, and Christ raised many before his death; but it

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meant that he should be the first in eminence. He is the first-fruits of them that slept. Among all that shall rise from the dead he is first, because it was his resurrection that made it possible for any others to be raised from the dead.

Peter also declared to the people who were astonished at a notable miracle: "But those things, which God before had showed by the mouth of all his prophets that Christ should suffer, he hath so fulfilled." Acts 3:16. And then he added, "Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days." Verse 24.

Not only did the prophets foretell of these days, but they enjoyed them, not simply in anticipation, but in reality. Jesus said to the Jews, "Your father Abraham rejoiced to see my day; and he saw it, and was glad." John 8:56. And the prophet David said of the same day, -the day of salvation: "I will praise thee: for thou hast heard me, and art become my salvation. The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvelous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it." Ps. 118:21-24.

How could they rejoice in the day of salvation, and be saved by Christ's blood, hundreds of years before it was shed? Because God's promise made it real before it took place. He "quickeneth the dead, and calleth those things which be not as though they were." Rom. 4:17. A thing which God has promised is just as sure as though it had actually taken place. There was not the slightest possibility that Christ should not suffer, after he had once been promised; and that Christ should redeem men by his blood "was foreordained before the foundation of the world." 1 Peter 1:20. Then, since he is the Lamb slain from the foundation of the world, it follows, as a matter of course, that those who lived in the first year of the world could derive the same benefit from his sacrifice that we can. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out." "Thanks be unto God for his unspeakable gift." W.

"Surprising" *The Signs of the Times* 15, 2.

E. J. Waggoner

We clip the following from the *California Prohibitionist* of December 27:-

"A petition for a Sunday law being circulated in Santa Clara County is producing much agitation among the Seventh-day Advents, and they are actively at work with a counter petition. A small table has been placed at the principal street corner of San Jose for several days passed, and workers have been present soliciting signatures to their protest. The number of signatures obtained belonging to the class of men not in sympathy with Christianity or its measures is surprising, and excites much comment that any class of Christians could unite with some keepers, infidels, drinking men, and worthless characters generally, and breaking down a Christian institution."

Is it "surprising" that man should love the liberty of conscience granted by the gospel of Christ? Is it "surprising" that *any* class of men should object to have thrust upon them an institution of another class? If a majority of the citizens of this country attempted to enforce Friday as the only weekly Sabbath, would not many first-day people find themselves opposing that institution by force of circumstances, with others whose characters otherwise they could not indorse?

But, on the other hand, is it not "surprising," in the light of an open Bible, that Christians should call Sunday "a Christian institution"? Where is the authority? And is it not more "surprising" that they should try to compel those whom they do not consider Christians to observe "a Christian institution"? If it be right to do so, why not compel all to partake of the Lord's supper and be baptized that other Christian institutions be not broken down? And is it not still more "surprising" that Christians should join hands with that class who have done more to pervert the gospel of Christ and all others,-Roman Catholics,-to force upon others an unchristian institution, the Sunday, for which there is no support in the word of God? Is it not because of this-because it has no support in the word of God-that its friends are so anxious for law in its behalf? The *California Prohibitionist* will please explain.

"Back Page" *The Signs of the Times* 15, 2.

E. J. Waggoner

Our article on the Sabbath-school lessons for this week is, with other important matter, crowded out. But we believe our readers will not be disappointed in the excellent matter furnish this week, especially that which relates to our own times, and the dangers that threaten us.

The publishers wish us to announce that it has been decided to publish the *American Sentinel* weekly, instead of monthly, as heretofore. The present volume will consist of forty-eight numbers, the next number being dated January 30. The subscription price will be \$1.00 a year; in clubs of ten or more to one name and address, seventy-five cents. By this change the *Sentinel* will contain nearly four times as much reading matter as now, for twice the money, and it is hoped that a large subscription list will be secured at once.

January 1 the Presbyterian ministers of Minneapolis, Minn., held a meeting and decided to inaugurate a Sunday crusade in that State, and also to join in urging Congressional action. It was decided to "wage war against Sunday breakers and to strike for an era of better laws, and for the better enforcement of existing statutes." Sunday papers were denounced, and Congress was called upon to abstain from patronizing them. It was the sentiment of the clergymen that some more effective legislation was positively necessary, and a move will be made in that direction. The ministers of other denominations in Minneapolis have signified their intention of joining their Presbyterian brethren in this crusade against the Sunday papers.

In the report from one church of the week of prayer, it was stated that "confessions were made, and quite a goodly number were enabled to grasp by faith promises of God and appropriate them to themselves." *Appropriating* God's promises to ourselves *is* faith. We may *believe* God's promise; that is, we may give to it our mental assent, our judgment is convinced, we believe. Our neighbor we believe to be humble and true and honestly seeking God, and we believe God accepts him, because our neighbor has complied with the conditions. We believe God will accept us, if we so comply. But that is a mere mental assent, and it may never move to action, never profit us in the least. But faith lays hold of the promise and says, "It is mine; Christ as my Saviour; I am his child." Belief assents; but faith appropriates. Faith is a vitalizing, force-infusing principle, fruitful always in good works.

In noticing editorially the *Converted Catholic*, published in New York by James A. O'Connor, formerly a priest of the Roman Catholic Church, the *Jewish Times and Observer* mentions the fact that he has been joined in his work by three other priests, and asks:-

"Are we to conclude from this that 'the infallible' head of the Catholic Church is destined to be overthrown in time by the very men it has educated to uphold and defend his alleged infallible authority?"

Were the editors of the *Observer* as familiar as they should be with their own Scriptures, to say nothing of the New Testament, they would not ask such a question. The Testaments are a unit in teaching that the Papal power is to stand

until destroyed, not "by the very men it has educated to uphold and defend its alleged authority," but by the coming of the Lord of glory. Says the prophet Daniel: "I beheld even till the beast was slain, and his body destroyed, and given to the burning flames." Dan. 7:11. And the apostle testifies of the same power, that it shall be destroyed by the brightness of the Lord's coming. 2 Thess. 2:8. The Scriptures, and they only, make known "what shall be in the latter days."

If persistent assertion be made that which is asserted true it would certainly be a fact that wine drinking tends only to sobriety, for the whole wine subsidized press of California, parrot-like, have repeated this statement so frequently that it has not only become threadbare but the editors themselves seem almost to have come to believe it, notwithstanding the evidence to the contrary, which thickens on every side. Let us remember that even the light wines contain alcohol, and that alcohol taken habitually even in small quantities produces a demand for more. The fiction that wine-drinking countries are the most temperate countries has been exploited time and again.

It will be remembered by our readers that California has now in the East a paid "missionary" preaching the "gospel" of temperance reform by the wine-drinking method, which if it does not prove effective in reforming and elevating drunkards, may possibly secure the equality of those who embrace it by bringing all to the level of common tipplers. "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder."

Have we not reached that period spoken of by Paul in 2 Tim. 4:3: "For the time will come when they will not endure sound doctrine, but after their own lust shall they heap to themselves teachers, having itching ears"? In harmony with this, note the following from a writer in the *Interior* of December 27:-

"The English-speaking world is just now in the throes of an epidemic of sensationalism. We see the spots of the plague everywhere-in politics, in trade, in art, in literature, in religion." This unhealthy craving for the extravagant and the extraordinary is not absent from the religious sphere. We see its results very palpably in the pulpit. The popular preacher is the man who affects the dramatic in his manner and the "spicy" in his speech, who seeks "to adorn his doctrine" by attitudinizing, pyrotechnics, and slang. The stronger the text or the more sensational the subject the better; the great desideratum is to tickle and hold the audience of all costs, even though it involves taking Scripture as a point of departure, and treading on the brink of the profane. Sensationalism is the basis of a great many people's religion in these days."

But the true minister of Christ should swerve not. It is still his duty to "preach the word," to "be instant in season, out of season," to "reprove, rebuke, exhort, with all long-suffering and doctrine," till the appearing of the Lord Jesus Christ.

A writer in an Eastern exchange in an article against Christmas, reveals the characteristic ignorance of the age regarding so-called Christian institutions. He claims that there is nothing in the Scriptures to warrant the observance of Christmas, which is all true. It is a child of that "mystery of iniquity," as he intimates. But the same writer in the same article refers to Sunday as "a commemorative day that returns to us once in every seven, a round which

gathers, and in which, as historical and prophetic, centers all that is glorious in the mission and finished work of Jesus." Any he closes thus: "And can I not assert with truth that the people who make so much of Christmas are not the people who make so much of the 'Christian Sabbath'? All this about Sunday would be exceedingly good if it were true; but, unfortunately, like Christmas, it has nothing to sustain it but lying tradition. The Scriptures reveal naught of all this. Christmas and Sunday are both children of the Papacy. And no class, except Romanists, pays a higher regard to Christmas than those who are putting forth such efforts in behalf of the legal observance of Sunday. Reverence to either as a Christian institution is "will worship."

The *National Baptist* of December 13 has the following, which shows the tendency of the Protestantism of to-day:-

"At a religious conference in New York last week, a minister, apparently a foreigner, indulged in a wholesale denunciation of the Roman Catholics, and was very properly checked by Dr. Josiah Strong and by Mr. Dodge, who was presiding. This sort of thing [denunciations of error], in our opinion, does no good. The best way to do away with error is to preach truth."

Josiah Strong and all professed Protestants may "check" denunciations of Roman Catholicism; but no minister can faithfully "preach the word" without denouncing "the little horn" (Dan. 7), the "man of sin," the "mystery of iniquity" (2 Thess. 2), the Apocalyptic scarlet-robed harlot, who has made all nations strong by the wine of her fornication. Rev. 17 and 18. These are the terms which Inspiration uses to characterize the Papacy, which is embodied in Roman Catholicism. It is a part of that word which is truth. John 17:17; 2 Peter 1:19, 20; Dan. 10:21. Did Luther and Zwingle and Calvin and Hooper and Ridley and hundreds of others labor and suffer and die for naught? Did they "suffer so great things in vain? If it be yet in vain?" Gal. 3:4, margin. Was and is the Reformation a failure? Are the words of the Lord vain words? Have not Drs. Strong, Dodge, and the editor of the *National Baptist* drank of the siren's wine?

How much of comfort is expressed in these words of our Redeemer, "Follow me"! He does not ask us to go before him into untried paths, into unmet difficulties, into strange temptation; he does not ask us to turn aside from the oft rugged path into some untrod by-path, he only asks us to follow him, in the path which He has trodden before us, into the difficulties which he has met, into the temptations which he has overcome. Here he will cheer us by his Spirit. The fragrance of his life hallows the whole path. Is the way steep and rugged? Jesus has been here before us. Do the briars and thorns wound and tear flesh and garment? Even so they did those of the Master. Do the clouds hang heavily, and does darkness shut us in? A deeper darkness than we may know in full Jesus in this very path. Do we suffer weariness and pain? So did Jesus. Are we perplexed, tempted, tried? He was before we were. Do we meet scoffing and persecution? Jesus met more. His feet have taken every step of the journey which he calls upon us to take. In every trial, every difficulty, every temptation, every cruel assault, we can say with truth, Jesus was here. Jesus was here. And knowing this we can come with full confidence to One who can be "touched with the *feeling of our infirmities*," who is "a merciful and faithful High Priest," having

been made "in all things" "like unto his brethren." To Him we can come boldly and "obtain mercy and find grace to help in time of need." He will walk the path again with us by his Holy Spirit. He will make the roughest places smooth by his presence. The valley of weeping will become a well-spring of joy; the parched land, a fountain of life. And faith will not only say, "Jesus was here," but, "Jesus is here."

January 21, 1889

"Front Page" *The Signs of the Times* 15, 3.

E. J. Waggoner

Protestant churches raise five times as much money for missionary purposes as the Roman Church. But the Catholics carry on their mission work at much less cost and place more men in the field for equal amounts of money than Protestants do.

Kate Field is making a strenuous effort to induce the wine-bibbers of the national capital to drink California wine on the occasion of the inauguration of President Harrison. So long as it is only a question of the sort of wine used, it is not a matter of much interest to temperance people. The bite of the serpent in the California cup is probably no worse than the sting of the adder in the imported glass.

A religious exchange says that "in Great Britain notwithstanding the enactment of Sunday laws, under one plea or another several hundred thousands of persons are compelled to labor more or less on the railroads, steamboats, canals, public houses, and the beer-shops, omnibuses, and tramways, and in the postal service of the Government." If Sunday laws do not stop work on railways and in Government offices on Sunday in Great Britain, will they be more successful in this country?

Demand creates supply in the line of sensational literature as well as in other things. Circulars advertising "sensational matter" have come to our table, which are "prepared with the view of satisfying the demand," etc., etc. We have no desire to rehash this circular before our readers. We do not want the "sensational page." It bodes ill for a generation whose minds can only be satisfied with such a class of reading. God's message to man, upon which depends eternal results, should be of so much greater interest that this kind of literature should have no place in any paper. "The heart of man that hath understanding seeketh knowledge; but the mouth of fools feedeth on foolishness." Prov. 15:14.

A Presbyterian paper published in San Francisco deplors the low spiritual condition of the churches and the indifference of the masses to the things of God, and says: "Timid, half-hearted, half-converted worldly members and officers and preachers are not the class to break the spell of mammon or stay the mad rush of the votaries of pleasure."

This is certainly true, and it is, moreover, a confession that the ministers, officers, and members of the churches are, at least in some degree, responsible for the evils which some have sought to attribute to the lack of Sunday laws, to

Sunday picnics, and to numerous other things which are themselves results rather than causes. If the churches were themselves converted, there would be less demand for human laws to enforce supposed religious duties, and there would be tenfold greater devotion to those things really enjoined in the Scriptures. The demand on the part of the church for legislation in her interests, is an open confession of spiritual impotency. Saul did not seek unto a witch, because of his apostasy, God refused to speak to him; neither will the Church seek alliance with the State so long as he feels strong in God and in the power of his might.

A London dispatch of January 6 says that "Cardinal Manning has prepared an exhaustive paper on the American public-school system; they could all be summed up in the statement that our public schools do not teach Roman Catholicism, and do teach liberty of thought and action.

Says Paul in 2 Tim. 4:7, 8: "I have fought a good fight. . . . henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that *love his appearing*." How can men love Christ and not love his appearing? They do not, it matters not what they profess. The more we love an individual, the more we love his *personal presence*. It is impossible to dissociate the two. And when men ridicule those who believe in his soon coming, and scoff at the doctrine, they show that they do not love the Coming One. The love of Christ was the secret of John's prayer, "Even so, come, Lord Jesus." And we would reverently respond, Amen.

The *Lutheran Observer*, in common with all Sunday advocates, says: "The appointment of the Sabbath was founded upon the physical constitution of man. But Bible tells us that the Sabbath was instituted before the fall (Gen. 2:2, 3), and consequently before man stood in need of physical rest; and in the only Sabbath law God ever gave to man, the reason assigned for the observance of the day is the fact of the Creator's rest upon it. See Ex. 20:8-11. Which is the better authority, the Scriptures of truth, or men who are attempting to justify themselves in foisting upon the world a counterfeit Sabbath?

But there is a reason for thus ignoring the fact of the Creator's rest, and of the memorial character of the Sabbath; it is the fact that the day now generally observed as the Sabbath is not the moral of God's rest. Sunday serves the purpose of physical rest, but it has no connection whatever with the Sabbath of the fourth commandment, and is absolutely without moral significance.

"Thoughts on John 10:27-29" *The Signs of the Times* 15, 3.

E. J. Waggoner

"My sheep hear My voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man plucked them out of my hand. My Father, which gave them meat, is greater than all; and no man is able to pluck them out of my Father's hand." This scripture should fill every follower of Christ with encouragement. So long as they hear his voice, and follow where it leads, they are safe. No one, not even Satan, can snatch them

away. God is "greater than all." Though trials and temptations may come, "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10:13. Christ also says: "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." John 16:33. And to strengthen the assurance, he adds: "I and my Father are one." When both Father and the Son unite for man salvation what confidence may we feel!

But while we gain courage from the fact that he is "able to save them to the uttermost that come unto God by him," we are not to be presumptuous. Jesus said, "No man is able to pluck them out of my Father's hand," but he did not say that no man could take himself out. The Scripture has been perverted, and made to teach that no follower of Christ can fall away. That this view is incorrect is shown by many passages. We are told also: "He that shall endureth unto thee end, the same shall be saved." Matt. 24:13. For positive testimony, see Heb. 6:4-6. Our Lord says also: "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and their burnt." John 15:6. See also Rev. 4:2-5; 3:16.

The case, then, stands thus: So long as we hear the voice of Christ, and are content to follow him, trusting him solely and implicitly, no harm can befall us; his strength will enable us to repel all attacks; but when we begin to trust ourselves, we take ourselves out of his hand; or, refusing longer to listen to his voice, we are cast out. Let us all heed the words of the apostle Paul: "Because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear."

"The Bible and Rome" *The Signs of the Times* 15, 3.

E. J. Waggoner

Only a few weeks since at meeting of a literary Roman Catholic Club in New York City, a paper was read in regard to the treatment of the Bible by the Church of Rome, in which it was asserted that Protestants had no foundation whatever for their opinions in regard to the hostility of Rome to the circulation of the Scriptures. It also gave at length many details in regard to issues of the Bible before the Reformation, its translation, and its recommendation by the highest ecclesiastical authorities. This paper was published by one of the daily papers, and for that reason the *New York Observer* notices it as follows:-

Now there is absolutely nothing in all this paper as printed that confutes in any degree the popular opinion of Protestants in regard to this matter, and which is one of the greatest reasons why they protest. Protestants are reading people, as a rule, and they know something about the history of civilization, especially during the last four hundred years. They know that the Roman Church regarded the free use of the Bible by the people as a terrible danger to the supremacy of the Roman Catholic faith and hierarchy. They know from the experience of their ancestors in every European land, that when this danger was manifest the Church of Rome exhausted its power of every kind to suppress and destroy the Bible, as an implement in the hands of its enemies. For the documentary evidence and the details of this conflict we refer to the volume, "Fifteenth Century

Bibles," by Rev. Dr. Wendell Prime. . . . It is ridiculous for the apologizers for Romanism to attempt to deny the notorious actions of the greatest councils of the church, denouncing the use of the Bible by the people. Their only possible line of defense is to attempt to justify their action by defending the proposition maintained by their church for ages, namely, that the Bible is for the people only as it is interpreted and divided to them by church authorities. Dr. Prime's book is a study in a Bibliography, and gives a record of the early history of the Bible as a printed volume. No amount of explanation or argument can blot out this record. It is written not only with indelible ink in the decisions of councils, but in blood by their sanguinary enforcement. No one can read the history of the Bible as a printed book without learning a fearful lesson of what the world has to fear when a corrupt Christianity has the place of power.

"Work of the Holy Spirit" *The Signs of the Times* 15, 3.

E. J. Waggoner

What a marvelous change the Holy Spirit is able to work in those of whom it takes possession! We have a striking example of this in the case of the apostles. On the morning of the ascension day they asked Jesus: "Lord, wilt thou at this time restore again the kingdom to Israel?" Even with the instruction that they had received since Christ's resurrection, they clung with childish pertinacity to their own crude ideas of his work. They still looked for a temporal kingdom, and a speedy deliverance from the Roman yoke. They were familiar with the prophecies, yet they did not understand them.

Look at them ten days later, and note the difference. When the multitude began to inquire the meaning of what they saw, and others began to ridicule, the apostles at once rebuked the scoffers with dignity, and began to unfold the prophecies. There was no hesitation, no apologies. They spoke with authority, as though they had long been familiar with what they were teaching. What made this difference? They were "filled with the Holy Spirit." This was all.

But let no one think that the Holy Spirit can accomplish such results for all indiscriminately, and do away with the necessity of the exertion on the part of the individual. By no means. These men had been with one mind persevering in prayer for this very object. They were also of that class mentioned in John 7:17—they had been, and and were still, followers of Christ; so it was to be expected that they should know of the doctrine. And, lastly, they had studied the word of God for themselves, and had done all that they could to understand it. To use a homely illustration, the wood was laid in position, and the kindlings were all prepared for a fire; all that was needed was the application of the spark to set the whole into a blaze. The Holy Spirit accomplished these wonderful results, because the way was prepared for it to work. Let us remember that that same Spirit will be given as freely to-day, if the necessary conditions are only fulfilled. Whose fault is it that Christians do not have more of the Spirit?

"Clouds" *The Signs of the Times* 15, 3.

E. J. Waggoner

We hear a great many Christians complain of clouds. Such testimonies as this are common: "I enjoyed so much of the blessing of God a few days ago, and felt such peace in my heart, but lately I have been under a cloud." And the poor souls mourn and despond as though the Lord had lost all interest in them, and they could have no more confidence in him until he should remove that cloud.

We feel intensely sorry for such people, for they are making trouble for themselves, depriving themselves of great blessings, neglecting work that they ought to be doing for the Master, and dishonoring God by doubting him. Let us look at the matter for a few moments in the light of the Scriptures and common sense.

In the first place, clouds are very unsubstantial things. Sometimes, indeed, they look very dark and heavy and threatening, but the worst of them are nothing more than mist. We have seen heavy clouds hanging low upon the mountains, completely hiding their tops, but we have gone up through them without meeting the slightest difficulty, and have found clear sunlight above. Indeed, the cloud itself was not very dark when we got into it. That which from a distance looked like an impenetrable wall, was only vapor, and we found that when we were in the midst of it we could see quite a distance.

We never knew a cloud to fall down on a man and smother him. Clouds do not usually knock people down. They do very often shut out a good many of the sun's rays, but no clouds have ever yet been known to cause the sun to stop shining. They cannot even shut out all of its light from the earth. Take the most cloudy day, and you would find that if the sun should actually cease shining, the darkness would be inconceivably greater. The clouds do not get so thick but that some rays of light pierce through them.

The person who should say on a cloudy day that the sun had entirely ceased to shine, would be thought to have very little knowledge of the nature of the sun. So the person who thinks that God's love ceases every time a little gloom comes over the mind, either from natural causes or from Satan's malice, shows but little knowledge of the character of God. The psalmist says: "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." Ps. 90:1, 2. And the apostle describes our Saviour as "Jesus Christ the same yesterday, and to-day, and forever." Heb. 13:8. If God's love has been manifested toward us, we may be sure that a passing cloud cannot drive away that love. If he loved us yesterday, he loves us to-day. Listen to the words of the beloved disciple:-

"Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, *he loved them unto the end.*" John 13:1.

To be frightened at the shadow of a passing cloud is an evidence of lack of faith in God. "But I don't feel near to God at such times," says one, "I feel just as though God was angry with me, and I dare not look up to him." That is just the trouble; you don't *feel*. When you *felt* the smile of God resting upon you, you trusted in that feeling, and not in the love and promise of God. But "we walk by faith, not by sight." "The just shall live by faith." Know, then, that nothing but sin

can separate a soul from God. And even sin does not drive God away; it is simply that by which we take ourselves away from him. Now if the cloud is caused by sins committed, we know it; and knowing it, we know how to remove it. But if you are not conscious of having committed any sin that would bring darkness, then let your faith hold onto the promise of God. Know that God has not changed.

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High." Ps. 92:1. The failure to thank God for mercies received, often brings darkness. It was a lack of thankfulness that made men heathen. "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. When people feel peculiarly happy, they are ready to exclaim with the psalmist: "I will bless the Lord at all times; his praise shall continually be in my mouth. My soul shall make her boast in the Lord; the humble shall hear thereof, and be glad." Ps. 34:1, 2. But they forget all about their resolution just as soon as their good *feeling* passes away. Instead of that, when clouds come, they should bring sunshine again by their praises to God. It is by simple faith, not by feeling, that we know the love of God. It is impossible for us to feel the love of God, unless we have appropriated it by faith. It is faith that makes it real to us, so that we may feel it.

How can anybody doubt God? Has not Christ died? And if God "spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things." Rom. 8:32. What greater assurance can we ask for? Oh, that all might have such simple faith in God that they would take him just at his word, trusting him as fully in the darkness as in the light, knowing that the darkness and the light are both alike to God. Then they could say with the prophet: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." Hab. 3:17, 18.

That is true faith. It was such faith as Job had when he said, "Though he slay me, yet will I trust in him." When everything is clear, there is no call for faith; but when the clouds hang low, shutting out the beacon light, then faith that makes the darkness even as the noonday, is the faith that overcomes the world. And why should we not have such faith, since Paul, who had every opportunity to make a careful calculation of the matter, says:-

"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." Rom. 8:38, 39. W.

"Lovers of Pleasures" *The Signs of the Times* 15, 3.

E. J. Waggoner

We wonder how it is that professed followers of Christ can engage in the questionable ways of raising money for sacred purposes that are so prevalent at the present time,-cake-walks, fairs, grab-bags, post-offices, crazy suppers, etc.,

etc., till we come to mock marriages. Everything sacred is either travestied or dishonored by these affairs. The following from a correspondent in the *Interior* of December 27 presents by no means (would to God that it did) an exceptionable case:-

"The church is denouncing the divorce with their pens and lips and fostering it by their actions. I inclose you notice distributed to every family in this village, and announced as for the benefit of the Presbyterian Church, *i.e.*, to raise money. The ladies are requested to prepare the menu for the occasion. A grand time is promised. Now what do we place before our boys and girls? Why, a man 17 years and a lady 14 years to be married. What must be the impression? Must it not be to the young that to get married is the one thing useful and the younger the better. We would like to hear of Christ as the loving elder Brother, as the risen Saviour, and all about his love for a sinful world, once more."

And here is another taken from the *Christian Oracle* of the same date:-

"The ladies of the Christian Church have changed the program for their New Year's eve supper. Instead of being just a plain of oyster supper, as it first announced, it has been transmuted to a chicken-pie supper. An old hen will be there, and the one guessing nearest to age may have supper free. Crazy waiters will dish up the fowl for you, and lunny fortune tellers will read your history. New Year's eve, remember."

Virtually such say, We are willing to give to the cause of Christ if it will minister to our carnal pleasures of appetite, fun, frolic, and lust. We are glad, however, that there are some who protest against it, and who desire the preaching of the cross of Christ. But as for the Christian church as a whole, its broad-mindedness and liberality are a matter of boastings. "Whose glory is in their shame, who mind earthly things." Phil. 3:19.

"The church has fallen, the beautiful church,
And her shame is her boast and pride."

"God Manifest in the Flesh. Romans 1:3" *The Signs of the Times* 15, 3.

E. J. Waggoner

When the apostle, in his introduction to the epistle to the Romans, speaks of the gospel of God concerning his Son Jesus Christ our Lord, he says of Christ that he "was made of the seed of David according to the flesh." In this expression, besides the statement of the genealogy of Christ, there lies not only a great theological truth, but also a most comforting thought for poor, frail, erring mortals.

When Christ was here on earth, "God was manifest in the flesh." 1 Tim. 3:16. "God was in Christ, reconciling the world unto himself." 2 Cor. 5:19. Christ was God; it was by him that the worlds were made, and it was the word of his power that preserved all things. Heb. 1:3. He had equal glory with the Father before the world was (John 17:5); "for it pleased the Father that in him should all fullness dwell." Col. 1:19. In him dwelt "all the fullness of the Godhead bodily." Col. 2:9. Yet he was man at the same time. John puts the matter very forcibly and plainly

when he says: "In the beginning was the Word, and the Word was with God, and the Word was God." "And the Word was made flesh, and dwelt among us." John 1:1, 14.

No words could more plainly show that Christ was both God and man. Originally only divine, he took upon himself human nature, and passed among men as only a common mortal, except at those times when his divinity flashed through, as on the occasion of the cleansing of the temple, or when his burning words of simple truth forced even his enemies to confess that "never man spake like this man."

The humiliation which Christ voluntarily took upon himself is best expressed by Paul to the Philippians: "Have the mind in you which also was in Christ Jesus; who being originally in the form of God, counted it not a thing to be grasped [that is, to be clung to] to be on an equality with God, but emptied himself, taking the form of a bond-servant, becoming in the likeness of man; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross." Phil. 2:5-8, Revised Version, marginal reading.

The above rendering makes this text much more plain than it is in the common version. The idea is that although Christ was in the form of God, being "the brightness of his glory, and the express image of his person" (Heb. 1:3), having all the attributes of God, being the ruler of the universe, and the one whom all Heaven delighted to honor, he did not think that any of these things were to be desired so long as men were lost and without strength. He could not enjoy his glory while man was an outcast, without hope. So he emptied himself, divested himself of all his

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riches and his glory, and took upon himself the nature of man in order that he might redeem him. It was necessary that he should assume the nature of man, in order that he might suffer death, as the apostle says to the Hebrews that he "was made a little lower than the angels for the suffering of death." Heb. 2:9.

It is impossible for us to understand how this could be, and it is worse than useless for us to speculate about it. All we can do is to accept the facts as they are presented in the Bible. Other scriptures that we will quote bring closer to us the fact of the humanity of Christ, and what it means for us. We have already read that "the Word was made flesh," and now we will read what Paul says as to the nature of that flesh. "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. 8:3, 4.

A little thought will be sufficient to show anybody that if Christ took upon himself the likeness of man, in order that he might suffer death, it must have been sinful man that he was made like, for it is only sin that causes death. Death could have no power over a sinless man, as Adam was in Eden; and it could not have had any power over Christ if the Lord had not laid on him the iniquity of us all. Moreover, the fact that Christ took upon himself the flesh, not of a sinless being, but of sinful man, that is, that the flesh which he assumed had all the weaknesses and sinful tendencies to which fallen human nature is subject, is

shown by the very words upon which this article is based. He was "made of the seed of David according to the flesh." David had all the passions of human nature. He says of himself, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Ps. 51:5.

A brief glance at the ancestry and posterity of David will show that the line from which Christ sprung, as to his human nature, was such as would tend to concentrate in him all the weaknesses of humanity. To go back to Jacob, we find that before he was converted he had a most unlovely disposition, selfish, crafty, deceitful. His sons partook of the same nature, and Pharez, one of the ancestors of Christ (Matt. 1:3; Gen. 38), was born of a harlot. Rahab, an unenlightened heathen, became an ancestor of Christ. The weakness and idolatry of Solomon are proverbial. Of Rehoboam, Ahijah, Jehoram, Ahaz, Manasseh, Amon, and other kings of Judah, the record is about the same. They sinned and made the people sin. Some of them had not one redeeming trait in their characters, being worse than the heathen around them. It was from such an ancestry that Christ came. Although his mother was a pure and godly woman, as could but be expected, no one can doubt that the human nature of Christ must have been more subject to the infirmities of the flesh than it would have been if he had been born before the race had so greatly deteriorated physically and morally. This was not accidental, but was a necessary part of the great plan of human redemption, as the following will show:-

"For verily he took not on him the nature of angels; but he took on him the seed of Abraham. [The Syriac version has it, "For he did not assume a nature from angels, but he assumed a nature from the seed of Abraham."] Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted." Heb. 2:16-18.

If he was made in all things like unto his brethren, then he must have suffered all the infirmities and passions of his brethren. Only so could he be able to help them. So he had to become man, not only that he might die, but that he might be able to sympathize with and succor those who suffer the fierce temptations which Satan brings through the weakness of the flesh. Two more texts that put this matter very forcibly will be sufficient evidence on this point. We quote first 2 Cor. 5:21:-

"For he [God] hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

This is much stronger than the statement that he was made "in the likeness of sinful flesh." He was *made to be sin*. Here is a greater mystery than that the Son of God should die. The spotless Lamb of God, who knew no sin, was made to be sin. Sinless, yet not only counted as a sinner, but actually taking upon himself sinful nature. He was made to be sin in order that we might be made righteousness. So Paul to the Galatians says that "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. 4:4, 5.

That Christ should be born under the law was a necessary consequence of his being born of a woman, taking on him the nature of Abraham, being made of the seed of David, in the likeness of sinful flesh. Human nature is sinful, and the law of God condemns all sin. Not that men are born into the world directly condemned by the law, for in infancy they have no knowledge of right and wrong, and are incapable of doing either, but they are born with sinful tendencies, owing to the sins of their ancestors. And when Christ came into the world, he came subject to all the conditions to which other children are subject.

From these texts we are enabled to read with a better understanding Heb. 5:7, 8, where the apostle says of Christ:-

"Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered." Jesus spent whole night in prayer to the Father. Why should this be, if he had not been oppressed by the enemy, through the inherited weakness of the flesh? He "learned obedience by the things which he suffered." Not that he was ever disobedient, for he "knew no sin;" but by the things which he suffered in the flesh, he learned what men have to contend against in their efforts to be obedient. And so, "in that he himself hath suffered being tempted, he is able to succor them that are tempted." "For we have not a High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in the time of need." Heb. 4: 15, 16.

One more point, and then we can learn the entire lesson that we should learn from the fact the "the Word was made flesh and dwelt among us." How was it that Christ could be thus "compassed with infirmity" (Heb. 5:2), and still know no sin? Some may think, while reading this article thus far, that we are depreciating the character of Jesus, by bringing him down to the level of sinful man. On the contrary, we are simply exalting the "divine power" of our blessed Saviour, who himself voluntarily descended to the level of sinful man, in order that he might exalt man to his own spotless purity, which he retained under the most adverse circumstances. "God was in Christ," and hence he could not sin. His humanity only veiled his divine nature, which was more than able to successfully resist the sinful passions of the flesh. There was in his whole life a struggle. The flesh, moved upon by the enemy of all unrighteousness, would tend to sin, yet his divine nature never for a moment harbored an evil desire, nor did his divine power for a moment waver. Having suffered in the flesh all that men can possibly suffer, he returned to the throne of the Father, as spotless as when he left the courts of glory. When he laid in the tomb, under the power of death, "it was impossible that he should be holden of it," because it had been impossible for the divine nature which dwelt in him to sin.

"Well," some will say, "I don't see any comfort in this for me; it wasn't possible that the Son of God should sin, but I haven't any such power." Why not? You can have it if you want it. The same power which enabled him to resist every temptation presented through the flesh, while he was "compassed with infirmity,"

can enable us to do the same. Christ could not sin, because he was the manifestation of God. Well, then, listen to the apostle Paul, and learn what it is our privilege to have:-

"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 fullness of God.*" Eph. 3:14-19.

Who could ask for more? Christ, in whom dwelleth all the fullness of the Godhead bodily, may dwell in our hearts, so that we may be filled with all the fullness of God. What a wonderful promises. He is "touched with the feelings of our infirmity." That is, having suffered all that sinful flesh is heir to, he knows all about it, and so closely does he identify himself with his children, that whatever presses upon them makes like impression upon him, and he knows how much divine power is necessary to resist it; and if we but sincerely desire to deny "ungodliness and worldly lusts," he is able and anxious to give to us strength "exceeding abundantly, above all that we ask or think." All the power which Christ had dwelling in him by nature, we may have dwelling in us by grace, for he freely bestows it upon us.

Then let the weary, feeble, sin-oppressed souls take courage. Let them "come boldly to the throne of grace," where they are sure to find grace to help in the time of need, because that need is felt by our

Saviour, in the very time of need. He is "touched with the feeling of our infirmity." If it were simply that he suffered eighteen hundred years ago, we might fear that he has forgotten some of the infirmity; but no, that temptation that presses you touches him. His wounds are ever fresh, and he ever lives to make intercession for you.

What wonderful possibilities there are for the Christian! To what heights of holiness he may attain! No matter how much Satan may war against him, assaulting him where the flesh is weakest, he may abide under the shadow of the Almighty, and be filled with the fullness of God's strength. The One stronger than Satan may dwell in his heart continually; and so, looking at Satan's assaults as from a strong fortress, he may say, "Nay, in all these things we are more than conquerors through Him that loved us." W.

"Wrong Dividing" *The Signs of the Times* 15, 3.

E. J. Waggoner

Rev. L. C. Rogers, in the *Sabbath Recorder* of December 13, on the woman as the symbol of the Church (see Revelation 12), says:-

"Her child is to rule all nations with a rod of iron, and is caught up to God and to his throne; but the church is persecuted by the dragon, until, in the professed conversion of Constantine, the Roman emperor, in the fourth century, the earth

opened her mouth and swallowed up the flood of pagan persecution; then the wrath of the dragon made war upon the remnant of the seed, the faithful few, who rejected the union of Church and State, and refused to become Papaists. Rev. 12:15-17. Chapter thirteen marks the rise of Pagan and Papal Rome, and their concurrent prevalence, under the symbol of a beast with seven heads and ten horns."

But Mr. R. takes no account of the 1260 days which intervene between the time of the child being caught up to God and the time when the earth opened her mouth. In fact, the 1260 days or years cover the period of persecution. But this was not by the Pagans, but by the Papists. Or does Mr. R. make the days literal? If so, when do they apply? And what about the remnant persecuted *after* the 1260 days? The fact is, the prophecy relates not to the beginning of the Christian dispensation, but to the entire career of the church. If this fact were recognized, that part of the word of truth could better be "rightly divided."

"The Continental Sunday" *The Signs of the Times* 15, 3.

E. J. Waggoner

In an article entitled, "The Continental Sunday, the Reaction Against it in Europe," the *Lutheran Observer* says:-

"The continental Sunday has trespassed upon the Sabbath as a day of rest. As the physical constitution of man could not endure the exhaustion of uninterrupted toil, God forbade it, and enjoined that all men should abstain from labor one day in every seven. In other words, God ordained the Sabbath as a day of rest."

Yes, "God ordained the Sabbath as a day of rest," and he also ordained it as a memorial of his creative work. "Remember the Sabbath day, to keep it holy." "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," is the language of the fourth commandment; and of Israel the Lord said: "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." Eze. 20:12. But by the unwarranted substitution of Sunday for the Sabbath, the memorial character of the Sabbatic institution has almost wholly been lost sight of. Truly, the continental Sunday has trespassed upon the Sabbath," and not only so but it has usurped the place of the Sabbath, and being without the warrant of divine law, its friends are everywhere demanding that this lack be supplied by the enactment of civil laws requiring its observance and punishing its violation.

"Science and the Bible" *The Signs of the Times* 15, 3.

E. J. Waggoner

The *Christian Union* of December 13 thus draws the comparison between science and the Bible, in a reply to a correspondent: "If the Bible, as interpreted, is at variance with any well-established discovery of modern learning, perhaps our interpretation is at fault; if not, the Bible is at fault. We must not assume that the Bible cannot be at fault *in some matters*." In reference to moral matters it

says, "The judge in such matters is the Christ in us, *i.e.*, conscience as enlightened by Christ."

What conclusion! What a standard! If Darwin's evolution be accepted as a "well-established discovery of modern learning," and the Bible does not agree therewith, then "the Bible is at fault"! If in ten years from that time a contrary and equally fanciful theory is accepted by "modern learning" as a "well-established discovery," then "the Bible is at fault" again if it agrees not with the change! And how decide moral matters? "The conscience as enlightened by Christ," or "the Christ in us"! What "Christian" fanatic ever existed but that had an "enlightened conscience"? The blind and hypocritical both claim Christ within when transgressing some of the plainest precepts of the word of God. As for us, we prefer the Bible, honored and revered by Christ and his apostles, to the meanderings of the *Christian Union* or the deductions of "modern learning." "The Scripture cannot be broken," said Jesus. We prefer his words to a human conscience.

Oscar S. Strauss, United States Minister to Turkey, has reported to the Secretary of State that he has obtained of the General Vizier the necessary authorization for the Bible house at Constantinople to print in Turkish 35,000 Bible tracts, consisting of the Psalms, Proverbs, the four Gospels, and the Acts.

"A Failure" *The Signs of the Times* 15, 3.

E. J. Waggoner

The Sunday Law of Louisiana, according to the *Times Democrat*, of New Orleans, of December 2, seems to be an entire failure. That journal says:-

"The Sunday law is now being tried before the jury, as it ought to be. We pointed out some days ago that the Constitution of Louisiana and the rulings of the highest courts made the jury the judge of law and the evidence, the protector of the people against defective, unjust, or arbitrary laws, and that it was not only the right but the duty of jurors to declare in their verdict against acts of discriminations, injustice, and absurdity, as is the Sunday law as it now stands. The juries have done so. The question has been presented to them from every point of view, and nearly every section of law has been tested and passed on, and yet it has been found impossible to secure a single conviction."

That ought to be the case with all Sunday laws. They should have no place in the law of any civil Government. Sunday is a religious or church institution purely, and the State has no more right to compel its observance than it has to compel men to accept the doctrine of transubstantiation, or to adore the host. Neither do we object to Sunday's being enforced by law because it is a pago-papal institution. Men have no right to legalize *any* Sabbath whatever, whether true or false. It is beyond the province of civil government. The observance of the Sabbath is a matter which lies wholly between man and his Creator.

"Back Page" *The Signs of the Times* 15, 3.

E. J. Waggoner

A large number of the sermons delivered in Oakland on Sunday, the 13th inst., were on some phase of the Sunday question. The churches are doing all in their power to influence legislation on this subject. Let the matter be agitated.

The first number of the weekly *American Sentinel* will bear date of January 30, and will be issued at once. This volume is to consist of forty-eight numbers, and will be furnished at the low price of one dollar. The matter of which the *Sentinel* treats is the leading issue of the day; and as liberal terms are offered to agents, we are sure that they can do well canvassing for it. How many will begin at once?

The *Review and Herald* comes to our table in a new address at the beginning of the year, much improved in appearance. Its columns are wider and longer, having dropped the border; and it is now printed from stereotype plates, the same as the SIGNS, instead of type. May God bless the *Review* in its mission, and give it ever-increasing success in the way of the Lord, till the blessed work in which we are mutually engaged shall triumphantly close.

There has been no religious subject, or religious political subject, ever before the nation which has caused such universal comment on the part of both the religious and secular press as legislation on the Sunday question. Like Ramquo's Ghost, the agitation "will not down." Why? Because God's fullness of time has come for a reform on his holy Sabbath (Isa. 58, Rev. 14:9-12), and Sunday legislation is but the work of the enemy in opposing the truth. Rev. 13:11-16. Reader, on which side of the conflict are you?

Mr. Moody is credited with saying that "the biggest lie that ever came out of hell" is the statement that "it makes no difference what a man believes about religion so long as he is sincere." Certainly the idea which Mr. Moody so emphatically condemns is a most pernicious one; it is highly important to believe the truth, for it is that by which God sanctifies his people. In his prayer for his disciples the Saviour prayed, Father, "sanctify them through thy truth; thy word is truth." To despise truth is to despise the Author of truth.

The members of the California Women's Christian Temperance Union are circulating petitions to the Legislature for the enactment of a Sunday law in this State. These petitions are prepared for the signatures of both voters and non-voters in separate columns, and the superintendent of the Department of Legislation told a *Chronicle* reporter a few days since that they were being numerously signed by people of all denominations except Seventh-day Adventists. Said the superintendent, "Sectarian lines are being ignored and a strong showing in favor of the object is confidently expected." The women of the Union are in earnest, said the lady, and with another month of hard work would be able, she was sure, to roll up a memorial which the Legislature would not venture to treat with disrespect. Copies of the petition, she added, had been sent to all the pastors in the State, to secure signatures in their congregations, and return to her for presentation.

Should not the friends of religious liberty see to it that their representatives in the Legislature know how they stand?

January 28, 1889

"Front Page" *The Signs of the Times* 15, 4.

E. J. Waggoner

April 30 the centennial of Washington's inauguration is to be generally celebrated by religious services and the churches throughout the land. These services are, according to the program of the committee, to consist of "thanksgiving in praise as may seem suitable in view of what God has done for us and for our land during the century which has elapsed since George Washington took the chair of State."

There is a difference between belief and belief. Thousands are deceived by supposing Christ is their Saviour because they have nominally accepted of him, and united with the church. Their belief is merely nominal, and, therefore, ineffectual. Paul tells us what effectual belief must be: "With the heart man believeth unto righteousness." This is effectual belief, or faith. It applies the righteousness of Christ to the past life of sin, and appropriates his strength in overcoming sin. Be not deceived; true faith is manifested in righteousness; and all true righteousness is "the righteousness of God by faith."

"For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." Not simply the pride of living, but pride which is inwrought in the very being, a part of the life. Knowing that even a proud look is an abomination to the Lord, how can man, whose very life is pride, stand before him? Only by dying. Says the apostle: "Ye are dead, and your life is hid with Christ in God." Why should the leper cling to his loathsomeness, when he may have the flesh of a child? Even so, why should we cling with such tenacity to that life which only makes us repulsive, when we may have the life of Christ instead?

"None absolutely die," says the *Universalist*. "We all pass from one sphere of life to another, and lay off what pertains to the lower, as we pass to the higher; but we still live on, and on, and on, and advance in life attainment, according to our seeking, out of darkness and pain of spirit into light and peace and joy, as we aspire to the good, turn to the light, pursue truth, cast out the evils of our hearts, and form our characters in righteousness."

This no doubt sounds very fine to those who believe it; and moreover the doctrine is absolutely essential to the existence of Universalism. But, unfortunately for those who put their trust in it, the fact is that it is absolutely without foundation in the Scriptures of truth. Satan, the great enemy of all righteousness, is the author of the doctrine that "there is no death." He encouraged Eve to sin, with the assurance, "Ye shall not surely die;" and to-day thousands unwittingly encourage rebellion against God in the same way. To such the Lord says: "Ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life." Eze. 13:22.

Jacob, the patriarch, illustrates in his life the two characters of the unregenerate and regenerate individual; and these characters are also indicated

in the names he bore. At first he was the child of nature, crafty, deceptive, overreaching-Jacob the supplanter-wishing to do right, yet carried away with the propensities of the carnal heart. But after the night struggle at Peniel, he through faith in God gained the victory over the sins of his heart. God met with him, blessed him, not by taking away his troubles, but by giving him strength to bear and power to prevail. After that night he was no longer Jacob, the supplanter, but Israel, the prince of God. Would we be such? The way is plain; by faith prevail with God.

"But I am poor and needy; yet the Lord thinketh upon me." Ps. 40:17. Yes, the Lord of hosts, the high and lofty one that inhabiteth eternity, whose name is holy; the one whose word brought the universe into existence, who measures the heavens with the span, calling all of the numberless worlds by name, thinks upon poor, insignificant man,-man so insignificant that in comparison with God, all the nations of them are less than nothing. How wonderful that God should think of poor man. But what does he think concerning them? Listen: "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. He rides upon the heavens in the help of his creatures, and yet ungrateful man often takes his blessing as a matter of course, and forgets to thank the great Giver. Yes, God thinks upon you; do you think upon God?

The Bible states that the vegetable world was brought into existence the third day of creation; and the sun, the source of light and heat to this world, the fourth day. According to the Bible account there is no difficulty to him who has faith in God's power. That power brought them into existence in one day. There would be no difficulty in their existing one day without sun; but, according to modern religio-science, these days were long, indefinite periods. Now it is a common fact that vegetation will not grow, flower, mature, and bear fruit without sun. But these scientists would have all these processes carried on without sun for unknown centuries! We prefer the word of God, simple and reasonable, when understood, though we may not comprehend the infinite power and wisdom behind it,-we prefer it to an inconsistent, hypothetical science which involves so many absurdities, and leads its devotees in darker mazes and deeper mire every step of the way.

"Handling the Word Deceitfully" *The Signs of the Times* 15, 4.

E. J. Waggoner

On Sunday, January 18, a large number of the ministers of Oakland, including the Catholic, preached upon the subject of the Sabbath, according to previous agreement. The object was to stir up the people to the importance of legislation to protect Sunday. At the close of the services in most of the churches, the petitions for a State Sunday law, which were gotten up by the Women's Christian Temperance Union, was circulated.

But the point which we wish decided is what to call the position that was taken by some of the preachers. For example, one of them who took for his text Ps.

122:1, "I was glad when they said unto me, Let us go into the house of the Lord," remarked upon it as follows:-

"The man who was touched with this emotion was a statesman, a warrior, a king, a poet, a man of great intellect, and one of exquisite genius. He was a man who was busily occupied on week-days, and so might well have felt that he had excuse for non-attendance in the Lord's house on Sundays, but he no more wanted to be released from the obligation than a healthy boy wishes to be excused from a Thanksgiving dinner, or than a lover desires to be excused from visiting his sweetheart. He might have made many of the pleas that are daily made use of by the man of the present. He had nothing more important to do-no task to write letters or no papers to read; no headache which he had not on Saturday nor would have on Monday was offered as an excuse; no fear of the dampness or the dust, or the heat or cold, which on a week-day would not deter him from attending to his business or pleasure, possessed him."

Another preacher did about the giving of the manna, and its miraculous preservation over the Sabbath, when it would spoil on other days. Said he, "That which the people gathered on Saturday kept fresh and good until Monday morning."

Now shall we call this ignorance of the Scriptures, or a deliberate design to deceive people who might be unfamiliar with them? Did not the first speaker know that David never kept a Sunday in his life? Does he not know that David, like all the Jews, kept the seventh day of the week, commonly called Saturday? Did not the other know that it was the seventh day of the week that the Israelites kept in the wilderness, and upon which no manna fell, and that they gathered it on Sunday the same as on the following week-days? Did he not know that it is the seventh day of the week that James referred to when he said, "For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath-day"? Acts 15:21. We are verily persuaded that both these preachers knew all these things.

What causes us to believe that there is no minister who does not positively believe that it was the seventh day of the week-Saturday-which was kept by Moses and David, is the fact that they never fail to refer to it as the "Jewish Sabbath." This is sufficient evidence.

We do not refer to this from any desire to direct the attention of people to the short-comings of ministers, although when the command is given to "cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins" (Isa. 58:1), we do not know why an exception should be made in the sins of ministers. Indeed, we think each deception as the above ought to be promptly exposed, since an error on the part of a teacher is necessarily followed by greater evil consequences than one by a learner.

That such a course as the above should be taken, shows the utter absence of any foundation for Sunday observance, and should put people on their guard against that which they seek by such means to secure. It shows that when they would show the people how to keep Sunday, they are forced to go back to examples of Sabbath-keeping. That would be allowable, if there were any

command transferring the weekly rest from the seventh to the first day of the week; but when they claim that Sabbath-keeping, they give their whole case away. If this is not prophesying falsely, and handling the word of God deceitfully, we do not know when there ever was such a thing.

The men who are working for a Sunday law try to secure the co-operation, or at least the assent, of seventh-day keepers by telling them that they do not want to oppress anybody; that no person shall be molested who conscientiously observes the Sabbath-day. They may be sincere, but the methods which they take to show the necessity for a Sunday law are not very assuring. W.

"The Power of Christ. Romans 1:4" *The Signs of the Times* 15, 4.

E. J. Waggoner

"And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead."

The statement in this verse is a continuation of that in verse three, or, rather, is the complement of that; so this article must be but little more than a continuation of the preceding one. We have learned what is embraced in the statement that Christ was made of the seed of David, "according to the flesh," and now we have to note what he is to us "according to the Spirit of holiness."

"And declared to be the Son of God, . . . by the resurrection from the dead." This must not be understood as meaning that Jesus was not the Son of God before his resurrection, nor that he was not declared to be the Son of God before that time. We well know that he was the Son of God before the world was, and he was then glorified with the glory of the Father. It was as the dearly-loved, only-begotten Son of God that Christ came to this earth. When he was baptized, at the beginning of his earthly ministry, the voice of God came from Heaven saying, "This is my beloved Son, in whom I am well pleased." Matt. 3:17. Upon the mount of transfiguration that voice again was heard, saying, "This is my beloved Son, in whom I am well pleased; hear ye him." Matt. 17:5. And all through his earthly life, Jesus did not hesitate to declare himself the Son of God. So we know that the resurrection did not affect his relationship with God.

It seems evident that the phrase, "according to the Spirit of holiness," must be the key to unlock the mystery. If we take the closing words of Jesus, as recorded by Matthew, we shall be upon the track of the correct explanation. He said:-

"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." Matt. 28:18-20.

The kind of power that was given unto Christ may be known from what the disciples were to do: "All power is given unto me in heaven and in earth. Go ye therefore, and teach." Their going and teaching was based upon the fact that Christ had all power, and promised to be with them always. And this agrees with what Paul says in the verse immediately following the one quoted at the head of

this article: "By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name." Rom. 1:5.

Now we may know how it is that Jesus was declared to be the Son of God with power, by the resurrection from the dead. He was the Son of God, whatever took place. But by the resurrection from the dead he acquired power to impart holiness to as many as should believe on him. It is true that thousands lived holy lives before the first advent of Christ, but they did so only by the power which Christ obtained for them by virtue of his promised death and resurrection. It will be seen that the Scriptures sustain this exposition. We first read Heb. 2:14, 15:-

"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."

Christ took part of flesh and blood, in order that he might have power to redeem man. This does not in any way limit his power before he came to earth; but it is a simple fact that man could not have been redeemed except by the blood of Christ. The law could not relax its claim, and so the Lawgiver consented to receive in himself the penalty of his own law, and thus God can be just and the justifier of him that believeth in Jesus. More than this, by his life of suffering and temptation, he learned how to sympathize with poor, weak mortals. And so the resurrection, which was the triumphant close of his earthly work for man, the thing toward which all his previous life tended, is said to be that by which he obtained power to fill his followers with holiness.

The apostle Peter bears testimony to the same effect. He says:-

"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.

As this text will come in again in our comment on Rom. 1:16, we pass it without remark for the present. In his second epistle Peter says:-

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." 2 Peter 1:2, 3.

Here is comfort, indeed. All things that pertain unto life and godliness are given to us by this divine power of Christ. Surely there is no manner of excuse for anybody's failing of righteousness and eternal life. Read now what the apostle Paul says:

"For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness." Col. 1:9-11.

The "glorious power" of God is shown in the heavens, which "declare the glory of God," and in the resurrection of Jesus from the dead. This glorious power may be ours, so that we may be "strengthened with all might," to be able to "walk worthy of the Lord unto all pleasing." This power Christ can bestow on us, because he has experienced the very lowest ebb of human weakness, so that he knows just what help is needed. Therefore he is able to save to the uttermost those that come to God by him.

It is a soul-cheering thought that human weakness, instead of being a bar to our overcoming, may be the very stepping-stone to victory. The apostle Paul had a weakness, which it seemed to him was an insuperable obstacle to his fulfilling his divine commission, and so he besought the Lord to take it from him; but the Lord said:-

"My grace is sufficient for thee; for my strength is made perfect in weakness."

With this assurance the apostle said:-

"Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches,

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in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong." 2 Cor. 12:9, 10.

But we are persuaded that it is not in physical weakness alone that Christ's strength is made perfect. The infirmities of the flesh, those tendencies which make us an easy prey to the temptations of Satan, call for the manifestation of divine power in an especial manner. In his list of the wonderful things accomplished by faith, the apostle tells of some who "out of weakness were made strong." Heb. 11:34. That is, the very weakness of their moral nature called for more of the divine power, and the greater the weakness, the more divine power was called for; and so it appears that the weakest point in our nature may, through the divine power of Christ, become our strongest point.

From this standpoint, then, we may even glory because of the weakness of our moral natures. Not that we should glory because we are or have been weak, but having been "strengthened with all might according to his glorious power," being "strong in the Lord, and in the power of his might," we can glory in the cross of our Lord Jesus Christ, by whom the world, with its lusts, is crucified unto us, and we unto the world.

"All power is given unto me in Heaven and in earth," says Jesus. Let us not, then, tremble at the power of the enemy. Let us not talk about the power of the devil, for that will give him an advantage over us. By our very fear of him we give him power over us. He is a strong man armed, but Christ is the stronger than he, who has entered into his house, and bound him, and taken away his armor wherein he trusted. See Luke 11:21, 22; Rev. 1:18. His power is nothing in comparison with that of Christ. Let us, then, exalt the power of Christ, and joyfully trust it. No matter what the inherited or acquired weakness of character, nor how sorely the enemy may press, we may rest confident in the promise:-

"Thy shoes shall be iron and brass; and as thy days, so shall thy strength be. 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. 33:25-27. And in all these things we may be "more than conquerors through Him that loved us." W.

"True Words" *The Signs of the Times* 15, 4.

E. J. Waggoner

In commenting upon fifth date late address of the Pope to the Sacred College, the *Christian Oracle* (Chicago) says:-

"If there is anything clearly taught in the New Testament, it is the distinction between the State and the Church, the kingdoms of this world in the kingdom of Christ. Nothing has so tended to weaken the power and influence of the cross of Christ as the assumptions of temporal power by those whose business it is to look after the things allotted to them."

These are true words, but their full force is probably not realized even by the man who penned them. Certain it is that thousands in our land to-day who suppose that they are opposed to all union of civil and ecclesiastical power are aiding and abetting the very movement which, if successful, will surely result in the establishment of a system modeled after the Papacy. Should the Blair Amendment, which provides that the principles of the Christian religion shall be taught in the public schools in our land, become a law, some tribunal must decide what constitutes the principles of the Christian religion, and what will that be but the establishment of an American Papacy?

It is true that "nothing has so tended to weaken the power and influence of the cross of Christ as the assumption of temporal power" by religious teachers; and yet, knowing this, the clergy of our own land are striving after civil power to-day as never before. The present almost universal demand on the part of the popular ministry for religious legislation will also greatly "tend to weaken the power and influence of the cross of Christ," but it will greatly strengthen the political influence of the churches and of the ministers, and that is why they are clamoring for it.

"Our Attestation and Shield" *The Signs of the Times* 15, 4.

E. J. Waggoner

The proof of the mission of the messenger of God in these days is not miracles. If it were, how could we distinguish between the false and the true? for Satan will work "with *all power* and *signs* and lying wonders." 2 Thess. 2:9. And these will be wrought in order "that they may lead astray, if possible, the elect." Mark 13:22, Revised Version. The word here translated *signs* occurs in Mark 16:17; John 20:30; Acts 5:12, and many other places. It is also translated miracles, as in John 3:2; Acts 6:8; Rev. 13:14, and 16:14. Signs were miracles wrought by both good and bad; by the messengers of Satan as well as the messengers of Christ; to deceive and sin as well as to confirm in righteousness.

But the great test and great attester is the "more sure word" of God. The minister of Christ is to "preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." 2 Tim. 4:1-4. And he is to do this because of the deceptions and departure from that word. If one

comes to us manifesting great zeal and power, we are to judge and not by the miracles he works, or by his character and zeal, but by his teaching, and the effects of that teaching. "To the law and to the testimony; if they speak not according to this word, and it is because there is no light in them." Isa. 8:20. Not those who do great wonders, but those who do God's will, are his children. See Matt. 7:21-23.

All this is summed up by the apostle in 2 Cor. 6:4-7: "In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watching, in fasting, by pureness, by *knowledge*, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the *word of truth*, by the power of God, by the armor of righteousness on the right hand and on the left."

It is not by one proof that the messenger of God is attested, but by many; and the word of truth reveals them all. And those who have the knowledge of the truth, and the love of the truth, will not be deceived. "Thy word," says David, "have I hid in mine heart, that I might not sin against thee." God's truth must be the shield and buckler of his people.

"The Sabbath-School. Hardening Pharaoh's Heart" *The Signs of the Times* 15, 4.

E. J. Waggoner

Old Testament History. (Lesson 6. February 9, 1889.)

1. When the Lord sent to Moses to Egypt, what did he say that he knew of Pharaoh?

"And that I am sure that the king of Egypt will not let you go, but by strong hand." Ex. 3:19, margin.

2. What did he say he would have to do before Pharaoh would relent?

"And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go." Verse 20.

3. Then what was Pharaoh's natural disposition?—*Stubborn and self-willed; hard and unyielding.*

4. Afterward, what did the Lord tell Moses he would do to Pharaoh?

"And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt." Ex. 7:3.

5. What did he say that Pharaoh's stubbornness would give him an opportunity to do?

"But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments. And the Egyptians shall know that I am the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them." Verses 4, 5.

6. What first tended to harden Pharaoh's heart?

"And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded; and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh also called the wise men and the sorcerers; now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents; but Aaron's rod swallowed up their rods. And he hardened Pharaoh's heart, that he hearkened not unto them; as the Lord had said." Verses 10-13. 7.

7. What again confirmed him in this stubbornness?

"And Moses and Aaron did so, as the Lord commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt. And the magicians of Egypt did so with their enchantments; and Pharaoh's heart was hardened, neither did he hearken unto them; as the Lord had said." Verses 20-22.

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8. Through whose power did the magicians resist the truth, and strengthened the king's evil purpose?

9. What first caused Pharaoh's determination to weaken?

"Then Pharaoh called for Moses and Aaron, and said, Entreat the Lord, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the Lord." Ex. 8:8.

10. When the Lord granted him this favor, what was the result?

"And Moses and Aaron went out from Pharaoh; and Moses cried unto the Lord because of the frogs which he had brought against Pharaoh. And the Lord did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields. And they gathered them together upon heaps; and the land stank. But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said." Verses 12-15.

11. Did the next plague have any affect on the king?

"And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt. And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast. Then the magicians said unto Pharaoh, This is the finger of God; and Pharaoh's heart was hardened, and he hearkened not unto them; as the Lord had said." Verses 17-19.

12. When the plague of flies came, how was he affected?

"And the Lord did so; and there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt; the land was corrupted by reason of the swarm of flies. And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land. And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the Lord our God; lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? We will go three days' journey into the

wilderness, and sacrifice to the Lord our God, as he shall command us. And Pharaoh said, I will let you go, that ye may sacrifice to the Lord your God in the wilderness; only ye shall not go very far away; entreat for me." Verses 24-28.

13. When favor was again shown him, what was the result?

"And Moses went out from Pharaoh, and entreated the Lord. And the Lord did according to the word of Moses; and he removed the swarms of flies from Pharaoh, from his servants, and from his people; there remained not one. And Pharaoh hardened his heart at this time also, neither would he let the people go." Verses 30-32.

14. How was Pharaoh affected by the next two plagues?

"And the Lord did that thing on the morrow, and all the cattle of Egypt died; but of the cattle of the children of Israel died not one. And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go." "And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast. And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians. And the Lord hardened the heart of Pharaoh, and he hearkened not unto them; as the Lord had spoken unto Moses." Ex. 9:6, 7, 10-12.

15. After Pharaoh had so often hardened his heart, what did the Lord do? Verse 12.

16. What was the seventh plague?

"And Moses stretched forth his rod toward heaven; and the Lord sent thunder and hail, and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field." Verses 23-25.

17. How did this terrible plague affect the king?

And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time; the Lord is righteous, and I and my people are wicked. Entreat the Lord (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer." Verses 27, 28.

18. Was his request granted?

"And Moses went out of the city from Pharaoh, and spread abroad his hands unto the Lord; and the thunders and hail ceased, and the rain was not poured upon the earth." Verse 33.

19. What did this favor lead Pharaoh to manifest more?

"And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the Lord had spoken by Moses." Verses 34, 35.

20. When the terrible plague of locusts was sent, what request, confession, and promise did the king make?

"Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the Lord your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and entreat the Lord your God, that he may take away from me this death only." Ex. 10:16, 17.

21. Did the Lord grant his request?

"And the Lord turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the coasts of Egypt." Verse 19.

22. What did the Lord again do to Pharaoh, even by this act of kindness?

"But the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go." Verse 20.

23. In all this record, what especial thing is it that had the effect of hardening Pharaoh's heart? - *The rejection of light from God*. See notes.

24. With what Scripture is this in harmony?

"Let favour be showed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord." Isa. 26:10.

25. What is it that makes wicked persons more settled in their determination to sin?

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8:11.

26. After the sixth plague, what did the Lord say was the reason he had preserved Pharaoh for so long the time? See note.

"For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. And in very deed for this cause have I raised thee up, for to show in thee my power; and that my name may be declared throughout all the earth." Ex. 9:15, 16.

27. When God's judgments are in the land, for what purpose is it?

"With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early; for when thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. 26:9.

NOTES

God knows the heart of all men (Acts 15:8; John 2:25), and so he knew the full stubbornness of Pharaoh's nature before he sent Moses to him. Nevertheless he gave Pharaoh ample opportunity to receive the knowledge of God. At first God manifested this power to Pharaoh by simple miracles. But the king rejected this evidence, and not only allowed but invited the devil to destroy its force. Then the Lord began to bring judgments upon Pharaoh, and made himself known in a more marked manner; but still the king's stubborn heart willfully rejected light, even after his magicians-the agents of the devil-had confess their own impotence, and the power of God. By this means Pharaoh hardened his own heart so much that it was impossible for him to see light. He was in the condition of those of whom Paul speaks when he says:-

"But if our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." 2 Cor. 4:3, 4.

Then God proceeded to harden his heart still more. Paul says of the heathen in general, who were wholly corrupt, that, "even as they did not like to retain God in their knowledge, God gave them over to a mind avoid of judgment, to do those things that are not convenient." Rom. 1:28, margin. So of those in the last days who willfully reject light, he says that "for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2:11, 12.

God always lets men have just what they are determined to have. If they hunger and thirst after righteousness, he will fill them with it; but if they fortify themselves in stubbornness, resist the strivings of the Spirit, and are bound to have their own evil way, then his Spirit ceases to strive with them, and he lets them have darkness to the full. Of those who hate knowledge, and despise God's reproof, he says: "Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them." Prov. 1:31, 32.

The bearing of this lesson upon the doctrine of the future probation is obvious. In this life God gives to every man ample opportunity to know him, and to accept the salvation. The true Light "lighteth every man that cometh into the world." John 1:9. The rejection of this Light leaves the man in darkness. The light tends to soften and subdue his heart; the rejection of it hardens his heart. After a man has deliberately rejected light, and hardened his heart, additional light and favor only harden his heart the more. So then if, after this life, God should grant man another probation, it would tend, not to his salvation, but to increase his wickedness, and would thus be useless. So it is that if they favor be shown to the wicked, his wickedness will not depart from him; and yet in the favor of God there is life, and it is his goodness that leads to repentance all who do repent. The same thing which saves some destroys others, according to the way in which they receive it, just as the same sun which melts wax hardens clay.

"Back Page" *The Signs of the Times* 15, 4.

E. J. Waggoner

Good Health, the well-known and popular monthly published at Battle Creek, Mich., by J. H. Kellogg, M.D., enters upon the year 1889 greatly enlarged in size and improved in appearance. Dr. Kellogg spares neither pains nor expense to make his journal second to none; and he well deserves the success which has attended his efforts. The former subscription price of *Good Health* was \$1.00 per year; it is now \$1.25, which, in view of recent improvements in the size and style of the journal, is even cheaper than before. It is certainly well worth the money.

In the notes on the Sunday-school lesson in the *Interior* of January 3, the writer, a D.D. by the way, says, "That is the true way to spend Sunday, to do as Jesus did." We say, Amen. But that does not mean to regard Sunday as a holy

day; for Jesus never did that. To do as Jesus did we would regard Sunday as a secular day. The writer means to spend Sunday as Jesus spent the Sabbath; but he writes just as though Sunday was the Sabbath kept by Jesus. This is one of the common, wicked, dishonest ways which Sunday advocates are now using to bolster up an institution which has no foundation in truth. They know that Sunday was never observed by our Lord or by holy men before him. "Let no man deceive you with vain words."

The *Catholic Review* argues that because Catholics go to mass Sunday morning the day is not abused one-tenth part as much in Catholic countries as appears upon the surface. Thus it appears that with Romanists, as with many Protestants, the essential thing in Sunday-keeping is attendance upon church services. Among Catholics it matters little how the rest of the day is spent if only the morning hours be devoted to religion; and that the same idea is rapidly taking possession of the Protestant mind is evidenced by the fact that the great argument against Sunday papers, Sunday trains, Sunday mails, etc., is that they keep people away from church. Indeed, the real purpose of Sunday laws, for which so many are now clamoring, seems to be to fill the churches by closing up everything else.

The attendance at the last quarterly meeting of the Oakland Seventh-day Adventist church was larger than at any previous quarterly meeting ever held. The largest per cent. of attendance ever known at any quarterly meeting of the church before was sixty-five per cent., but on the first Sabbath of the new year, seventy-five per cent. of the members were present, although the membership has greatly increased. The membership of the church on that Sabbath was 408, but this number has been considerably increased since by additions by letter. The celebration of the ordinances was entered into heartily, very many being present who had never taken part before. But the increase in membership does not by any means indicate the extent of the blessing of the Lord upon this church. This cannot be expressed in words. Sinners have been converted, backsliders reclaimed, and old professors have been quickened to a life that they never experienced before. The church social meetings are precious seasons, and the general testimony is, Hear what the Lord has done for my soul.

The rapidly increasing membership of this church, together with the important interests committed to it, make its responsibilities very great, and we feel that the blessing that has been experienced greatly augments this responsibility. The prayers of God's people are earnestly desired for the church here as a whole, and for those upon whom heavy burdens have been especially laid.

In speaking of our public-school system, the *Catholic Telegram* says:-

"It will be a glorious day for Catholics in this country when, under the laws of justice and morality, our school system shall be shivered to pieces."

Then of course Roman Catholics ought to favor the Blair Amendment Bill, for if that will not shiver our system of public free schools, we know not what will. Then in that glorious day, in the rivalry which will come between the infidel and Christian elements, the Catholics will hold the balance of power, and so be able to dictate just what "principles of the Christian religion" will be taught in our

schools as provided by the Blair Amendment. But all men may not be able to indorse what Rome calls Christian. And so legal prosecution will follow.

What Unitarianism is may be gathered very clearly from an article by the Rev. C. W. Wendte, in the *Oakland Tribune* of January 12, in which he enumerates the points which Unitarianism is destined to make orthodoxy surrender. Among them are these: The deity of Christ; personality of the Holy Spirit; a personal devil; endless punishment for the sinful; all theories of the atonement which endeavor to make Christ's sacrifice more than a type of the vicariousness of all human life; the so-called fall of man; the literal inspiration and infallible authority of the Bible, or any view of it which denies its natural, human, and historic origin, and excludes the merit and grace in the other sacred literatures of the race; and belief in miracles past or present. That is quite an extended list. Now we would like to know what there is to hinder Ingersoll from being a member in good standing in the Unitarian Church.

The Oakland Sabbath-school has just closed a prosperous year, and a few items concerning it may be of interest to many who had formerly been connected with it, but who are now in distant fields of labor.

The number present the last Sabbath in 1887 was 300. The last Sabbath in 1888 there were 343. The membership at the close of 1887 was 405, and at the close of 1888 it was 408. This shows a great improvement in the attendance of members. The average attendance during the year has been 85 per cent. The average attendance for the last quarter of 1888 was 88 per cent. of the membership, which averaged 370.

The class contributions for the year amounted to \$983.61. Reckoning on the basis of the average attendance, this is a little more than five cents as the weekly contribution of the scholar. The school has paid \$98.36 tithe to the State association; the running expenses for the year have been \$256.44, and the remainder of the contributions for the year, \$588.23, has been given to the London City mission.

Better than all this is the fact that the interest in the study of the lessons has greatly increased, and many members of the school have given their hearts to the Lord. The school has begun the new year with good courage and zeal, and the outlook is better than ever before.

The *Golden Gate* makes the following comment on a thing which we were about to notice, having also seen it in the secular papers:-

"Brother Moody, the evangelist, is reported as saying a few evenings ago, in his discourse at the pavilion: 'We are going to see our friends in Heaven. They are not going to lose their identity. Nor do I believe they sleep in their graves until the resurrection. Paul has not been in his grave these 1,800 years. He has been with Christ. Abraham, Isaac, and Jacob are there, too. They have not lost their identity. Nor have Moses and Elijah. When Peter and John saw Moses and Elijah just before the crucifixion they recognized them. We are going to know our friends in Heaven. We are going to have all we want, too. If a child wants toys in Heaven I believe it will get them.' That is a very practical kind of a Heaven. But what becomes of the evangelical idea of the resurrection of the physical body? How can Brother Moody's ministerial brethren sit quietly and listen to such heresy

to dogmatic creed? Is the great evangelist coming over to the Spiritualist side of theology?"

That is just what he is doing. That is just what everybody will do who swings loose from the teachings of the Bible. We thought that we would like to ask Mr. Moody where our dead friends do sleep, if it is not in their grave; for that they are asleep is most clearly stated in the Bible. One of two positions he must take: either they are asleep in Heaven, or else they are not asleep all. The evangelist shows that he does not believe in the former, and so what becomes of his boasted loyalty to the Bible?

"Religio-Political Clubs" *The Signs of the Times* 15, 4.

E. J. Waggoner

And so it goes. The *Christian Cynosure* of the 3rd inst. gives an account of a convention held at Worcester, Mass., at which the New England Christian Association was organized. The object of this association is to proclaim and publish pure Christianity, Bible holiness, and sound morality. So says article 2 of their constitution. And this is all good. But the same convention adopted a constitution for local organizations, the objects of which are, "the advancements of the Redeemer's kingdom and the overthrow of those evils which block the way,-the lodge, the saloon, the tobacco habit, the Sunday newspaper, debasing literature,-Romish aggression is on the divine right of liberty of conscience, or any other thing which is contrary to the word of God," or the New England Christian Association, for that is what it means. To the proclamation of "pure Christianity" we have no objection; we will rejoice in it. We believe these associations have the right to publish their counter-blasts against tobacco, or against secret societies, or Sunday newspapers, or Romish aggressions, or the divine right of liberty of conscience, and if their things can be overthrown by preaching or publishing, let them go by all means; for these had been in operation for years; and these things are "not fully accomplished by existing agencies," says the preamble to this constitution. What are the means to use? We can learn this by the resolution "again Sabbath [Sunday] desecration," and the "hearty approval," by this convention, "of the constitutional amendment proposed by Senator Blair, of New Hampshire."

This reveals the true inwardness of this "Christian" Association, as also of others similarly called. It is but a National Reform ally, as is the *Christian Cynosure*. The local organizations are but religio-political clubs, not to overthrow "aggression on the divine right of liberty of conscience," but to establish an ecclesiastical tyranny which will bind in bands of steel the man who dares to think aloud things contrary to this so-called Christian Association. Christian forsooth; that system which would compel religious observances in any form-right or wrong-is stamped by the divine word as antichrist.

February 4, 1889

"Front Page" *The Signs of the Times* 15, 5.

E. J. Waggoner

Real faith is believing that God will do for us that which he has promised to do; not that which we would like to have him do.

The *Christian at Work* bewails the fact that the week of prayer does not command a hearty co-operation of the churches that it did in ten or fifteen years ago, and says:-

"One of our contemporaries, noticing the fact of the decline, says: 'It is only a question of time when the week of prayer will be numbered among the institutions of the past.' Doubtless this is true, and let us say, sooner than see it dwindle away, it would be better to abolish it altogether. When the week of prayer ceases to represent a real want, it ceases to justify its existence."

And yet the editor expresses the belief that "great good will come from the week of prayer just past."

We wish that preachers would do what the subjoined note calls for. The great difficulty is, to give expositions which will harmonize with the many and unscriptural doctrines now held, and satisfy the inquiring listeners who might ask too many questions hard to be answered in an "orthodox way." The word of God, rightly interpreted, *will* recommend itself. Here is the item:-

"The London *Sunday School Chronicle* remarks that public men have put in an earnest plea for a return to the expository style of preaching, and the plea is meeting with a response. The *Chronicle* well says: "Let us give the Word the chance of making its own impression. We may be quite sure that it will recommend itself. When people know *what it is*, they can afford to smile, even at learned German professors, who tell them *what it is not*."

Among the blessings pronounced by our Saviour was this: "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." To thirst means more than simply to desire; it means to have that intense longing of souls so aptly expressed by the psalmist in these words: "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God; for the living God, when shall I appear before God?" Ps. 42:1, 2.

This is the language of the most intense longing. The panting deer upon the sun-scorched and barren plain, has but one impulse, namely, to reach water; the famish traveler in the desert wastes has but one thought, Oh, that I might find water; and so must He feels who seeks God. When in sore distress the patriarch Job exclaimed in the anguish of the soul: "Oh that I knew where I might find him! that I might come even to his seat! I would order my cause before him, and fill my mouth with arguments."

These Scriptures give some idea of what the man feels who has real longings of soul for God and for the things that pertain to salvation. And he who has these controlling desires, these all absorbing longings, will not be disappointed,—"he shall," says the word of God, "be filled."

Speaking of the pretensions of the Papacy, both moral and political, *America* pertinently says:-

It is somewhat late in the world's history for the Pope to claim that he is the greatest moral power in that world. We read that "righteousness exalteth a nation." Where, in the history of the past, is there an instance of submission to the supremacy of Rome exalting either a people or a nation? The intelligence of this century judges institutions and dogmas by their fruits. So long is Italy rested under the shadow of "the real sovereignty" of the Romish Church, civilization slumbered within her borders, while ignorance and depravity paralyzed progress. There is not an exception from the experience of Italy in history to sustain the Pope's pretensions, that it would be for the advancements of that or any other country that his temporal rights should be vindicated.

According to statistics recently published in the *Advance*, there has been a marked falling off, of late years, in the number of college graduates who have entered the ministry. From 1837 to 1840 Oberlin sent out 56 graduates, 66 per cent. of whom entered the ministry; but of the 201 graduated from 1861 to 1870 only 31 per cent. entered the ministry. During about the same years the per cent. of graduates entering the ministry from Yale declined from 32 to 15; while the per cent. of those from Harvard decreased from 12 to 6. A number of other colleges make about the same showing. The *Advance* says: "We doubt not that some pastors find these facts solemnly suggestive." "These figures, even with the most favorable interpretation and largest allowance, are eloquent as to the demand for more men in the ministry."

When we preach the necessity of obedience to the commandments of God, there are many who charge us with being *legalists*, notwithstanding the fact that we preach "the faith of Jesus," at the same time as of equal importance. Those who repudiate the Sabbath of the Lord, seem to have a terrible horror of anything like legalism. But here an anomaly presents itself. The same people who would not dare keep the Sabbath, lest they should be called *legalists*, are very zealous in their efforts to have laws enacted to enforce the observance of Sunday. Law, law, law, is their main theme. "We must have a law," say they, "in order to check this Sunday desecration." Is not this *legalism*? If not, what is it? It seems from their actions as though the only law to be shunned is the law of God. After all, this is but natural, for that is the law which brands the Sunday as a base counterfeit. No wonder Sunday devotees wish to throw the law of God into the shade; but when they actually have a law requiring Sunday observance, their fear of legalism will be gone.

"Continue" *The Signs of the Times* 15, 5.

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." W.

"A Remarkable Plan" *The Signs of the Times* 15, 5.

E. J. Waggoner

The questions of "how to reach the masses," and "how to get people to attend church," are, it seems, still live topics in New York, and a correspondent of the *Evening Post* of that city has offered, presumably as a solution of the latter problem, the suggestion that the rich men in the "large and handsome churches pay for a number of the best seats in the church, and have the reserve, especially for the poor people." "Only think," says he, "of the immense delight and privilege to a poor person to sit in a front pew, to hear the delightful music, to join in the beautiful service, and to feel himself a member of that great congregation-the church as free, as home-like to him as to the rich man whose noble thoughtfulness and whose bounty made that seat a free one!"

It is then suggested that the rich men would themselves sit in the "more obscure places," and this the *Post's* correspondent is sure would "so touch the hearts of the poor that they would rush to the churches to enjoy the boon."

Commenting upon the suggestion, the *New York Sun* says the following very sensible things:-

"Very likely many of them would come, but they would be only from among those of the poor who are willing to put their poverty on exhibition for pay-the tramps, the bummers, the deadbeats, the beggars, and the imposters. If the rich Christians, besides reserving the front seats for them, should offer to each a dollar a Sunday, the fashionable churches might be filled as never before. Otherwise the plan would not work.

"The trouble with the system of hiring pews at high prices in fashionable churches is that it involves a discrimination between the rich and the poor, which does such violence to the whole theory of Christianity that the simplest see its inconsistency. Yet the plan proposed by the *Evening Post's* correspondent tends to emphasize the distinction. The poor are made dependent on the bounty of the

rich, and their poverty becomes the more conspicuous in a place where all should be alike before God, and rich or poor only according to the measure of their spiritual worth.

"It makes no difference whether the rich occupy the front seats and the poor the back seats, or the rich the back seats and the poor the front seats. The line of distinction between them is drawn all the same, except that in the latter case the degradation of the poor would be more striking. They would be in the front seats because they were poor, and the rich would be behind them because they were rich. The fashionable pews would then be those in the 'obscure places,' since to occupy a conspicuous seat would be for a man to advertise his poverty and his inferiority in the social scale.

"Of course the self-respecting poor could never be induced to go to church on any such conditions. If they are to accept 'bounty' in God's house, they want it to be God's, and not man's bounty. They do not want to be reminded, and to have everybody be reminded, when they go up to pray, that they are a class by themselves, and that even the privilege of religious worship is obtained by them only at the cost of those who have more money than they.

"Yet the dense ignorance of human nature displayed by the author of this plan is common enough in the churches of which he speaks, and it explains why they are unable to reach the great body of the people."

"A Misapplication" *The Signs of the Times* 15, 5.

E. J. Waggoner

A Rev. Francis Rand, in the *Christian Nation* of January 9, says that Christianity "is the legitimate religion of the Republic." "It is impossible for America, in the line of her patriotic history, to be kept apart from Christianity in the cause for liberty;" and then he quotes from W. E. Channing, as in harmony with what he says, as follows:-

"This at least we know, that equal rights and an impartial administration of justice has never been enjoyed where this religion has not been understood. It favors free institutions, first, because its spirit is the very spirit of liberty; that is, a spirit of respect for the interests and rights of others. Christianity recognizes the essential equality of mankind."

Mr. Rand's statement, that "Christianity is the legitimate religion of the Republic," is essentially false. It is impossible for a republic to be religious. The Republic is not an entity; it is not a responsible individual. It has no soul to save. It cannot repent or believe. It is made up of the individuals of many nations and climes, of all beliefs and practices; and the infidel is just as much entitled to citizenship under the Constitution, other things being equal, as a Christian. The law of a nation may declare it to be Christian, but that does not alter its character. Facts are stubborn things.

Further, Dr. Channing's statement is not at all in harmony with Mr. Rand's. The *understanding* of the principles of the Christian religion, and the embodying of those principles in statute law, are two widely different things. And just as soon as this nation professes Christianity through law, it has passed that point where

those responsible for such actions can have "respect for the interests and rights of others;" and will not recognize "the essential equality of mankind." The difference between the meaning of Mr. Rand's words and those of Dr. Channing, which he quotes in his support, is the difference between tyranny and liberty. It is only one of the many misapplications of which National Reformers are noted.

"True Bravery" *The Signs of the Times* 15, 5.

E. J. Waggoner

"The old guard dies, but never surrenders," the famous saying attributed to Napoleon's trusted warriors, is considered by many almost sublime. It is the language of unswerving, uncompromising loyalty to a cause; and if that cause were true, the language would be sublime. It might be, however, the language of brashness and foolhardiness.

But there is a cause which has furnished greater examples of devotion and uncompromising loyalty than any cause of earth ever knew; and that is the cause of God. We will take two illustrations, not from the heat of battle, and the inspiration of martial music, but from those who stood alone.

The first is the reply of the three young Hebrews, when commanded by a king who had advanced them to posts of honor, to fall down and worship the golden image. They believed that God would deliver from the fiery furnace; "but," said they, "*if not*, be it known unto thee, O king, that we *will not serve thy* gods, nor worship the golden image which thou hast set up." Their faith, devotion, and loyalty were dominant in either life or death.

The second illustration is no less marked. It is that of an apostle who had been forewarned by a prophet that bonds awaited him in Jerusalem. His own brethren, who were very dear, endeavored to persuade him from going. Their strong appeals touch his heart, but they do not change his resolution nor swerve him from duty. Said he, "I am ready not to be bound only, but also to die at Jerusalem to the name of the Lord Jesus."

This is the loyalty of the true soldier of Christ in all his conflicts with the enemy, in all calls of duty. History abounds in numerous examples of such loyalty, beside which all mere human bravery pales into insignificance. This is the faith and loyalty demanded of the soldiers of Christ now.

"The Obedience of Faith. Romans 1:5" *The Signs of the Times* 15, 5.

E. J. Waggoner

"By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name."

This verse is of course dependent on that which has preceded, and the antecedent of the pronouns "whom," and "his," is the Son of God, Jesus Christ our Lord." The apostle's statement is, that by Jesus Christ he has received the grace to be an apostle, for obedience to the faith among all nations. The grace which he says he has received, is more than the ordinary grace which is invoked upon all the saints, in the apostolic benediction. It is special grace for special work. In Eph. 1:7, 8, he expresses it thus:-

"Whereof [that is, the gospel] I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

Grace was given to Paul in large measure, simply because he was called to a great work. God gives to every man strength according to his day. So far as grace to overcome sin is concerned, Paul had no more of it than any man may have. Heaven has no special favorites; "God is no respecter of persons." The patriarchs, prophets, and apostles were men of like passions with us, and had no more aid in overcoming any habit than we may have in overcoming the same. Enoch "walked with God;" but that is nothing more than God requires of every man. "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6:8.

But the special point of the verse under consideration is the expression, "obedience to the faith." Notice that the margin has it, "the obedience of faith;" and this is the exact rendering of the original. The same expression occurs in Rom. 16:26, where Paul says that the mystery of God, namely, the gospel, "is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith."

A somewhat similar expression comes in Acts 6:7, where it is said that "a great company of the priests were obedient to the faith." By some, these expressions are supposed to refer to a system of faith; but we cannot so generalize. Faith is a personal matter. Obedience to a system, would be simply a performance of the rites of that system; but that would amount to nothing without the exercise of personal faith. When Paul said, "I have kept the faith," he meant that he had kept in his heart that faith which enabled him to fight the good fight, even the good fight of faith. With this view in mind, we shall see that it matter little whether we say "obedience to the faith," or "the obedience of faith."

The great characteristic of faith is, that it works. We do not mean that works are attached to it, but works come from it. "As the holy without the spirit is dead, so faith without works is dead also." James 2:26. Faith "worketh by love," says Paul. There may be that which is called faith, but if no works proceed from it, it is not faith.

Obedience implies action; it is well-doing when it is rendered to God. But what we wish to emphasize is, that there is no well-doing except that which springs, *not* from the individual himself, but from his faith. A few texts of Scripture will serve to show this. Read first, Hab. 2:4. "Behold, his soul which is lifted up is not upright in him; but the just shall live by his faith."

A just man is one who acts in harmony with the law of God. Therefore a just man is an obedient man. So we may understand the text as saying that an obedient man shall live (a life of obedience) by his faith. The obedience springs from his faith, and therefore there is no chance for him to be lifted up, since the act of obedience is not his personal action, but is the action of his faith, and credited to him as his own. The man whose soul is lifted up in him, is the man

who thinks that he can of himself do all that is required, and who as a consequence does nothing. Thus, "pride goeth before destruction."

In his letter to the Philippians, the apostle Paul said that his great 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." Phil. 3:9. Faith itself brings righteousness, even the imputed righteousness of God through Christ, in the remission of sins. It is that righteousness which is "without the law, unto all and upon all them that believe." Rom. 3:21, 22. It is that righteousness which Abraham received, when he "believed God, and it was counted unto him for righteousness." Rom. 4:3. This righteousness is "imputed without works" (Rom. 4:6); it is bestowed as an act of God's free grace.

This imputed righteousness is simply "the remission of sins that are past," and may be called passive righteousness. The man is counted as though he had always been obedient, although he has never been obedient. The justice of this will be considered at another time. But following this there must be active righteousness through the remainder of life; for it is only to those who patiently continue in well-doing (righteousness) that God will render eternal life. Now this active righteousness is just as much the work of faith as is the other. This is shown by Phil. 3:9, already quoted, in which Paul says that he wants to be found not having his own righteousness, which is of the law, but that which is by faith of Jesus Christ, the righteousness which is of God by faith.

The same is shown also by Paul's prayer, that the Philippians might be "filled with the fruits of righteousness, which are by Jesus Christ." Phil. 1:11. This is the righteousness, or the obedience, of faith. From these texts we are justified in saying that a man does good works, not in order that he may be righteous, but because he is righteous. His works will never bring righteousness, for the righteousness of God is only by the faith of Jesus Christ; and when he has once experienced that blessedness, he works because he cannot help it, unless he renounces his faith and his past experience. He works because the love of Christ constrains him. From this stand-point we can harmonize the obedience to the faith, with the obedience of faith.

This is not a mere theory; it is a practical truth. Because of a failure to comprehend it, thousands of professed Christians live most unsatisfactory lives. Like the ancient Jews, they follow after righteousness, yet they do not attain to it, because they work it not by faith, but as it were by the works of the law. Not realizing that no righteousness whatever can come except through faith, they seek to get themselves "into a place where the Lord can bless" them. But God's blessing is manifested, through Christ, in turning men away from their iniquities. Acts 3:36. "By the fear of the Lord men depart from evil." Prov. 16:6.

Paul was not commissioned to preach a gospel of self-righteousness, but the obedience of faith. Such righteousness does not commend itself to the mass of mankind, because it involves pain, and shame, and humiliation. It involves a rating of self at the true value, which is nothing; an acknowledgment that we are so altogether sinful that we cannot even think that which is right; that if any good shall appear in us, it will be just as much the work of the Lord as were the steps

taken by the impotent man, who was healed through the instrumentality of Peter. If men could buy righteousness and eternal life, or could earn it by hard labor, or even by undergoing torture, few would be without it; but because they can get it only by complete dependence on another, to whom all the honor must be given, their pride will not let them accept it.

Yet this obedience of faith, which is by Jesus Christ, is the only obedience which will gain for us an entrance through the gates into the eternal city of God. For in that day when a King, even the King of righteousness, shall reign and prosper, and shall execute judgment and justice in the earth, in whose days Judah shall be saved, and Israel shall dwell safely, the name whereby he shall be called is, "THE LORD OUR RIGHTEOUSNESS." Jer. 23:5, 6. W.

"Catholic Education" *The Signs of the Times* 15, 5.

E. J. Waggoner

The school law of Haverhill, Mass., declares that the English language must be the vehicle of instruction in all schools, public or private, and that instruction in United States History shall form a part of the regular course of study. But Father Boucher, a Roman Catholic priest, teaches an open violation of law, and has thus come in conflict with the school committee. He has about two hundred and fifty pupils under his charge, and two thirds of his instruction is in French, his assistants knowing nothing of American methods of teaching, in the place of United States History, a French history of Canada is taught. As Father Boucher declines to change his course, another conflict is before a portion of the people of the Old Bay State.

Loyal Roman Catholics are not American citizens. They own a higher allegiance to their church than to any civil power. But there would be nothing wrong in this if the Catholic church was only a church, and confined her labors to a religious sphere; but the Church of Rome is an intriguing political organization, which claims power over all nations. And every devotee of Rome will work to the end of bringing this nation under her power. The subversion of education is one of Rome's means of doing this. There are loyal citizens in the Church of Rome, but they are only half Catholics. A true Catholic cannot be a loyal citizen of any Sovereign State, for he owes his first and highest allegiance to the Pope of Rome.

After all, those Americans who indorse the Blair Educational Amendment Bill, ought not to find fault with Rome's theories and demands concerning education and its support. Rome's position is the logical sequence of that bill, which demands that the principles of the Christian religion shall be taught in our schools; Catholics ask no more than this. Let our schools remain totally unsectarian and purely secular, and distinctly American. Leave religious education to the home and church, where it belongs.

"A Religious Boycott" *The Signs of the Times* 15, 5.

E. J. Waggoner

The Presbyterian ministers of Minneapolis have invoked the boycott against Sunday papers, as witnessed by the fact that upon a recent Sunday the following paper was read from all the pulpits of the denomination in that city:-

"The Presbyterian pastors, all of whose names are hereunto fixed, believing the use of the Sabbath newspaper to be a distinct violation of the divine law, do most urgently urge and intreat the people of their congregations to abstain from patronizing it as an advertising medium, and from either purchasing it or reading it."

Sunday papers may be an evil; but it would be hard for those ministers to show that they are such, simply because they are published, vended, and read upon the first day of the week. The assertion that labor or business performed upon Sunday violates the fourth commandment, is false; and the commandment itself shows it to be false, for it specifies the seventh day, and everybody knows that Sunday is the first day. There is another commandment, namely, "Thou shalt not bear false witness," that we would commend to the attention of the zealous Sunday advocates. To assert that the fourth commandment enjoins Sunday-keeping, is nothing short of bearing false witness against God, and against his law, and might be fittingly repuked by the words recorded in Eze. 13:7: "Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it; albeit I have not spoken?"

"Ever LearningóWhat?" *The Signs of the Times* 15, 5.

E. J. Waggoner

The apostle Paul wrote to Timothy of some who would be "ever learning, and never able to come to the knowledge of the truth." We have known some persons who greatly misapprehended this text, holding that it applies to those who are ever studying the truth, and ever hearing some new things in regard to it. Those who hold such a view, do but wrest the Scripture to their own destruction; for it is certain that nothing will more surely tend to one's destruction than to cease to learn new things from the word of God. The Bible is an unfathomable deep; no one can ever exhaust its treasures. Of the Bible it may truly be said: "If any man think that he knoweth anything, he knoweth nothing yet as he ought to know." If anybody thinks that he knows all there is to learn from even the simplest text, he is greatly deceived. The man who is the best acquainted with the Scriptures is the one who is best prepared to study them with profit. The truths contained in the Bible will be the subject of earnest and prayerful study throughout eternity, and then they will not be exhausted. Let no one, then, exclaim against continual study of that book, or against drawing hithertofore undiscovered truths therefrom.

The class to whom Paul refers are those who are "never able to come to the knowledge of the truth," because that which they are learning is not the truth. It cannot be said of one who is ever searching the Bible for new treasures, that he is not able to come to the knowledge of the truth. He has come to the knowledge of the truth, and is so delighted with it that he wants more. But those who, in spite of their learning, are not able to come to the knowledge of the truth, are "men of corrupt minds" voice of judgment concerning the faith." They know nothing

whatever of the truth. Like the Athenians of old, they may ever be hearing or telling some new thing, but that new thing only increases their darkness. All the time that they are being "vainly puffed up in their fleshly minds," thinking that they are growing immensely wise, and that they are almost, if not quite, equal with God, they are getting farther and farther away from true wisdom. What a terrible deception! and what a terrible awakening there will be for such ones! Let us accept that truth which seems so simple to the mind of the natural man that it is considered foolishness, and then let us ever continue its study.

"The Sabbath School. The Departure from Egypt" *The Signs of the Times* 15, 5.

E. J. Waggoner

Old Testament History.
(Lesson 6, February 16, 1889.)

1. What was the last plague upon Egypt?
2. What were the Israelites required to do in order to escape it?
3. On what day of the month was the Passover?

"And ye shall keep it up until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it in the evening." Ex. 12:6.

4. On what day of the month was the Passover?

"And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle." Verse 29.

5. When this great calamity came, what did Pharaoh do?

"And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said. Also take your flocks and your herds, as ye have said, and be gone; and bless me also." Verses 30-32.

6. Of what word of the Lord was this a fulfillment?

"And the Lord said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether." Ex. 11:1.

7. How did the people of Egypt feel?

"And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all deadmen." Ex. 12:33.

8. What did the Israelites receive from the Egyptians?

"And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment; and the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians." Verses 35, 36. See note.

9. With what word of the Lord was this in harmony?

"But every woman shall borrow of her neighbor, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians." Ex. 3:22.

"And he said unto Abram, 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.

10. Explain the seeming discrepancy between Gen. 15:13, and Ex. 12:40. See note.

11. How large a company went out from Egypt?

"And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children." Ex. 12:37.

12. What did Moses take with him?

"And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you." Ex. 13:19. See Gen. 50:24, 25.

13. In exacting this promise, by what was Joseph actuated?

"By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones." Heb. 11:22.

14. What precautions did the Lord take against causing the Israelites to become discouraged?

"And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt; but God led the people about, through the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt." Ex. 13:17, 18.

15. What protection in guidance did he give them?

"And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night; he took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people." Verses 21, 22.

16. What confidence may God's people ever have?

"The angel of the Lord encampeth round about them that fear him, and delivereth them." Ps. 34:7.

"They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever." Ps. 125:1, 2.

17. Then what should ever be their song?

"Behold, God is my salvation; I will trust, and not be afraid; for the Lord JEHOVAH is my strength and my song; he also is become my salvation." Isa. 12:2.

18. What sustain Moses all through the contest with Pharaoh, and the departure from Egypt?

"By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them." Heb. 11:27, 28.

NOTES

"And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment." Ex. 12:35. It may be notice, in passing, that the word rendered "jewels," or properly signifies "vessels," "instruments," etc. But the object of this note is to disabuse the minds of any of the idea that the Israelites, according to the word of God, borrowed from the Egyptians that which they knew there was no possibility of repaying. They did not *borrow* these things, but *demand*ed them, as the Hebrew word indicates. The Hebrew word here rendered "borrowed," is the same that is rendered "require," in Deut. 10:12: "And now, Israel, what doth the Lord thy God *require* of thee, but to fear the Lord thy God, to walk in all his ways," etc. Here, it will be readily seen, the idea is not of asking something which should be returned, but of asking that which is justly due. So it is in Ex. 12:35. The Revised Version has it, "They *asked* of the Egyptians." The Israelites had been working for the Egyptians for many years, without compensation. They had added immensely to the wealth of Egypt (see Ex. 1:11); indeed, the Egyptians owed their very existence, under

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God, to the Hebrews, for if it had not been for the wise counsel and vigorous action of Joseph, they would have perished by famine. And now, when the Israelites were about to leave, they demanded of their former oppressors some little compensation; and the Lord had so moved upon the hearts of the Egyptians that they could not refuse. Just as his judgments had made them willing to let the Israelites go, so they had made them willing to pay something of what they justly owed. Dr. Clarke says that our common English version is almost the only transgressors in representing the Israelites as borrowing; that the Septuagint, the Vulgate, the Samaritan, the Coptic, and the Persian, are the same as the Hebrew, and that the European versions are generally correct.

Gen. 15:13 says: "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." Ex. 12:40 says: "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years." Mark that this latter text does not say that the children of Israel dwelt in Egypt four hundred and thirty years; but that the sojourning of the children of Israel, "dwelt in Egypt," was so long. Their sojourning was not alone in Egypt, but in Canaan, as Paul says of Abraham: "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." Heb. 11:9. And in harmony with this is the reading of this American Pentateuch, and the Alexandrian copy of the Septuagint, which are believed to exhibit the most correct copy of the five books of Moses. They read thus:-

"Now the sojourning of the children of Israel, and of their fathers, which they sojourned in the land of Canaan, and in the land of Egypt, was four hundred and thirty years."

This four hundred and thirty years of sojourning dates from the promise to Abraham; for Paul speaks of the giving of the law, which was immediately after the deliverance from Egypt, as four hundred and thirty years, the affliction was only four hundred years. Gen. 15:13; Acts 7:6. Therefore, since the four hundred and thirty years began with the promise; and this was when Isaac was about five years old, for he was not born until twenty-five years after the promise. Compare Gen. 12:1-4 and 21:5. So the affliction dates from the time when Ishmael mocked Isaac (Gen. 21:9, 10), for Paul refers to this as the persecution of him that was born after the Spirit, by him that was born after the flesh.

"The Sabbath School. The Fierce Demoniac. Mark 5:1-20" *The Signs of the Times* 15, 5.

E. J. Waggoner

Notes on the International Lesson.

February 10.-Mark 5:1-20.

The occurrence which forms the subject of this lesson is recorded also in Matt. 8:28-34, and Luke 8:26-36. Mark and Luke mention only one demoniac, however, while Matthew speaks of two. It seems probable that one must have been especially conspicuous, either by his great violence or by being the spokesman, or rather the medium through which the devils spoke to the Saviour. The text, however, presents no difficulty, since neither Mark nor Luke say that there was but one. Those who wish to find contradictions in the Scriptures must, therefore, seek elsewhere.

It is impossible to read this narrative without being impressed with the reality of the truth taught everywhere in the Scriptures, of the existence, not only of a personal devil, but of an innumerable company of personal demons. To deny this is to deny the teaching of our Lord, for he universally recognized the existence and the personality of evil spirits. He uniformly spoke of them, and to them, as real beings; which shows that he knew them to be such; for, recognizing him as divine, we cannot for a moment suppose that he was either deceived himself, or that he deceived the people.

Just how evil spirits can take possession of men and control their actions, we do not know; but that they have done so in all ages of the world, we gather from the Scriptures. In the Old Testament those under the control of evil spirits were called witches, or wizards. In the time of our Saviour they were said to be possessed of the devil, or, as in one case (Acts 16:16), "possessed with a spirit of divination;" margin, Python, which is simply another name for Satan. And in these days one class, at least, of such unfortunates are called mediums; and the system, instead of being called witchcraft, or necromancy, is known as Spiritualism. It is not to be understood, however, that all who are possessed with evil spirits are mediums; nor does it follow that the control must be continuous.

Some are undoubtedly under the satanic influence continually, while others are controlled only when placed under certain conditions.

That such control is possible may seem strange to those who have never given the subject any thought, and some may even doubt whether there be any such thing at all or not; but the Scriptures certainly teach the devil had such power eighteen hundred centuries ago, and why should he not have the same power now? That he has this power, and that he exercises it, is neither strange nor incredible, when we consider that the nature of fallen men and fallen angels is the same now that it was then; that "Satan as a roaring lion walketh about seeking whom he may devour;" and that only too many are taken captive by him at his will.

Just how evil spirits control men we do not know, but we know as much about it as we do about many other things which we believe. We do not know how one mind can influence the other, or how one person can mesmerize another, and yet we know that it is so. Probably it is in a similar manner that devils gain and hold control of those who give themselves up to be led by them. Of course there are many different degrees of spirit control, and different manifestations. Not all who are possessed are mediums. The one of whose case we read in our lesson, was not a medium, but a wild and violent maniac, endowed with supernatural strength, while, on the other hand, the damsel who had the spirit of divination (Acts 16:16) was probably as mild-mannered and tractable as any one, yet she was under the control of one or more evil spirits.

The tomb referred to in this lesson were sepulchers, or caves, made in the hill-sides for the reception of the dead, some of them hewn out of solid rock. But though intended originally for burial places, many of them had become the dwelling-places of fierce robbers, and places of shelter for such men as the one whose story forms the basis of this lesson. It was from one of these caverns that this fierce and repulsive creature emerged, bruised, bleeding, and covered with filth. But repulsive and horrible as was his appearance, the Saviour had compassion upon him, as he also has upon the sinner, of whom this demoniac is a fit representative. All who live in sin are in a measure under the power Satan, and morally they are just as repulsive as was this fierce demoniac. The pitiable condition of such is thus described by the prophet: "The whole head is sick, and the whole heart faint. From the soul of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores; they have not been closed, neither bound up, neither mollified with ointment." Isa. 1:5, 6. But Jesus has compassion on them, and though, like the poor man in our lesson, they cry out to be let alone, if the Saviour can discern in them anything whatever that responds to his love, he rebukes the unclean spirit, and gives the poor sin-sick souls power to become sons of God.

"Back Page" *The Signs of the Times* 15, 5.

E. J. Waggoner

Some friend has sent us a copy of the *Pacific Christian Advocate*, which contains an article in opposition to the Sabbath of the Lord,-the seventh day. It is

just like all such productions,-simply a repetition of stale objections to the Sabbath. Only one thing is worthy of notice, and that is this, the article begins on the sixth page of the paper, and is "continued on page three." This is very fitting in an article against the Sabbath. The article, like the argument which it contains, advances backward.

Quite a number of papers have been received at this office from all parts of the country, containing articles against the union of Church and State, which is the object of National Reformers, and also the logical outcome of the Blair bills. We are glad to see that the people are becoming aroused to these dangers. Keep the flame burning, brethren of the pen; agitation purifies. Would there were a thousand voices where there is now one raised in defense of "equal and exact justice to all men, of whatever state or persuasion, religious or political."

In the county of Alameda, Calif., there were ninety-four divorce cases last year, and only eight hundred and seventy-five marriages, or about one divorce case to nine marriages. And Alameda County consoles itself in the fact that other localities are worse. Chicago, we believe, still leads. Not long since, it is said that thirty-five divorce cases were disposed of in the space of one hour. What must be the condition of societies and Governments which sanction such things? How long can such a nation exist? Marriage, in most cases, has become a thing of lust.

The Pope has scored another victory, this time in Canada, at the opening of the Parliament, three weeks ago, the clergy had been invited to attend, being assigned first seats on the floor. Cardinal Taschereau resented this, and sent a note demanding a position on the throne, and claiming, as a prince of the Church of Rome, precedence over even the representative of the queen. The speaker of the Senate and Premier Mercier held a hurried consultation, and sent a humble apology to the cardinal. A throne was erected by the side of the queen's throne, and directly under the royal arms, and this was occupied by the cardinal and his prelates. Let our readers make a note of this. It will show the overweening and impudent a note of this. It well shows the overweening and impudent assumptions of the Papacy, and the contemptibly cringing spirit which the great powers manifest towards it.

What the Ku-Klux once were to the South, the White Caps are now to the Central and Eastern States, with this difference, that while the former regulated politics, the latter have constituted themselves the conservators of morals in the neighborhoods where they exist. Any person who in the estimation of the White Caps is not a desirable member of society, is likely to receive written notice to leave the country, and if the notice is disregarded, the individual, male or female, is taken to the woods and whipped most brutally. Several deaths have resulted from their brutality, and whole communities have been terrorized.

In one place the White Caps have declared themselves the messengers of God, to punish a violation of his law. In this respect they have shown themselves to be ardent and consistent National Reformers, and in that and in every other respect, they show themselves to be a most dangerous class. If it has come to this-that the laws of the several States cannot afford adequate protection to the community at large, and that such protection must be had at the hands of a

lawless and irresponsible secret order, then truly are they fallen upon evil times. The society is a most dangerous one, and its high moral professions only make it more to be feared.

The *Occident*, of January 23, says: "The Sabbath [Sunday] movement is making good headway. The obstacles are almost insuperable, but fourteen million signatures already secured give some ground for hope of a successful issue."

Now we wonder if the *Occident* does not know better than to make the statement that "fourteen million signatures" had been secured. This number is claimed; but how is it made up? 1. By meetings of different societies indorsing it by a majority vote for the whole membership, when many of the members are opposed. 2. By counting Cardinal Gibbons's signature for his whole people—seven million, two hundred thousand. Many Roman Catholics, some of whom are priests, have since signed counter petitions. Did not our contemporary know this? Then we are glad to give it information. But, neighbor, if you did not know it, it is just as easy to tell the truth, and not convey a false impression to your readers.

An important decision bearing upon the question of the legality of "trusts," was rendered recently by Judge Barrett, of the supreme court of New York. Some months since a suit was brought by the Attorney-General of the State against the North River Sugar Refining Company, to forfeit its charter, on the ground that by selling all its stock to the "trust," and closing its works, it had virtually passed out of existence. Judge Barrett's decision is to the effect that a corporation cannot give away its corporation prerogatives and still retain them. "Fortunately," said he, "the law is able to protect itself against abuse of privileges which it grants." The decision is certainly a most righteous one, and it is to be hoped that the precedent thus established will be followed by the courts of other States. "Trusts" are simply combinations for robbing the people, and just and fair dealing demand that they be abolished, whether they be sugar, oil, wheat, flour, or labor trust. They all thrive by preying upon the necessities of the people.

The Sunday-law agitation, which is attracting so much attention just now, from the fact that it has taken definite form in the United States Senate, is also manifesting itself in several of the States. In Pennsylvania the friends of Sunday are determined to resist any Pennsylvania the friends of Sunday are determined to resist any effort which may be made to repeal or modify the iniquitous law of 1794. In Illinois, Minnesota, Texas, and other States, more stringent laws for the enforcement of first-day observance are loudly demanded, while in our own State a Sunday Bill is already before the Legislature, and thousands of people, ignorant of the real nature of such laws, are signing petitions praying for its passage. The battle has commenced, and it behooves the friends of the truth to be alive to every opportunity to turn this contest to the spread of the Third Angel's Message, with its warning against the worship of the beast and his image. We cannot long prevent the passage of the unjust and repressive Sunday laws, but we can make the present agitation a means of spreading the truth.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." Matt. 7:21. To call one Lord, implies that we are his servant; for servant and Lord are

opposite terms, the one presupposing the other. A lord is one who is served, a ruler, or governor, a provider. A servant is one who serves. His chief duty is to obey. There could be no lord without a servant; there could be no servant without a lord. Therefore, when we call Jesus *Lord*, we say that we are his servants. Our only duty is to do what he commands us. As Lord, he will provide the means and strength; as servants, we are to believe and obey. He commands us to repent and believe (Mark 1:18), and to keep God's commandments, which are his Father's will. Matt. 10:17; Ps. 40:8. Strength will ever be given to do this through faith. 1 John 5:4; Gal. 5:6; 1 John 5:3. Be not deceived; the true test of our relation to Christ, and of our faith in him, is doing, not professing; deeds, not words.

It is often stated that Sunday laws are necessary for the physical well-being of the people; and by many the supposed fact is eloquently urged as a reason why all should have a stated day of rest, and also why all should be required to rest upon the same day, namely, Sunday. But the force of the argument seems to be weakened somewhat by the well-established fact that on an average Jews enjoy better health, and consequently live longer, than any other civilized people. Of course many of them have a stated weekly rest-day, but a very large proportion of them have practically no stated rest; and even those who do conscientiously observe the Sabbath, do it under conditions which the advocates of Sunday laws declare render the necessary mental and physical rest impossible. Now the question arises, if Jews can enjoy good health and long life with no Sabbath, or at best with only a noisy Sabbath, why, in order to enjoy good health, must Christians have a law to compel both themselves and everybody else to rest on Sunday?

The *Christian Oracle*, of Chicago, says that to hear the Pope demanding temporal power grates very harshly upon Protestant ears, and that "were it not for the fact that the progress of the age and the dissemination of the gospel light as it shines in the teachings of Jesus and his apostles, have made it utterly impossible for the restoration of the Papacy to its temporal power, it would cause much alarm."

We are not so sure about the impossibility of a thing. Indications are not wanting which point to such a restoration has being very far from impossible, and the sure word of prophecy points in the same direction. Italy and Sweden are the only powers of note that have not within a year virtually recognized the pope as a king, and have honored him as such; and it does not require any stretch of imagination to foresee a state of affairs which would cause the great powers of Europe to conceive it to be to their interest to restore the "liberty" of the Pope, and humble the pride of Italy, by re-establishing the civil rule of the Roman Pontiff.

The excellent lesson in that good and oft-repeated poem, "Seeing the Blood," will be of additional interest to our Sabbath-schools, coming as it does in connection with the consideration of the Passover. May the precious blood of our paschal Lamb be applied to all our readers in that day.

February 11, 1889

"Front Page" *The Signs of the Times* 15, 6.

E. J. Waggoner

Baron Hirsch, the intent of Jewish philanthropist, who recently gave \$40,000,000 for unsectarian education in Russia and elsewhere, has advised his co-religionists to abandon their exclusiveness and merge themselves in other nations, and religions, especially the Christian. The suggestion is not, however, received with much favor by Jews generally. Judaism has been modified much of late years, but not in the direction of real Christianity; its trend seems to be toward infidelity, or rationalism, so-called. The synagogue graduates more skeptics than Christians.

The *Voice* publishes some interesting statistics relative to the liquor business of the country for the year ending June 30, 1888. During the year the number of liquor dealers decreased to 20,843, but notwithstanding this fact, the amount of liquor consumed was greater than for the previous year. This condition of affairs is attributed to the fact that high license in several States has driven small dealers out of the business, but without diminishing liquor drinking. These figures are eloquent in condemnation of high license, and in behalf of absolute prohibition of the liquor traffic.

The Jesuits rule. In the New Catholic University of Montreal, the Jesuits have two colleges which they wish to remain independent of university control. The bishops were determined that these colleges should be dependent on the university. Appeal was made to the Pope, and his decision is that the colleges are to retain their independence, but to give no higher degree than Bachelor of Philosophy. In all such contests the society founded by Ignatius Loyola always wins. Few indeed know the influence it is exerting in the politics of nations as well as in the early Roman church.

That leprosy is really contagious has been demonstrated by actual experiment in the Sandwich Islands. A Hawaiian convict who had been condemned to death, had his life spared on condition that he should be inoculated with leprosy, by way of experiment. The inoculation took place three years ago, and the unfortunate man is now a tubercular leper. The experiment was, however, scarcely necessary, as the fact that Father Damien, the priest who went to reside in the leper island some years ago, has become a leper. Men have now learned by actual experiment, that which they might have learned long since from the Bible, if they had only been willing to receive its testimony.

Never was there a period in the history of the world when the followers of Christ had need of greater watchfulness than the present. Deceptions are abroad in the land, and on every side men are striving to draw away disciples after themselves. With feigned words they would make merchandise of souls, and they do they do lead away the unwary. But none need be deceived. The Lord says: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." The law and the testimony means simply the commandments of God, and the testimony which from time to time he has

given through inspired men; these are the touch-stone, and whoever rejects any part of God's truth is not to be trusted. However plausible the teaching, however smooth the words of such teachers, the Lord says, "There is no light in them." This is the test to which everything must be brought, and that which will not stand the test must be rejected.

In commenting upon the late address of the Pope before the Sacred College, *America*, a Chicago paper remarks that "this address of Leo XIII. possesses the deepest interest for Americans. It is a notification to the 7,200,000 Roman Catholics in the United States that their supreme allegiance is due not to the Republic, but to the pontificate. If this claim were merely the garrulous utterance of an old man jealous of the authority and the prestige that has departed from his office, Americans could afford to dismiss it with a smile. But it is the expression of the pivotal dogma upon which revolves the mighty system of Roman supremacy over its children among the children of the earth. It is the doctrine subscribed to by over eight thousand priests, and preached by them to over ten thousand organizations, to over seven million American citizens. Worse than this it is the un-American theory inculcated by alien teachers in 2,700 parochial schools to over five hundred and thirty-seven thousand American children."

Those who reject the writings of Moses must get very little satisfaction, comfort, or help from the record of our Saviour's temptation in the wilderness, and how he met successfully the prince of darkness at that time. Three times he is assaulted by the powerful tempter (Matt. 4:1-11); three times Jesus meets his assault with scriptures drawn from the great treasure house of the writings of Moses. The first time he uses Deut. 8:3; the second, Deut. 6:16; the third, Deut. 10:20. He, in whom dwelt "all the treasures of wisdom and knowledge," drew from the arsenal of God's word his weapons of defense. If Divinity veiled by humanity needed these to conquer, how much more do we. But those who reject Moses will virtually reject the temptations of Christ, as being merely traditional or allegorical. Most truly said the Master: "For had ye believed Moses, ye would have believe me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" John 5:46, 47. There are the same evidences to the truth of the Pentateuch as to the truth of the Gospels. The Bible as one.

"Thoughts on John 14" *The Signs of the Times* 15, 6.

E. J. Waggoner

The fourteenth chapter of John is one of the most comforting chapters in the Bible. It was intended to comfort those to whom it was spoken, and not them alone, but all the disciples of Christ, till the end of time. The opening words indicate this: "Let not your heart be troubled." Christ had told them that he was going to leave them, and their hearts were troubled. They loved Jesus; they wanted to be with him. And so he proceeds to comfort them with words that have been a joy and solace to many a weary, troubled heart. "In my Father's house are many mansions." "I go to prepare a place for you." There is abundance of room, but it was necessary that Christ should prepare a place for each one, by his death and subsequent ministration in the heavenly sanctuary. But this is not all.

"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." And this promise is as sure as the word of God. Many times is this promise repeated. "To them that look for him shall he appear the second time." When the time came for him to depart, and the sorrowing disciples saw him ascend to Heaven, the assurance was given, "This same Jesus. . . shall so come in like manner as ye have seen him go into Heaven." Separated from him whom they love, sojourners in a strange land, the children of God have the blessed hope that their Lord himself will some day come to take them home.

Some who profess to be followers of Christ say, "Don't be scared with the idea that the Lord is coming; he may not come for a thousand years. There is no need for alarm." What reason has the child of God for fear? Paul says that we are to comfort one another with the promise that the Lord will come to receive us unto himself. Christ says that when we see the signs that indicate his speedy approach, we must look up and lift up our heads, for our redemption draweth nigh. The willing and obedient child does not run and hide at his father's return. The wicked may tremble, and call for the rocks to fall on them and hide them from the wrath of the Lamb; but the righteous will say, "This is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

At the request of Philip, "Lord, show us the Father," Christ presents another comforting thought: "Have I been so long time with you, and hast thou not known me, Philip?" Indeed they knew Christ. They had seen his labors of love and self-denial. He had never slighted the poor and needy. They had seen him moved with compassion when he miraculously fed the famishing multitude. They had seen him stop to heal the sick, when excessive labor had well-nigh exhausted his strength. They had seen him moved to tears at the grave of Lazarus. They had heard his gentle words of reproof and encouragement to the erring. And as he saw the care and trouble caused by sin, they had heard him say, in tones of love and pity, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." They knew him to be a tender, loving, pitying friend. And so he says, "Have I been so long time with you, and hast thou not known me?" The answer might be, Yes, but how does this answer the question? Why, "He that hath seen me hath seen the Father." "I and my Father are one." All the goodness and loveliness, the tenderness and pity, exhibited in the life of Christ, were but a representation of the nature of the Father. As Paul says, "God was in Christ, reconciling the world unto himself."

Many persons picture God as the stern Judge, and Christ as the loving Saviour; but they do not thus divide their offices. "God is love." That is his nature. "God commendeth his love toward us, in that while we were yet sinners Christ died for us." Comforting thought, that both Christ and God are interested in, and anxious for, our salvation. Would we know the extent of God's love? "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." It was an infinite sacrifice, and was the result of infinite love.

But blessings rejected turn into curses, and the fact that God is love will not prevent his wrath from being visited upon those who despise his love. And in this,

still, Christ and the Father are one. It is "from the face of Him that sitteth upon the throne, and from the wrath of the Lamb," that the wicked seek to be hid. But none need to suffer this wrath, for all Heaven is interested in our behalf. They that are for us are more than they which are against us. God is willing that we should be called his sons. "And every man that hath this hope in him purifieth himself even as He is pure." W.

"Unprofitable Servants" *The Signs of the Times* 15, 6.

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. W.

"Perils in Both Country and City" *The Signs of the Times* 15, 6.

E. J. Waggoner

That not only in difference to spiritual things, but positive factor religion, is rapidly increasing throughout the land in both city and country, is a fact no longer to be disguised. Our readers are aware of the facts recently brought out in the conference of the evangelical ministers in New York, relative to the deplorable spiritual condition of the city; and it will be remembered that in the Syracuse convention one minister made the statement, which was not challenged, that the proportion of church-goers was no greater in the country than in the city. The following from the New York *Christian Advocate* is to the same import:-

"Spirits in Prison" *The Signs of the Times* 15, 6.

E. J. Waggoner

Somebody, we do not know who, asks for an explanation of certain texts which he thinks seem to conflict with the doctrine of the sleep of the dead. We herewith answer the last text that he mentions; the others will receive attention at another time. He says:-

"It has been suggested that the preaching to the spirits in prison, referred to in 1 Peter 3:19, 20, was done by Christ between his death and his resurrection. Please explain through the SIGNS OF THE TIMES."

We wish first to say that a suggestion does not prove anything. The man who reads a plain declaration of the Scripture, and then listens to suggestions of doubt, will have all the opportunity that he desires for doubt. Satan is always ready with suggestions against the truth of God, and those who entertain them do so to their own ruin. If suggestions were to be considered as worthy of comparison with plain, positive proof, nothing could stand; for it is possible to suggest anything.

Following are the verses referred to, together with the eighteenth:-

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also he went and preached unto the spirits in prison; which sometime

were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." 1 Peter 3:18-20.

Now let us read this carefully, to see just what it tells us. After stating that Christ, the Just One, once suffered for the sins of the wicked world, it tells us how he suffered-"being put to death in the flesh." Next it tells us that he was made alive by the Spirit; then it says that it was by this same Spirit that he went and preached to the spirits in prison; and lastly, it tells us when this preaching was done-"when once the longsuffering of God waited in the days of Noah, while the ark was a preparing." There you have the whole story. There is not a hint that the preaching was done by Christ between his death and his resurrection. On the contrary, it is stated that the preaching was not done at all by Christ, but that he did it by the Spirit. Now turn to Gen. 6:3, and you will see that in the days of Noah, while the ark was preparing, the Spirit of God was working among the people: "And the Lord said, My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years."

The preaching, then, was done by the Spirit, the same Spirit which brought Christ again from the dead. But how about the spirits being in prison? How were they in prison? A few texts will answer this. First, we remember that the antediluvians were exceedingly wicked. The Bible says that "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." Gen. 6:5. But sin is a bondage, as the wise man says: "His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins." Prov. 5:22. And the apostle Peter, speaking of those who by their deceitful wantonness seduce those who have escaped from the snare, 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 work of Christ is to save men from the bondage of sin. Matt. 1:21; Gal. 1:4. Read also Paul's account, in the seventh of Romans, of his bondage to sin, and of his deliverance. And it is by the Spirit that this deliverance is effected. When Christ stood up in the synagogue at Nazareth, he read these words, which he said were fulfilled in him:-

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Luke 4:18, 19.

In the passage from which Christ read (Isa. 61:1), it says plainly, "the opening of the prison to them that are bound." Bound with what? Why, with the cords of their sins.

Read now Ps. 102:19, 20, where it says that the Lord "hath looked down from the height of his sanctuary; from Heaven did the Lord behold the earth, to hear the groaning of the prisoners; to loose those that are appointed to death." From this we learn that those to whom the Spirit preaches deliverance are not dead, but are only "appointed to death."

And now read Heb. 2:14, 15, where the apostle 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."

Whom did he come to deliver? Those who all their life-time were subject to bondage? How were they thus in bondage? Through fear of death? What is it that brings the fear of death? It is sin; for "the wages of sin is death." Rom. 6:23. So then, Christ came to deliver them who were held in the bondage of sin. This is just what he came for, and this he does by the Spirit, which both convicts and converts. It was this same Spirit by which the gospel of deliverance was preached to the antediluvians; but they rejected it, and so were lost.

This is just what we learn from 1 Peter 3:18-20. It is Scriptural and reasonable. In an article in another column, entitled "Charging God Foolishly," we shall show how contradictory and dishonoring to God is the theory that the preaching referred to was done by Christ himself, in the interval between his death and his resurrection. W.

"A Fallacy Exposed" *The Signs of the Times* 15, 6.

E. J. Waggoner

A short time ago we heard one of the ministers of Oakland read an essay to his congregation on Sunday observance. It was one of a combination of discourses designed to stir the people up to see the necessity of a State Sunday law, but one of the illustrations used was most unfortunate. It is well known that the strongest plea for a Sunday law is on the ground that the working man is ground down by soulless corporations. Pathetic stories are told of conscientious men who would like to keep Sunday, and who feel that they ought to, but who are not able to follow out their conscientious convictions lest they should lose their place.

The preacher was showing how strictly Sunday ought to be observed, and how God's blessing follows its strict observance. He told of a man with whom he was acquainted in Chicago, who was forced to drive on a street-car for a living. When it came Saturday night his employers required him to work the next day, but he refused, saying that he could not work on "the Sabbath," and that he would throw up his job. The managers, however, concluded that so conscientious a man would be valuable, and did not discharge him, but gave him constant employment after that. He also mentioned the case of the young man who was discharged by Stephen Girard, because he refused to help load a ship on Sunday. The young man wandered around for several weeks in search of employment, and finally found an excellent place in a bank, to the managers of which he was recommended by Girard himself, as a model of conscientious honesty.

If this proves anything, it proves that the talk about a Sunday law being a necessity in order that the laboring man may keep Sunday in accordance with the dictates of his own conscience, is all cant. It proves that there is no necessity whatever for any Sunday law. Everybody who wants to keep Sunday can do so

without a law, and nobody can hinder him; while those who do not want to keep Sunday will not think those who make a law compelling them to. The only necessity there is for a Sunday law is in the selfishness of those who are clamoring for it.

"Saints of God. Romans 1:7" *The Signs of the Times* 15, 6.

E. J. Waggoner

"Paul, a servant of Jesus Christ, . . . to all that be in Rome, beloved of God, called to be saints; grace to you, and peace, from God our Father and the Lord Jesus Christ."

The first seven verses of the book of Romans constitute the introduction to the epistle-the salutation; but those who have read the preceding articles of this series will conclude, if they never thought of it before, that there is a world of thought conveyed even in one of the greetings of the apostle Paul. Not one word did he write in vain. The expression to which we wish to call especial attention in this article is, "called to be saints," or, more properly, "called saints."

The word "saints," is used throughout the Bible to denote the people of God, both while they are in this world, and after they have been redeemed. Paul, when on his missionary journeys, gathered money for the poor saints at Jerusalem. Rom. 15:25, 26; 1 Cor. 16:1. Three other epistles he addressed respectively as follows: "To The saints which are at Ephesus" (Eph. 1:1); "to all the saints in Christ which are at Philippi" (Phil. 1:1); and "to the saints and faithful brethren in Christ which are at Colosse." Col. 1:2. In short, it is generally used as synonymous with "Christian." This should serve to give us an exalted idea of what it is to be a Christian, rather than an inferior idea of what it is to be a saint.

The Roman Catholic Church, with the arrogance characteristic of it, has assumed the prerogative of making saints. It holds that a saint is far different from the ordinary Christian, and confers the title of "saint" upon men long dead, much as a college will grant a post-graduate degree to one who since graduation has been particularly successful in certain lines of work or study. But this is wholly a perversion of the Bible use of the term, for it properly belongs to all who are in Christ.

A saint is one who is sanctified. The two words have a common derivation. Paul addressed his first epistle to the Corinthians, "unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints." 1 Cor. 1:2. Sanctification is not, as some imagine, a special grace bestowed upon certain Christians, but is the condition of all who are truly Christians. All who are in Christ Jesus are sanctified, and for this reason they are called saints. The modern idea that a many may live for years in a justified state before God, and still know nothing of sanctification, is but another phase of the Roman Catholic idea that a saint is an extraordinary Christian-something more than a Christian. To be sanctified is looked upon, not as a necessity, but as a privilege granted to a few; and the result is a lowering of the standard of simple Christianity.

The word rendered "sanctified," means to consecrate, to devote to religious uses. The word rendered "saint," signifies the person or thing so devoted or set

apart. I will quote the first definitions both of the Greek and the Latin words that are so

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rendered: "*Agios (hagios)* "devoted to the gods, (Latin, *Sacer*); and so I, in good sense, *Sacred, holy.*" Liddell and Scott. The Latin word *sanctus*, which is rendered "saint," is from the verb *sancio*, which is defined, "to render sacred or inviolable by a religious act; to appoint as sacred or inviolable." As used of legal ordinances, or other public proceedings, it meant, "to establish, appoint, decree, ordain; also to make irrevocable or unalterable." Harper's Latin Dictionary. These definitions will materially aid the reader in his understanding of sanctification, a subject which we can at this time scarcely more than hint at. In harmony with these definitions is the following comment by Dr. Barnes on the word "saints":-

"The radical idea of the word is, that which is separated from a common to a sacred use, and answers to the Hebrew word *Kadosh*. It is applied to anything that is set apart to the service of God, to the temple, to the garments, etc., of the priests, and to the priests themselves. It was applied to the Jews as a people *separated* from other nations, and devoted or consecrated to God, while other nations were devoted the service of idols. It is also applied to Christians, as being a people devoted or set apart to the service of God. The *radical* idea, then, as applied to Christians, is that *they are separated from other men, and other objects and pursuits, and consecrated to the service of God*. This is the peculiar characteristic of the saints."

To be a saint of God is to be sanctified or consecrated to his service. The process is this: God calls all men. "The Spirit and the bride say, . . . Whosoever will, let him take the water of life freely." Rev. 22:17. This call is extended to all men indiscriminately. The Spirit strives with every soul. At the door of every heart Christ stands and knocks. Some hear his voice, and open to him. This is an invitation for him to take complete possession. It is a surrender of self to God; a yielding to him to be his bond-servant. This surrender of self to God, that his will may be the rule in every act, word, and thought, is the act of consecration to God. It must be a voluntary act on the part of the individual, yet it is the love of Christ which constrains to the act. The individual, having counted the cost, has deliberately given up the world with its sinful pleasures, has renounced all purpose and desire to have his own way, and has accepted Christ as his sole Master. He is then devoted to the service of God, and is therefore sanctified, a saint of God.

From this it appears that sanctification does not necessarily imply perfection of character, in the sense that the expression is commonly used. The individual at first has no Christian character. The character is not changed in a moment from imperfection to perfection; but the yielding of one's self to Christ, for him to work in the soul that which is good, may be the work of a moment. Old things are now passed away, and a new life begins. Although he does not attain at a single bound to the measure of the stature of the fullness of Christ, he is not condemned, because all his acts are wrought in God. He is not sanctified because he is holy, but he is sanctified because he has put himself into the hands of God to be made holy.

Perhaps the following criticism by Olshausen, upon the word rendered "saints," may make the matter more clear:-

"The word in its *immediate* signification denotes no degree of moral perfection (the Corinthians, who were in so many respects deserving of blame, are called *hagioi*, saints), but refers to the separation of believers from the great mass of the *kosmos*, the Gentile world. Yet it doubtless also implies that Christians have been made partakers of the principle of a higher moral life, which, as in a course of development, is gradually to pervade the whole man, and produce perfect holiness. Now this principle is the Spirit of Christ, so that Paul's idea 'made us accepted in the beloved,' is also applied to the conception of *hagios*. Christians are holy on account of Christ who lives in them, and who is their true life."

Says the apostle Paul: "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. The phrase, "the higher Christian life," as applied to a condition higher than that of simple acceptance with God, is false and misleading. The Christian life is the highest life there is. It is a life in Christ, who sits at the right hand of God in Heaven. Less than this is not a Christian life.

The object of this article is not to lower anybody's conception of sanctification, or saintship, but to elevate their conception of what it is to be a Christian; to impress upon the mind the fact that one who is not sanctified in Christ Jesus, and thus a saint of God, is not a Christian. Neither is it designed to discourage anybody. It would be false and cruel sympathy that would seek to encourage one by representing the Christian life as a low plane of living. The true way is to set forth the Christian life in its true light, and then point out the source of help.

The Christian life is continual progression. The Christian is a disciple, a learner; he is one who is engaged in a warfare, continually gaining victories; he is one running a race, ever drawing nearer the goal, which is "the mark for the prize of the high calling of God in Christ Jesus." His Master in the school is Christ, whose yoke he has taken, and from whom he learns; his leader in the battle is Jesus Christ, who, as Captain of the Lord's host, has all power in Heaven and earth to impart to his faithful followers, so that they may be more than conquerors through Him who loves them; and in the race that is set before them, they are to run with perseverance, "looking unto Jesus." And so, "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3:18. W.

"Charging God Foolishly" *The Signs of the Times* 15, 6.

E. J. Waggoner

In the article entitled "Spirits in Prison," we have given the explanation of the words of Peter, that Christ was "quicken'd by the Spirit, by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing." We saw that the preaching was done by the Spirit, when before the flood it strove with men who were in bondage to their own corrupt desires. We

propose now to show the folly and the wickedness of the theory that the preaching was done by Christ between his death and his resurrection.

We will first quote the words of two eminent theologians, which voice the popular sentiment concerning this text. Archdeacon Farrar, in "Early Days of Christianity," speaks of this text as showing that there is hope for those who die in their sins, and says:-

"Of all the blunt weapons of ignorant controversy employed against those to whom has been revealed the possibility of a larger hope than has been revealed by Augustine or Calvin, the bluntest is the charge that such a hope renders null the necessity for the work of Christ. As if it were not this very hope which gives to the love of Christ its mightiest effectiveness! We thus rescue the work of redemption from the appearance of having failed to achieve its end for the vast majority of those for whom Christ died."-*Chapter 7.*

Dean Alford also, in his comments on the text, says that the *inference* to be drawn from it, which with him is the same as Farrar's, "is one which throws light on one of the darkest enigmas of divine justice; the cases where the final doom seems infinitely out of proportion to the guilt which incurred it."

And so man, in order to fathom the mind of God, will deliberately belittle sin, and will presume to judge how much punishment is due for the commission of certain sins! If the severest punishment that God ever inflicts is not justly due those who corrupted their way, and obstinately resisted his pleadings for a hundred and twenty years, each year growing more and more bold in their rebellion, we should like to know what sin would merit the vengeance of God, and everlasting destruction.

Again, the view which we combat actually charges God with acting rashly, in punishing people who did not deserve it. For if there were some of the antediluvians who in the time of Christ were fit subjects for the preaching of the gospel, then they ought not to have been destroyed in the flood. It would seem as though reverence of God ought to be sufficient to deter his professed ministers from making such charges against him.

It is said that "by the theory that Christ preached while in *hades*, we rescue the work of redemption from the appearance of having failed to achieve its end for the vast majority of those for whom Christ died." Who has the right to say that the gospel has not achieved its end unless everybody is saved? The Bible nowhere teaches us to expect that all will be saved. When one came to Christ and asked, "Are there few that be saved?" he replied:-

"Strive to enter in at the straight gate; for many, I say unto you, will seek to enter in, and shall not be able." Luke 13:23, 24.

In the sermon on the mount, he also said: "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:13, 14.

Thus we see that the Lord himself teaches us that all men will not be saved. Why will men

do violence to a text, in order to draw from it an inference which contradicts the plain declaration of Christ?

Note that the theory Christ descended into *hades* to preach to the dead, does teach the doctrine of probation after death, and universal salvation. In fact, the doctrine of probation after death, inevitably runs into that of universal salvation. For if God, in order to be just, must grant another probation to those who remain impenitent at the close of the first, he must also grant another to those who remain impenitent at the close of the second, and so on until all have been converted. But this, as we have seen, contradicts the plain word of God.

The theory of future probation, or probation after death, which is built almost solely on this false interpretation of 1 Peter 3:18-20, is nothing else than the Roman Catholic doctrine of purgatory, with its attendant prayers for the dead. For if we must pray for those who are on probation before death, as we assuredly ought, then it follows that we ought to pray for those on probation after death, if there were any such.

Not only so, but we ought in that case to pray to them, in the sense that the Catholics pray to them, namely, to ask their intercession for us. For if the dead are on probation, they are in as good ease as we are, who are also on probation; and since we are exhorted to pray for one another, we ought to ask the dead to pray for us, as well as to pray for them. In fact, there is no absurdity of Catholicism or Spiritualism which does not legitimately follow from the theory that Christ went after death to preach to people in *hades*.

Finally, take notice that all these absurdities and false doctrines come from the unscriptural theory that the dead are conscious, and thus capable of listening to preaching. If men believed what the Scripture says, that "the dead know not anything," they could not take the position Farrar and Alford and so many thousands of professed Christians do, in regard to 1 Peter 3:18-20. We have already fully shown the fallacy of that theory; but we will in conclusion quote a few texts which, if men will adhere to them, will keep them from such false and unnecessary conclusions.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9:10.

"The dead praise not the Lord, neither any that go down into silence." Ps. 115:17.

"For the grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth." Isa. 38:18.

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:3, 4.

Let us hold to the plain statements of the Bible, and not be carried away with the suggestions of the enemy. "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." W.

"Baptized by Fire" *The Signs of the Times* 15, 6.

E. J. Waggoner

How often do we hear people ask the Lord to baptize them with the Holy Ghost and with fire! But they do not know for what they are asking. They connect in a vague sort of way Matt. 3:11 and Acts 2:3, and suppose the latter to be the fulfillment of the former. But even though the cloven tongues were as of fire, and although they were upon all, the disciples were not in any sense baptized with the tongues or the fire. Baptize means to immerse, not to sit upon. They were on the day of Pentecost baptized with the Holy Spirit. The room in which they were was filled with the divine, life-giving influence, and they were literally immersed in the Holy Spirit, and the tongues were but another manifestation of the same Spirit.

There are two classes spoken of by John in Matt. 3:11. One class-the faithful-will be baptized with the Holy Spirit; the other-the wicked-will be baptized by fire; immersed in the lake of fire (Rev. 20:15), and utterly burned up. Rev. 20:9. This application of Matt. 3:11 is shown to be correct, by the next verse: "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."

Let no one pray, therefore, to be baptized with fire, unless he wishes the Lord to burn him with fire.

"Is this Orthodoxy?" *The Signs of the Times* 15, 6.

E. J. Waggoner

On a recent Sunday the representatives of the press visited the Chicago churches to find out three things: 1. Why do so many more women than men attend church? 2. Do the ministers still believe in hell? 3. Is orthodoxy dying out?

The liberals believe that orthodoxy was decaying; that is, if orthodoxy meant the teaching of the Scriptures. Of course this was denied by the conservatives. As regards their belief in hell, the *Congregationalist* of the 17th ult. says:-

"With the same exception [the liberals in belief], all expressed their firm belief in hell as a place of punishment, some describing it as made by the sinner himself, and carried in his own breast, but all agreeing that it means banishment from the presence of God. Of course no one believes in it as a place of literal fire and brimstone."

If this is not a departure from the orthodoxy of a few years ago, we are not able to comprehend terms. The ministers of those days and their converts who exist still, among the Methodist, Baptist, Presbyterian, and Congregationalist churches, believe in hell as a place of literal fire and brimstone. Many of their ideas were erroneous, contrary to reason and fact, especially as regards eternity of torment. But the present view is not less unscriptural. If hell is within the sinner, the Universalist doctrine is true. If hell is "banishment from God," that is just what would please the sinner; for "God is not in all his thoughts." He desires not the presence of God, or thoughts of his presence. Banished alone, then, would, instead of being a punishment to him, be the reverse. And the greater the sinner,

the more he would desire to be far from the presence of the Lord, and the less would be his punishment. The more he sinned, the harder would become his heart, the more benumbed his conscience, the less he would suffer. And this is orthodoxy! What more could infidelity ask in this direction? We prefer to believe the word of God. "And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20:15.

"Back Page" *The Signs of the Times* 15, 6.

E. J. Waggoner

According to the report of the Board of Excise, there are in New York City 8,780 places licensed to sell intoxicating liquors. Of these 7,391 are saloons, 5,862 of which sell distilled liquors. Commenting on this report, the *Christian at Work* says that "there are just 5,862 more liquor saloons in that city than there should be." We think that there are 7,361 more saloons than there ought to be, and just 8,780 more places where liquor is sold than is for the good of the city. The sale of intoxicating liquors, to be used as beverages ought to be absolutely prohibited, not only in New York, but in every city and village in the land.

The Samoan difficulty seems to be growing more serious each week, and fears are expressed in some quarters that war between the United States and Germany may result from the present condition of affairs in those islands. Certain it is, that there is considerable bad feeling between the two countries over the affair. It seems that Germany is determined to establish a protectorate in Samoa. The United States is under some treaty obligation to the Samoans, but just how far those obligations extend is an open question. Aside from that, however, it is contended that it would be bad policy to allow Germany to gain control in Samoa. Whether or not this Government will take any decided action, remains to be seen. Latest advices state that Germany has declared war against Samoa.

The Juneau (Alaska) *Free Press*, prints some most heart-sickening facts relative to vice in that Territory. For the most part the native women are abject slaves, and many of them are bought and sold for the basest purposes. The *Press* charges that Dr. Jackson, the educational agent, is largely responsible for the existing state of affairs. It says:-

"Sheldon Jackson, the educational agent, instead of suppressing the sale of these Indian girls to miners and Indians, has put no obstacle in the way of the traffic. His school has been mainly used for teaching the girl's homework and English, accomplishments which serve to increase their price in the 'matrimonial' market." Again the *Press* says: "The innocent are now suffering simply through the neglect of duty on the part of those placed here at salaries to religiously instruct a people who were heathens when the territory was purchased from Russia, and who are heathen still."

The Catholic *Monitor* (San Francisco), of January 9, gives a prominent place to an article from the *Irish Catholic World*, written by Bernard O'Reilly, on the restoration of the Papacy, from which we quote the following, which shows how Catholics view the matter:-

"We speak now not merely to our own countrymen, but to our friends and readers of other lands as well, when we say that, knowing what the authoritative teaching of the pontiff and the church on this point is, it is our bounden duty to manfully resolve to exert ourselves to the utmost limits of our power to secure the speedy and splendid vindication of that teaching. After all, as we said but recently, Catholics are stronger than the Freemasons or Atheists, if we will but join hands in the work before us. What a noble sight it would be to see the Catholics of Germany, of Ireland, of France, of Spain, and of America, demanding the restoration of Papal independence. In this way, truly Ireland would take her place among the nations, while a great step would be taken towards securing European peace. There is nothing impossible in this. If the Catholic manhood of the Continent, bearing arms as they do, were only in earnest in sustaining such work as this, one week would find missives from every Christian Power on Signor Crispi's desk, warning him and his master to depart without delay from the eternal city. This is the duty of the hour for Catholic people; Irishman will be no laggards in discharging their share of it.

When it is remember that Catholics hold the balance of political influence in nearly every country, such appeals as the above are not to be considered as mere vapor.

Knowledge alone of the word of God is of no real benefit. It will never build the character. It may "set off" the individual, and bring him worldly admiration and honor; but it will not honor Christ. Divinity is hidden by the human. The individual will find his chief delight in what he knows and what his knowledge brings. But love for God, while it delights in what it knows, finds greater delight in what it is able to do for the Master. Knowledge is possible only when united with love. Love in itself implies knowledge; for one cannot love that which he does not know. The difference between the two is expressed by the apostle in 1 Cor. 8: 1: "Knowledge puffeth up, but charity edifieth;" or better rendered, "Knowledge puffeth up, but love buildeth up." The difference is that between an inflated bag and a well-built edifice of stone. "Love never faileth."

A correspondent sends us the following statement, which is credited to Rev. Judson Smith, D.D. and asks if it is true:-

"The adherents of the religion of Jesus Christ to-day outnumber the followers of any other faith in the world. Christian missions number more than 2,000,000 adherents on heathen soil, and at the present rate of increase will include 20,000,000 before this century closes."

We wish we could say that it is true; but unfortunately it is not. "Cram's Universal Atlas" gives the number of professed Christians, including Roman Catholics, Protestants, and Eastern Churches, as 388,000,000; Buddhists, 400,000,000 to 600,500,000. The entire Protestant church membership-and it is here that the real "adherents of the religion of Jesus" are to be found-number only about 17,000,000. Cram places the number at 16,500,000-a long way from a converted world, even nominally so.

The following item, from the San Francisco *Chronicle* of January 30, will be of interest to many of our readers:-

"The American ship *John R. Kelly* has arrived at Havre from this port. On the passage she called in at the Pitcairn islands. Captain Gibbons, in speaking of the matter, said that he anchored off the island on October 13th. A boat commanded by I. Russell McCoy put off, loaded with fruit. The occupants refused to take anything in exchange but medicine and an old mail which Gibbons had brought for the island. The reason for this, they explained, was because the day was there Sabbath (our Saturday), and they did not bargain or contract on that day. They said that there were 150 inhabitants then on the island, all of whom were well. They inquired for friends in San Francisco and said that the *Louis Walsh*, from New York, had called in, and also the British *Amyone*, the latter for water, her tanks having burst."

Pitcairn is the only community in the world composed entirely of Sabbath-keepers.

What would many ministers do without "Robert Elsmere," or "John Ward, Preacher," to talk about. Sermon after sermon has been preached on these novels, till they are now getting somewhat stale; controversies have raged till people are becoming weary; and now some of the political Christians wish to prevent the inaugural ball of General Harrison, the president-elect. Finding that not easy, they are proposing the same principles as National Reformers use concerning our Government. It is not Christian now, but if it will only adopt our proposed Constitution, in calling itself Christian, it will be all right. So if this inaugural ball can only be given another name, it will not be so bad after all; for it is, say they, "only a reception." To such we commend the following, from the *N. Y. Weekly World* of Jan. 23:-

"A number of Methodist ministers of Boston, Mass., will request the Committee in charge of the inaugural ceremonies at Washington to change the name of the evening entertainment from 'inaugural reception.' Just how this substitution would make any difference as regards the moral tone of the affair, is hard to understand. Even if the festivities were called the 'Inaugural Prayer-Meeting,' or the 'Inaugural Aid to an Upright Life,' nothing would be gained thereby. It is the thing itself, not its name, which counts in the long run. The Lord cannot be fooled by euphemism."

A misconception of the meaning of the term "Israel," leads many to suppose that the Scriptures teach that the Jews will yet be gathered into their own land. We do read of the Root of Jesse (Isa. 11:10, 12), that "he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gathered together the dispersed of Judah from the four corners of the earth," but this has no reference whatever to those who are now called Jews. "For he is not a Jew which is one outwardly; . . . but he is a Jew which is one inwardly." Rom. 2:28, 29. "Neither, because they are the seed of Abraham," are they all children; that is, "they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Rom. 9:6, 7. Or as the apostle elsewhere expresses it: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:19.

There will be a glorious gathering, not of the Jews-literal Israel,-but of those who are Christ's-the truth Israel,-for "they shall come from the east, and from the

west, and from the north, and from the south, and shall sit down in the kingdom of God." Luke 13:29. And this is the only gathering of Israel yet future, of which the Scriptures speak.

The *Church Times* (Episcopal), and the *Catholic Times*, of Liverpool, have been having a bout on the question of transubstantiation. The *Church Times* asserts that this doctrine "is not now believed in the Roman Church, though the name is kept up." To which the *Church Times* retorts that "it appears that it is believed and taught in the Church of England." And in proof of the assertion, quotes as follows from "Severs' Mass Book," written by an Anglican clergyman: "Every crumb on the paten, every drop in the chalice, has now [that is, after consecration] become the whole body, blood, soul, spirit, and divinity of Jesus."

After giving the quotation, the Catholic paper dismisses the matter with this parting thrust at its Anglican neighbor:-

"It is manifest that not only is the Church of England hopelessly divided against yourself, but that even the Ritualists are split into two parties, one believing and teaching what the other declares to be false, and not only false, but impossible of belief, insomuch that if a man says he does believe it he is not to be credited."

Another thing is also manifest, namely, that the principal difference between the Roman and the English Church is not in faith, but in paying allegiance to the Pope.

"Front Page" *The Signs of the Times* 15, 6.

E. J. Waggoner

According to one of the San Francisco ministers the numbers attending Mr. Moody's meetings were greatly exaggerated by the press. "The attendance," he said, "had been multiplied by two and sometimes by three. The great choir attracted many who did not care so much for the preaching." This sounds just a little like jealousy at Moody's ability to "draw."

As reported in the San Francisco *Chronicle* of February 8, Dr. Cruzan thinks that the relations of capital and labor and other political questions should be discussed more in the pulpit. This may be, but nevertheless it does not seem to us that the apostle's was the better than; he wrote to the Corinthians: "I determined not to know any thing among you, save Jesus Christ, and him crucified." Has the subject been exhausted? has the world something really better to take its place, or has the time come when men will not endure sound doctrine?

"If I could only know that the Christian religion is true, how glad I would be," says many a soul who is struggling in the quagmire of sin and unbelief. But we may know this. Jesus gives an infallible, yet simple test, which all may put to the proof. It is this: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know the doctrine, whether it be of God, or whether I speak of myself." John 7:16, 17. Try it. Submit yourselves wholly to God, repent of your sins, believe in the Lord Jesus Christ, and by faith obey all his requirements,

without reserve. This is doing God's will. Be faithful in the trials, and the religion of Christ will be to you a pleasant reality.

Political matters in Europe are, as ever, in a turmoil. No one knows how soon there may be a collapse of the Floquet *regime*; the following of Boulanger is constantly increasing, and many think that the very existence of the French republic is threatened. The Progressive party in Germany, by which is meant those in favor of limiting the royal power, criticize the Government in asking for an additional sum 3,500,000 marks (\$830,000) for the royal family. No necessity could be shown by the supporters of the bill for the increase, while it is sufficiently proven that the present income is every way sufficient, and the wealth of the royal family is enormous. Their lands are so extensive as to require division into seventy-seven stewardships, each comprising a number of farms. And thus German imperialism and large standing armies are crushing the very life of the people, not only of Germany but of other countries of the Old World. Meanwhile Germany is ready to enter into a defensive alliance with England; and Prince Bismarck warns England that she "should put her house in order," that she may be prepared for an attack from France. What turn the affairs may next take, what new figure to-morrow's political kaleidoscope may next take, no one can tell. Truly it is but a fulfillment of our Saviour's words, "Distress of nations with perplexity." The coming of the Lord draweth nigh.

It is daily becoming more evident that either riot or revolution, and possibly both, are impending in Paris. It is asserted that the night before the late legislation in that city Prime Minister Floquet proposed to the Cabinet the arrest of General Boulanger as a conspirator against the Republic. The majority of the Cabinet approved the plan, but M. de Freyeinet, Minister of War, protested against it, deciding it would be sure to cause blood-shed. The project was therefore given up. Counting technically illegal ballots cast for Boulanger, his majority was nearly 100,000, and it is almost certain that, had he been arrested, revolution and blood-shed would have followed immediately.

The French *Journal les Missions* states that excellent results have followed the establishment of their college among the Basutos in Africa. But the Roman Catholic missionaries are now causing them trouble. One of the heathen customs of the Basutos, proscribed by the Protestants, was the purchase of a wife with cattle. But Rome, with her shrewd craftiness, allows it, and while formerly the Protestants had the favor of the pagan chiefs and their sanction to Christian marriages, now the chiefs complain of the strictness of their religion, and contest the validity of Christian marriage. Such is Rome everywhere. If immorality or crime is necessary to the accomplishment of her objective, she will either condone it on the part of her tools, or will use it herself as a means to success.

The following dispatch to the San Francisco *Daily Examiner* of February 10, is an excellent illustration of Catholic liberty. When in the minority without control of power, they believe in equal rights; but give them the power, and the history of the Dark Ages would again be repeated. Dr. Windthorst is a Roman Catholic; the "Center" is a Catholic party; and the object of Jesuit propaganda in the colonies is to place political power in the church of Rome. With this explanation our readers will see how much the motion of Windthorst means:-

"Doctor Windthorst has given notice that he will offer a motion to insert in the Acts regulating the judicial condition of countries under German protection, guarantees of liberty of conscience to residents and foreigners, free exercise of public worship and right of missionary. propaganda. The motion has the semblance of a simple declaration of religious tolerance, but concealed under the recognition of this general principle, the Center party aims at obtaining the assent of the Reichstag to the Jesuit propaganda in the colonies."

February 18, 1889

"Why It Is" *The Signs of the Times* 15, 7.

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.

The same principle holds good in other things. If you should place a work on geometry in the hands of an Indian just from the plains, you could not expect him to understand it. Its figures would convey no meaning whatever to him. Or if you should place a Greek Testament in the hands of a bright Sabbath-school scholar, it would be unintelligible to him, although he might be able to read the English language with ease. But give him a few years' time, and he would be able to read the Greek. Yet he would not read it readily at first. He would learn the letters, then certain forms and rules, and then he would stumblingly pick out the meaning of a simple sentence. Even if a book were in a child's own language, and he were unable to read, he would have to acquire a knowledge of it gradually. And so in everything; all knowledge is gradually acquired.

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 it as a vile book, and to look to the church for their spiritual knowledge.

Among the common people the ignorance was of course still greater. There were very few who had ever seen a Bible. If they had seen one, the most of them would have spurned it as a loathsome thing, whose very touch would

contaminate. Had they ventured to open its pages, it would have conveyed no more to them than if it were blank, for the Bible had not been translated into the language of the common people. The small portions of the Bible that the church allowed the priests to have, were written in Latin. And even if the Bible had been translated, to thousands it would still have been a blank; for where there is ignorance of the Bible, there is ignorance of the deepest kind. Very few of the people could read; many even of the nobles and princes could not; there was no incentive for them to do so. This was the night, the darkest part of the night; and the darkness, like that of Egypt, could indeed be felt.

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?" W.

"The Church in Rome. Romans 1:8" *The Signs of the Times* 15, 7.

E. J. Waggoner

ROMANS 1:8.

"First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world."

What a vast difference there was between the church in Rome in Paul's day, and the church of Rome to-day. Then their *faith* was spoken of throughout the whole world; not their *superstition* is the object of comment everywhere. Then their faith was *spoken of* by others throughout the whole world; now that which has been substituted for faith is published by themselves throughout the whole world.

It is a good thing when the faith of a church is so marked as to attract attention. But how was it that the faith of the church in Rome came to be known so widely and so well? It could not have been because the Romans told everybody of it, for that very thing would have proved that they didn't have it. It could not have been because people could see their faith, because faith is not a thing that can be seen. But the results of faith can be seen, and it was by these that the faith of the Romans became so generally known. In the nineteenth verse of the last chapter, Paul says to them: "For your *obedience* is come abroad unto all." True faith always works obedience, and that could be seen.

How many Christians there were in Rome, we have no means of knowing. There might have been a very large church, yet when we consider that character of that city, we know that the number of Christians must have been very small in comparison with the entire population. It was a heathen city. Nero, whose very name is a synonym for everything that is wicked, cruel, and licentious, was the emperor when Paul wrote his epistle. The character of a king and court largely determine the general character of the people. The lower orders ape the customs and morals of the higher. The love of place and power, and the desire for the recognition of loyalty, are always powerful factors in leading men to conform to the whims, the sentiments, and the morals of an emperor. History tells us that society in Rome at that time was rotten. This is the only word that can describe the condition of things.

With all his vices, Nero was luxurious. He had elegant tastes, and spent money lavishly in adorning the city. But effeminate vice always accompanies the lavish expenditure of wealth. Rome was the metropolis of the world, not simply as to population, but in matters of business and fashion. It was both the London and the Paris of that time. Of course, then, the thought and practice of the great mass of the people of Rome was anything but Christian.

Yet in the midst of this sink of iniquity there lived a handful of people whose faith was spoken of throughout the whole world. They were emphatically a *peculiar* people. They were in the world, and yet not of it. The fact that they lived in the most populous, the most fashionable, and the most wicked city in the world, did not hinder them from living "soberly, righteously, and godly."

It is right that the faith of Christians should be spoken of, but it is not necessary that they should do the speaking of it. All they have to do is to have the faith, and it will be known. Says Christ:-

"Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:14-16.

Just let, or allow, your light to shine. Have the light, and the world must necessarily see it. The darker the night, the more plainly can we see a lighted candle in the room; so the more of moral darkness there is in the world, the more distinctly should the light of truth be seen in the lives of Christians. They are to be blameless and harmless, the sons of God, in the midst of a crooked and perverse generation, among whom they shine as lights. Phil. 2:15.

Christians are Christ's representatives in the world; that is, the world will learn of Christ through his followers. He is the light of the world, and they, receiving light from him, are to transmit it undimmed to those around them. And this heavenly light shining in them shall increase more and more until it blends with the everlasting glory that shall cover the whole earth. W.

"The Rest of the People of God" *The Signs of the Times* 15, 7.

E. J. Waggoner

A friend asks an explanation of Heb. 4:9. We accordingly give the following, which, although brief, will, we think, be found a sufficient key to the entire chapter. That God made to Abraham a promise of an inheritance, is well known. We will quote only two texts. The first is Gen. 13:14-17:-

"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 for ever. 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."

Again the Lord said to Abraham, after he had offered Isaac:-

"I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies." Gen. 22:17.

Putting these two texts together, we learn that the inheritance promised to Abraham contemplated peaceable and quiet possession of the land; not simply of a few square miles, but of the whole world. Rom. 4:13. Now it was in pursuance of this promise, that the Lord delivered the children of Israel from Egyptian bondage. See Ex. 6:1-8.

Passing by the wanderings in the wilderness, we come to the address which Moses made to the children of Israel just before his death. Speaking to the tribes of Reuben and Gad and the half tribe of Manasseh, who were allowed to settle on the east side of Jordan, he said:-

"The Lord your God hath *given you this land to possess it*; ye shall pass over armed before your brethren the children of Israel, . . . *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; and then shall ye return every man unto his possession, which I have given you." Deut. 3:18-20.

From this we learn that the giving of them rest was nothing more nor less than the establishing of them in their possession. The same thing is also shown by the following words:-

"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," etc. Deut. 12:8-11.

In further confirmation of the idea that the promised rest comprehended quiet possession of the land, we read 2 Sam. 7:1, which says that "when the king sat in his house, and the Lord had given him rest round about from all his enemies," then he thought to build a house for the Lord. In refusing to allow him to do this work, the Lord made great promises to David, and 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.

It is evident, then, that the "rest" promised to the Israelites was the inheritance. Into this rest Joshua led them, as it is written: "And the Lord gave them rest round about, according to all that he sware 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 declaration, the apostle declares (Heb. 4:8, margin) that Joshua did not give them rest, and that the Lord afterward spoke of "another day," in which they might secure rest. We have just read from 2 Sam. 7:10 the promise of that rest. If Joshua had given them that rest, then another day could not have been spoken of.

Although God did give to the Israelites the land of Canaan, Abraham had no part in it (see Acts 7:5), neither did Isaac and Jacob, to whom the promise was made as well as to Abraham; and the apostle, after mentioning these patriarchs, and many other worthies, 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. This shows that the possession of the land of Canaan by the Israelites did not fill all the specifications of the promise. This is still more evident from the fact that they were at peace when the Lord renewed the promise in 2 Sam. 7:10.

But how shall we explain the statement in Josh. 21:43-45, that God gave to the Israelites that which he promised? Simply on the ground that the partial inheritance which they had, might have been made complete, if they had obeyed and trusted God. That they did not have the complete rest and inheritance that was promised to Abraham, is evident from the fact that the promise to him included nothing less than the possession of the whole world. Rom. 4:13. Now from Jer. 17:19-27, we know that God designed that the Israelites should be forever established in the land of Canaan, whose capital, Jerusalem, was to be the capital of the whole world, even as the New Jerusalem will be the capital of the earth made new. But although they were given possession of the capital of their inheritance, they entered not into the full possession thereof, because of unbelief; so that it was the same as though they had never had any of it.

But the "Lord is not slack concerning his promise," and so "there remaineth therefore a rest to the people of God." This rest is the same as that promised to Abraham, namely, the whole earth; for, after evil-doers have all been cut off, "the meek shall inherit the earth, and shall delight themselves in the abundance of peace." Ps. 37:11. The fact that some could not enter into rest because of unbelief, does not invalidate the promise that those who will now believe shall enter into it, for the rest was prepared and completed from the foundation of the world; and God will not allow his original plan to be frustrated. With the knowledge that the earth is the rest that was promised to Abraham and to his seed, and which remains for us who believe, it is very easy to understand Heb. 4:3, 4, and the relation which the facts there stated bear to that rest. Thus:-

The apostle says, "And God did rest on the seventh day from all his works." This is positive proof of the statement made just before, namely, that "the

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works were finished from the foundation of the world." Gen. 2:3 says that God "rested on the seventh day from all his works which he had made," and that his blessing pronounced upon the seventh day was "because that in it he had rested from all his works which God created and made." He made the earth "to be inhabited" (Isa. 45:18), and gave it to men for a peaceful abode; and the fact that he rested on the seventh day was a proof that the works were finished and the rest prepared. The Sabbath, therefore-the memorial of God's rest-a day in which to be glad through the work of God, and to triumph in the works of his hands, as we meditate upon their greatness (Ps. 92:4, 5), is an assurance that God has prepared a rest for his people, and that they will share it just as surely as he is the great Creator who changes not.

When Christ shall descend in glory, sitting upon the throne of his glory, having received the uttermost parts of the earth for his possession, that he may rid it of all that corrupt it, he will say to the righteous who have kept the faith, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34); and when they with him shall have executed upon the wicked the judgment that is written (See Jude 14, 15; Ps. 149:5-9), then will be fulfilled the promise given through the holy prophet: "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." Isa. 32:17, 18. Then shall the people of God enjoy the rest which was prepared for them from the foundation of the world. W.

"Do the Dead Know?" *The Signs of the Times* 15, 7.

E. J. Waggoner

Why is it that men who profess Christianity, and especially men who profess to take the Bible as their only guide, will so persistently ignore its plainest teachings? For instance, read the following from an editorial in the *Christian Oracle*, on the death of Isaac Erret:-

"In attempting to pronounce a eulogy on such a man as Bro. Errett, words appear to have such poverty that the heart hesitates to use them. If, however, the

departed one knows what is said of him (and who shall say he does not?) he will know the sentiment that prompts the expression, and that its very sincerity is its chief virtue."

"Who shall say that he does not" know? Solomon, to whom God gave wisdom greater than that of all men who ever lived before or since, will say. Hear him:-

"For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any [thing] that is done under the sun." Eccl. 9:5, 6.

Job will speak most emphatically to the contrary. Hear what he says of the dead man:-

"His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14:21.

Surely, then, the man cannot perceive what is said in his praise. If men would but heed the plain words of the Bible, they would know, what certain also of their own poets have said, that flattery cannot "soothe the dull, cold, ear of death."

Hear what the psalmist says on this point:-

"The dead praise not the Lord, neither any that go down into silence." Ps. 115:17.

Take now the case of a man eminent for his piety; a humble-minded man. Will it be claimed that, although in death he cannot praise the Lord, he can nevertheless know all that is being said in his own praise? Is it so, that the man whose whole life was

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one of self-denying love for Christ, becomes oblivious of everything but self, as soon as he is dead? Can he listen to eulogies upon himself, while he is unable to utter a word for his Master? No; it is not so. Again the psalmist, by whom the Lord spoke, says of man:-

"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:4.

The grave is "the land of forgetfulness." Ps. 88:12. It is the synonym of nothingness. Now the question is, "Do the men who use such language as that quoted from the *Oracle* really believe the Bible?" We shall not attempt to answer it; but we will say this, that there is no actual difference between such language and the language of Spiritualism. If the dead know all that is taking place on the earth, if their activity and consciousness go on just the same as before, and even in increased degree, then it is simply absurd to say that they cannot communicate their own ideas, and manifest themselves just the same as before their death. The only logical believers in the natural immortality of the soul, are Spiritualists. And all who cling to the *Oracle's* theory, will, by their position, sooner or later be driven into Spiritualism.

"But," says some believer in the doctrine of immortality outside of Christ, "the Bible teaches that between the living and the dead there is a great gulf fixed, so that those in the two states cannot communicate with one another; and so I cannot by any possibility become a Spiritualist." Very true; the Bible does so teach; but is there any more truth in that portion of the Scripture than there is in

another? The Bible also teaches that the dead know not anything; yet you squarely and positively deny it. Since you deny the teachings of the Bible in one point, what is there to keep you from denying any other part, or the whole of it, when some specious sophistry, or some manifestation that appeals to your senses, is presented to you? Just nothing at all. And so we say that the man who, in contradiction of the Bible, declares that the dead are conscious, is on the high road toward declaring, in contradiction of the Bible, that the spirits of the dead may appear to and communicate with the living, and of finally denying the whole Bible. W.

"Back Page" *The Signs of the Times* 15, 7.

E. J. Waggoner

"In Winchester, Va., a man was tried for murder and convicted. His counsel took the case up on a number of points, all of which the Circuit Judge overruled except the one that, in making up the record, an extra initial had been inserted in the man's name, and he was granted a new trial!"

It is just such decisions as this that render so many trials near farces and incite men to more violence.

The following, clipped from the Oakland *Enquirer*, illustrates the folly of that system of fatuity which has duped to so many of the credulous, and for which Mrs. Eddy, of Boston, is largely responsible. But perhaps she is no more so than some of her learned dupes:-

"Up in Dakota some Christian Science people tried for two days to raise a child from the dead. But they did not succeed. They may convince themselves that sickness is all in the mind, but death is a reality which no sophistry can get over."

The fact of the case is, there is nothing Christian about it but the name. It is antichrist, and such things do more injury to true Christianity than all the infidelity in the land. Like all error, it has a minimum of truth and a maximum of falsehood. It has taken for its name two words,-Christian, from Christ, and science, which means knowledge; but it has neither Christianity nor knowledge. It has borrowed the livery of Heaven the better to serve the devil.

A reader of the SIGNS asks for an explanation of Heb. 7:12, which reads thus: "For the priesthood being changed, there is made of necessity a change also in the law." It is not difficult to understand this, if one considers what is the subject of the apostle's discourse, namely the priesthood of Christ. The entire book of Hebrews is an exaltation of Christ, showing how he as Creator is superior to the angels, to Moses and to the house of Levi. The sixth chapter closes with the statement that Jesus is a high priest after the order of Melchizedek; but that is a priesthood of which Moses said nothing. Among the Jews it was death for any body not of the house of Aaron of the tribe of Levi, to come near the sanctuary to minister. Now if Christ is to be priest for that same people, it is evident, as the verse says, that there must be a change in the law-of the priesthood. In proof of this, he continues:-

"For he of whom these things are spoken pertaineth to another tribe of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood." Heb. 7:13, 14.

To apply the text to the law of ten commandments, as some do, is to do violence to it, and to go contrary to all reason. To say that the law concerning which they ministered, should be changed because a new order of priesthood was instituted, would be no more in accordance with reason than to say that it should be changed every time a new priest came into office. But it is most natural and necessary that if a new order of priesthood was to be instituted, and a priest taken from another tribe, there must be a change in the law which made it a capital offense for one of that other tribe to minister at the altar.

"The Bible Student's Library" *The Signs of the Times* 15, 7.

E. J. Waggoner

The above is the title of a weekly publication issued by the Pacific Press Publishing Co., of Oakland, Cal. The design is to furnish in convenient form, separate from other matter, short and telling articles and treatises which will cover all the great and important doctrines of the Bible; such as salvation through Christ, Bible sanctification, the law and the gospel, the use and importance of prophecy, the second coming of Christ, the dangers and the delusions of our times, National Reform, civil and religious liberty, the home of the redeemed, and many other subjects of interest and importance. In fact, the *Library* will be just what its name indicates, a help for Bible students. It will present no abstruse theories, but will deal with the great vital questions of God's word in a way which will help the unlearned as well as the more scholarly. The true method of interpretation will be followed; the Bible will be made to explain itself.

Some of the first numbers will contain reprints of our standard tracts and pamphlets, others will be entirely new. All will be of the very best.

The advantages to be gained by issuing this library are many:-

1. It will enable the publishers to furnish the matter to our Tract Societies, and others, at much lower rates than heretofore. Being regularly entered at the post-office as second-class matter it can be mailed at pound rates.

2. They will be gotten out in a more attractive form than ever before,-each member being embellished with an engraved cover-page.

3. It will enable the Tract Societies, or anyone else, to order in any quantity at any time. It will not be necessary to wait until one 100 pounds or more are wanted. Small quantities can be sent at the same rate as large ones.

4. There will also be a great saving in point of *time*, as this publication will be sent by *mail*, while heretofore we have been obliged to ship everything as freight or pay excess of the express or mail rates. It takes from three to six weeks to ship matter from Oakland to York by freight, while the mail goes in about six days.

5. It will enable all those Tract Societies who are acting as News Agents to *re-mail* this publication to their agents for customers and at *pound rates* (one cent a pound).

These are some of the advantages to be gained by issuing this publication, and we bespeak for it a large circulation. If extra copies of a certain number are wanted at any time, they may be furnished at the same rate.

Each number will contain from 8 to 200 pages and will vary in price from one to twenty-five cents, post-paid, according to the number of pages which each issue contains. Subscription price for the year, 52 numbers, \$3.00. Orders for single numbers or subscription for the year should be addressed to the Pacific Press Publishing Co., 12th and Castro streets, Oakland, Cal., or 43 Bond Street, New York City.

"The Blair Sunday-Rest Bill" *The Signs of the Times* 15, 7.

E. J. Waggoner

This is the name of a 56-page pamphlet just issued by the Pacific Press Publishing Company. It is a clear, concise history of the attempts to secure national legislation in regard to Sunday, and especially of the causes which led to the introduction of the Blair bills. The bill is given in full, both in its original form, and with the changes desired by the "National Sabbath Association." A brief analysis is also given, and an account of the formation of the "National Sabbath Committee," and Union.

Considerable space is devoted to showing the nature of the bill, and to a consideration of the effect it would have if it should become law. The means by which the bill has been pushed, and the character of the work, are dwelt on at some length. Altogether the little pamphlet will be found to give a good outline of the rise and progress of the present Sunday agitation, and will afford a good basis from which to study the whole question. Numerous quotations are made, and the exact reference given in every instance, so that every fact stated may be fully verified.

To those who are canvassing for the *American Sentinel*, or for signatures to petitions in behalf of religious liberty, or are engaged in any branch of anti-National Reform work, this pamphlet will be indispensable.

Everybody who is interested in the matter of Sunday legislation, which is getting to be the great question of the day, should get the book and study it. Friends and enemies of the Blair Sunday-Rest Bill will alike find it useful in enabling them to understand the exact facts, so that they can argue intelligently upon it.

This pamphlet is one of a regular series of semi-monthly publications issued by the Pacific Press Publishing Co., on the first and fifteenth of each month, commencing January 1, 1889, and treating upon the various phases of the National Reform Movement, the Union of Church and State, and Civil and Religious Liberty. The series will be issued under the general title of "*The Sentinel Library*," and will be regularly entered at the post-office as second-class matter, so that News Agents can re-mail them at the regular *pound rates*. Each

number will contain a telling treatise upon some branch for phase of the work. The *Library* will be uniform in size (page about 5x7 inches), each number containing from 8 to 56 pages or more. Subscription price, 25 numbers, 75 cents per year, post-paid. Single numbers at the rate of one cent for each 8 pages, post-paid.

The first five numbers are now ready. No. 1, entitled "The National Reformed Constitution," gives a view of our Constitution as it will appear when amended to conform to the views of National Reformers, 24 pages, price three cents, post-paid. No. 2, entitled "Religious Liberty," contains Senator Robert H. Crockett's famous speech before the Arkansas Legislature, 8 pages, price one cent, post-paid. No. 3 is entitled, "The Evils of Religious Legislation," 8 pages, priced at one cent, post-paid. No. 4 contains "The Blair Sunday-Rest Bill," as noticed above, 56 pages, price seven cents, post-paid. No. 5 will contain "The Blair Educational Amendment Bill," with comments, showing the tendency which the passage of this bill will have toward the establishment of a national religion. Orders for single numbers, or subscriptions for the year, should be addressed to Pacific Press Publishing Co., 12th and Castro Streets, Oakland, Cal. , or 43 Bond Street, New York City.

February 25, 1889

"Front Page" *The Signs of the Times* 15, 8.

E. J. Waggoner

Missionary work is said to be becoming easier and more promising in China. Some apprehension is felt, however, that it may be hindered should the Chinese Government retaliate upon Americans for the exclusion of the Chinese from this country.

The Virginia correspondent of the *Examiner* (Baptist), writes to that paper that Rev. W. F. Crafts has recently spent several days in Richmond in the interest of National Sunday legislation. Of Richmond he says: "Now and then there are violations of our Sunday laws, but our police are very faithful in watching for such outrages, and when they are discovered our courts punish them with unsparing severity."

Ex-Judge Macquire's new book "Ireland and the Pope," has offended the Vatican, and is about to be proscribed, or be placed on the "Index Expurgatorius;" the book is claimed to be "entirely at variance with the doctrine of the Catholic church." Only the works of Catholic authors are those proscribed, generally after the author has had the privilege of calling in the first edition, and altering the book to suit Rome. Novels are not taken account of. All Protestant works are condemned *in toto*. This act will probably increase the circulation of Judge McGuire's work.

If the world is growing better, it ought to be manifest among the youth. From them are to come the society of the future. But the outlook is a hopeless one indeed, for the betterment of society, if the following from the *Daily News* of

London is indicative of society generally. Paris is not much wickeder than other cities:-

"Of 26,000 criminals arrested in Paris in the course of the year-the figure itself seems incredibly large-16,000 have not attained the age of twenty. There is just now an epidemic of crimes perpetrated by young men; and if the thieves and assassins at present confined in French prisons, were sorted according to their age, it would be found that the very large majority were made up of youths between sixteen and twenty."

Faith is the first great essential of the Christian life, and there are not a few who suppose that faith (by which they mean simple belief) is all that is necessary to salvation; but the Scriptures do not so teach. Says the apostle James: "What doth it profit, my brethren, the way man say he hath faith and have not works? Can faith save him?" And again: "Faith, if it hath not works, is dead, being alone." The idea is that true, or living faith, will work; if it does not work it is dead, and when it dies it ceases to be faith.

The apostle James does not stand alone in teaching that faith will manifest itself in works. John says: "Whosoever believeth that Jesus is the Christ is born of God; and everyone that loveth him that begat loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments." 1 John 5:1, 2. Faith in God cannot be separated from obedience to God, for "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John 2:4.

One of the reasons for which Sunday laws are demanded is that they will protect the people in their worship. And some are credulous enough to believe that first-day people are really in danger of having their Sunday services broken up, because there is no law to protect Sunday. But a law to protect a Sunday institution is quite a different thing than a law to protect individuals, or societies, in their worship. California has no Sunday law, but the following item from the San Francisco *Examiner* of the 15th inst. shows how thoroughly people are protected in their worship:-

"Frederic Schwartz and John Johnsen, who on Sunday morning last entered St. Patrick's Church, on Mission Street, and disturbed the services, were fined \$50 and \$30 dollars respectively by Judge Lawler yesterday In default of payment Schwartz spends fifty days in the county jail and Johnsen thirty days."

According to the Scriptures, all future life for those who have died, or who shall yet die, is dependent upon the resurrection. Job was a perfect and an upright man, "one that feared God and eschewed evil," yet he was a stranger to the doctrine of the natural immortality of the soul and of going to Heaven at death. When apparently on the brink of the grave, he adds, "If a man die, shall he live again?" and immediately answered his own question thus: "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. Where he expected to wait till his change, the change to immortality, should come, is told in chapter 17:12: "If I wait, the grave is mine house." And that his hope was a hope of the resurrection is shown in chapter 19:25, 26: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth;

and though after my skin worms destroy this body, yet in my flesh shall I see God."

In exact harmony with Job's testimony are the words of the apostle Paul: "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 which are fallen asleep in Christ are perished." "If after the manner of men I fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die." 1 Cor. 15:16-18, 32.

"We Are Not Convinced" *The Signs of the Times* 15, 8.

E. J. Waggoner

Some people are trying hard to convince the Seventh-day Adventists that it is wrong to work on Sunday in violation of the civil law. The argument is easily made; it is this: We are to be in subjection to the "powers that be;" to obey rulers, etc. by this rule we are under obligation to abstain from labor on "the venerable day of the sun."

At the risk of being considered somewhat obdurate, we must say we are not convinced. We think, however, it is not because of obduracy in us, but that we have studied the word of God too intently to be misled by any such misapplication of its teachings. It is a well-known saying, that "a little learning is a dangerous thing;" and this may prove true in the case of some people, whose knowledge of the Bible is too superficial to be of benefit to themselves or others.

We are reminded of the debater who once undertook to prove that it was a duty to baptize (or rhantize) children. The proof offered was considered positive beyond the possibility of evasion. It is found in 1 Peter 2:13: "Submit yourselves to every ordinance of man." But we are hardly prepared to adopt this rule without the limitations which the Scriptures put upon it. We have adopted the Scriptures to *use*, but do not choose to *abuse* them in the manner indicated by such arguments.

If we are wrong in working on Sunday for the reason stated, then Moses was wrong for not yielding to the laws of Pharaoh; the three Hebrew children were wrong for disobeying the law of Nebuchadnezzar, by reason of which they were (very justly, it must be supposed) cast into the fiery furnace; Daniel was wrong in disobeying the law of Darius, and of course he was deservedly thrown into the den of lions. And the apostles of Christ were wrong when they persisted in preaching "Jesus and the resurrection," after the rulers had strictly prohibited such seditious conduct. Many like instances may be presented. And it must seem strange to these modern expositors of the word of God, that in all these cases the Lord vindicated them in their wrong-doing (?) and put the rulers to confusion. How will they account for this?

We can easily solve the difficulty. In these cases the rulers were enacting laws which were contrary to the law of God; which, if obeyed, would lead to a violation of the law of God. *Such laws must not be obeyed.* When "the powers that be" are "a terror to evil doers, and a praise to them that do well" (Rom. 13), then it is the Christian's duty and delight to yield obedience to them; but when

they turn aside and make themselves a praise to evildoers and a terror to them that do well, then our answer is always found in the answer to the rulers in Acts 4:19: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."

"How Paul's Prayer Was Answered" *The Signs of the Times* 15, 8.

E. J. Waggoner

When Paul wrote his epistle to the Romans, he said: "For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you." Rom. 1:9, 10.

In the latter part of the epistle, he recurs to this, telling why he had not been able to come to them before, namely, because of his efforts to preach the gospel where Christ had not been named. He would forego the pleasure of meeting with the brethren in Rome, in order that he might labor for those who had never heard of Christ. But he adds: "But now having no more place in these parts, and having a great desire these many years to come unto you; whensoever I take my journey into Spain, I will come to you; for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company. But now I go unto Jerusalem to minister unto the saints." Rom. 15:22-25.

He had gone pretty thoroughly over the territory, preaching the gospel, and now he designed to see his Roman brethren as soon as he had discharged his duty to the poor saints at Jerusalem. In Acts 19:21 we are told of this purpose: "After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome."

Well, his prayer in this respect was answered, for he did go to Rome after he had been to Jerusalem. But he did not go as he expected. He prayed for a prosperous journey; and all know that his journey to Rome was attended with the greatest dangers. We also find from Rom. 15:30-32 another things that was on his mind. He says:-

"Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; that I may be delivered from them that do not believe in Judea; and that my service which I have for Jerusalem may be accepted of the saints; that I may come unto you with joy by the will of God, and may with you be refreshed."

But Paul was not delivered from the unbelievers in Judea. In fact, before he got there he knew that he would be seized by them, and delivered into the hands of the Gentiles. Still he did not begin to doubt, and to say that God had not heard his prayer. He well knew that hearing a prayer and answering it are two different things, and that God is the best judge of how a request should be granted. Not withstanding Paul's earnest prayers that he might be delivered from the unbelieving Jews (and his entreaty to the Roman brethren shows how much he

dreaded them), he was seized by them. For more than two years he was kept a prisoner by the Romans, and finally, when, by his appeal to C sar, he was sent to Rome, it was in chains.

Notice, however, how the real desire of Paul was met, and that far better than if he had gone as he hoped. If he had gone as he expected, he would have entered Rome quietly, and might not in that great city have attracted much attention outside of the narrow circle of the acquaintances of the church in Rome. As it was, he was met outside the city by the brethren, and was escorted not only by them, but by an imperial procession. He was a prisoner of State. He had appealed unto C sar, and consequently he was brought into the immediate presence of royalty. And so, instead of preaching the gospel to a few obscure people, he preached to all Rome, and had many to help him; for while there he wrote:-

"But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; so that my bonds in Christ are manifest in all the palace, and in all other places; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear." Phil. 1:12-14.

Thus, although Paul's prayer was not answered as he expected, it was answered according to his real desire; for his sole desire was to come to the brethren, "in the fullness of the blessing of the gospel of Christ" (Rom. 15:29), and that Christ alone should be honored. And we have no reason to think that at any time Paul was disappointed or discouraged, for let it be noticed that when he prayed it was that he might have "a prosperous journey *by the will of God* (Rom. 1:10), and that he might come to them "with joy, by the will of God." Rom. 15:32. The will of God was accomplished, the cause of God was prospered, and we may be sure that that was joy to that devoted servant of God. W.

"Established by Spiritual Gifts. Romans 1:9-11" *The Signs of the Times* 15, 8.

E. J. Waggoner

ROMANS 1:9-11.

"For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established."

Was there ever another man in the world who carried so great a burden for others as the apostle Paul did? To the Ephesians he wrote that he ceased not to give thanks for them, making mention of them in his prayers, that God would give unto them the spirit of wisdom and revelation in the knowledge of him. Eph. 1:15-17. To the saints at Philippi he wrote: "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy." Phil. 1:3, 4. Likewise to the Colossians he said: "We give thanks to God

and the Father of our Lord Jesus Christ, praying always for you." Col. 1:3. And so he did for the Thessalonians. 1 Thess. 1:2; 2 Thess. 1:3, 11. All these churches were the fruit of his own labor, and it is but natural that he should remember them in his prayers; but he had never seen the brethren of Rome, yet he declares that he prays for them no less than for those among whom he had labored and suffered. He could say of a truth that there was upon him daily, anxious care and solicitude for all the churches. 2 Cor. 11:28.

How much time Paul must have spent in prayer, to mention so many churches and individuals by name in his requests and thanksgivings! Must not this have been one secret of his great success? He had but one thought, one desire, and that was to bring men to Christ, and to strengthen those who had accepted him. He had received abundantly of the grace of God, and he felt himself a debtor to all mankind. That grace was not bestowed upon him in vain, for he says that he labored more abundantly than all of the other apostles. 1 Cor. 15:10. It is probably safe to say that no minister ever lived who was more like Christ in carrying a burden for sinners, than the apostle Paul. The reason was, that he had an ever-present, overwhelming sense of what Christ had done for him. The grace of Christ will always manifest itself in this way, just to the extent that it is received and appreciated. It is not something that a man receives merely for his own enjoyment or profit, and that can be corked up in a bottle for private use, but it can be preserved only by dispensing to others.

So the apostle wrote to the Romans, whom he had never seen: "I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I may be comforted together with you by the mutual faith both of you and me." His earnest desire for these brethren whose faith was spoken of in all the world, was that he might settle them in it so surely that nothing could shake them. This great burden of soul he expressed to the Thessalonians, when he said, "Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith." 1 Thess. 3:10. What a lesson there is here for all Christian ministers!

But how did he expect to establish these people? By imparting unto them some spiritual gift. The gifts of the Spirit are named by Paul in Eph. 4:11 and 1 Cor. 12:4-11. The first text says of Christ that "he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." In the other he says:-

"Now there are diversities of gifts, but the same Spirit. . . . But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will."

All these gifts come by the Spirit; so it is evident that when Paul said, "I long to see you, that I may impart unto you some spiritual gift," he did not mean that he would bestow upon them the power to work miracles or to speak with

tongues. He could not have done this if he had desired to. Moreover, it is not by the possession of these gifts that a person is established. They are given "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:12); but a man may possess these gifts to the edifying of others, and he himself be lost. The apostle Paul had these gifts in greater measure than any other man, yet he had to keep his body under, lest after he had preached to others he himself should be a castaway (1 Cor. 9:27); and he says that a thorn in the flesh was given him to buffet him, lest he should be exalted above measure by the abundance of the revelations given unto him. 2 Cor. 12:7. It is evident, therefore, that Paul did not expect to establish the Romans by enabling them to exhibit the gifts of the Spirit, but rather, by the exercise of the gifts which were bestowed upon him, to build them up in the faith so that they might exhibit the fruits of the Spirit. It is the same thing that he wrote to the Corinthians, concerning the grace of giving: "We desired Titus, that as he had begun, so he would also finish in you the same gift also." 2 Cor. 8:6, margin.

Perhaps there are few who realize how well fitted the apostle was for this task. There is not one of the spiritual gifts that he did not possess. In the book of Acts we learn of his power to work miracles, to heal, and to discern spirits. His own writings give evidence of the spirit of prophecy that he possessed; and he says that he spoke with tongues more than all the rest, and that he would not speak without interpreting. 1 Cor. 14:18. He was an apostle, a prophet, an evangelist, a pastor, and a teacher. If any wish to know why he should be so highly favored above other men, we can only say that "the manifestation of the Spirit is given to every man to profit withal," and Paul had such singleness of purpose, such whole-souled devotion, that he used to the utmost every gift bestowed upon him. God gives to every man all that he can and will use to his glory.

"To the end ye may be established." The gifts of the Spirit are for the building up of the body of Christ, and none of them has been used for this purpose more than the gift of prophecy. When Jehoshaphat had received from the prophet of the Lord a message for the people, he said: "Hear me, O Judah, and ye inhabitants of Jerusalem; believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." 2 Chron. 20:20. And to the same effect Isaiah, when he had delivered a prophecy from God to the king of Judah,

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said to him, "If ye will not believe, surely ye shall not be established." Isa. 7:9.

What, indeed, can establish the people of God like prophecy? Tongues are for a sign to them that believe not; miracles serve the same purpose, showing the power of God; but prophesyings instruct and warn. So the apostle says:-

"Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries. But he that prophesieth speaketh unto men to edification, and exhortation, and comfort." 1 Cor. 14:1-3.

The spirit of prophecy is the testimony of Jesus. Rev. 19:10. It was the Spirit of Christ that was in the ancient prophets (2 Peter 1:10, 11), and that same Spirit is to be with his people even unto the end. Consequently we find that "the testimony of Jesus Christ," which is the spirit of prophecy, is to be found in the last state of the church-the remnant. Rev. 12:17. Paul, also, writing to those who should live at the time of the coming of the Lord, says, "Despise not prophesyings." 1 Thess. 5:20.

The establishing power of the prophetic word is shown by the apostle Peter when, after relating the view which he had of "the power and coming of our Lord Jesus Christ," on the mount of transfiguration, he said: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." 2 Peter 1:19.

By the gift of prophecy we are shown when we are nearing the end of time; we are warned of the dangers incident to the last days. It foretells the widespread apostasy, so that none need be moved. While the Holy Scriptures of the Old and New Testaments contain all the truth that is necessary to make the man of God perfect, thoroughly furnished unto all good works, there must be that same spirit of prophecy in the church, to shed light upon those prophecies, for "no prophecy of the Scriptures is of any private interpretation."

It is because of despising prophecies and prophesyings that so many have apostatized. The word of prophecy is a light, and when men turn away their eyes from it, they go into darkness, and soon stumble and fall. Their minds become blinded to the simplest truths. And since the prophetic word is a light shining in a dark place until the day shall dawn, and the path of the just is as the shining light that shineth more and more unto the perfect day, it is evident that as we approach the end we shall have more and more of the gift of prophecy to keep us from the darkness that covers the earth, and the gross darkness that covers the people. "If ye will not believe, surely ye shall not be established." May God help us to believe. W.

"Why It Is True" *The Signs of the Times* 15, 8.

E. J. Waggoner

Mr. Moody is credited with the following utterance, in a recent discourse delivered in San Francisco, upon the coming of the Lord:-

"The world is no better now than it was before Christ was crucified. A person who has had light, and sense, is a great deal worse than one who has had no light. Dupont Street is a great deal worse than Chinatown, and the men who hire the girls in the saloons, are infinitely worse than the women in Chinatown. I want to impress upon you four great facts, three of which have been fulfilled: First, it was prophesied that Christ would come, and he did; second, he said he would save sinners, and he did; third, he said he would send the Holy Ghost to carry on his work, and the Holy Ghost came. The fourth fact is that he will come back according to his promise. The first three have been fulfilled, and so will the fourth."

This is true, not because Mr. Moody said so, but because the Bible says so. Popular opinion is that the world is growing better, and that ere long everybody will be converted; but the word of God says that "in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, high-minded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. 3:1-5.

It is safe to say that considering the enlightenment of the world, there never has been a period since the flood when all classes were more completely steeped in sin than at the present time. Civilization gives a gild and a gloss to modern society, which was unknown among more primitive peoples, but wickedness is none the less great. Men may flatter themselves, as many do, that they are as good as their neighbors, and are much better than some who lived in the Dark Ages, and that altogether the world is growing better; but God who looks at the heart, knows that it is not so, and soon the command will go forth, "Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow, for their wickedness is great." Surely we should sound an alarm, and say, "The day of the Lord cometh;" "it is nigh at hand."

"The Christian's Hope" *The Signs of the Times* 15, 8.

E. J. Waggoner

"For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour; yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better." Phil. 1:21-23.

The common view of the first verse of the quotation was expressed some time ago by a condemned murderer in San Francisco, who, when speaking of what he termed the "persecutions" he had suffered since the commission of his crime, said that he had made his peace with God, and was prepared to die, and that he could say with Paul, "For me to live is Christ, and to die is gain," meaning that if he should die he would thus escape a great deal of trouble. In so saying he but voiced the almost universal opinion that to the Christian death is always a gain, whenever or however it may come. Much of the theological teaching, nowadays, conveys the idea that death is always something to be desired. This idea is strengthened by the hymns which teach that "death is the gate to endless joy," and that "'tis but the voice that Jesus sends to call us to his arms."

Now to show that this is a mistaken view, it is only necessary to quote a few texts which show that death is not a friend, and that it does not usher a person into the realms of bliss. Paul said that Jesus died, "that through death he might destroy him that had the power of death, that is, the devil." Heb. 2:14. But the devil is the adversary of the human race, and he especially hates and seeks to destroy the good (1 Pet. 5:8), so that it is utterly inconsistent to think of death as being the gate to endless joy; and one needs only to remember that the devil has the power of death, to know that it is not the voice that Jesus sends to call his

people to himself. Death is plainly declared to be an enemy (1 Cor. 15:26), and we are told that they who are dead cannot see the Lord (Isa. 38:10, 11), and that in the grave they cannot praise him. Isa. 38:18, 19. We are taught also, by the Lord himself, that his people cannot be with him unless he comes again (John 14:1-3); and we learn that when he does come it will be to redeem them from the power of the grave. Hosea 13:14; 1 Cor. 15:51-55.

From these texts, and many others that might be quoted, we are forced to conclude that if there is any gain in death, it is simply the gain of exchanging toil and trouble for nothingness. It is true that in the grave the wicked cease from troubling, and the weary are at rest, yet it is doubtful if it can with strict propriety be said that a person is a gainer by being freed from trouble, when he cannot be conscious of his release. But however this may be, the fact remains that death is an enemy, and is the emblem of cruelty (Song of Solomon 8:6), and on this ground alone there is a manifest absurdity in speaking of death as a gain. If it were a gain, then it would not be an enemy, but a friend.

Suppose, however, it be allowed that to an overworked, persecuted man, death may be called a gain, even though he is unconscious of the relief that would come from laying off care, we shall see that this idea was not in the mind of the apostle. To wish for death as a release from toil is essentially a selfish wish; and selfishness was something entirely foreign to that devoted servant of Christ. His sole object in life was to advance the cause of Christ. So in this epistle to the Philippians, written when he was a prisoner in Rome, he thought not of himself and his sufferings, but of the cause. He says: "I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; so that my bonds in Christ are manifest in all the palace, and in all other places; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear." Phil. 1:12-14.

Here we see that he rejoices because his bondage has resulted in the spread of the gospel in places which probably could not have been reached if he had been free. True, there were some who preached Christ of envy and strife, thinking, no doubt, that by presenting the simple truth of the gospel, which calls for the crucifying of self and which was so opposed to the self-pleasing doctrines of paganism, they would lead the emperor to make more severe the persecution of the one who had done so much to introduce that gospel. But Paul did not care for himself. Said he, "What then? notwithstanding, every way, whether in pretense, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." Verse 18. Then he goes on to say that his earnest expectation and hope are, that Christ should be magnified in his body, whether it be by life, or by death. Verse 20. And he adds, "For to me to live is Christ, and to die is gain." Verse 21. Who cannot see that in all this Paul had no thought of personal gain? It is impossible to suppose that immediately after saying that his sole desire was that Christ should be honored by him, whether it were by life or by death, he should add that if he should live Christ would be the gainer, but that if he should die, he himself would be the gainer.

No; living and laboring for Christ is not the only way in which Christians can advance his cause. Not a martyr has fallen but that the cause of God has been advanced thereby. Paul well knew that if he should be put to death for the sake of Christ, that also would turn out to the furtherance of the gospel. Said he, "Yea, and if I be offered [margin, "poured forth"] upon the sacrifice and the service of your faith, I joy and rejoice with you all." Phil. 2:17. "The blood of the martyrs is the seed of the church;" and Paul's sole thought was that he might preach "the unsearchable riches of Christ" while he lived, and might be enabled to meet death in such a manner as to add another to the long list of testimonies to the power of faith. "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's." Rom. 14:8.

Having thus stated his unselfish devotion to the cause of Christ, he proceeds to say, "What I shall choose, I wot not." That is, he does not know whether if the choice were given him, he would choose life or death. Having no desire but to honor Christ either by life or by death, and not knowing which would honor Christ the more, he is unable to express any preference. He says, "For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better."

There is no question that the two things between which Paul was in a strait, or, more literally, by which he was pressed, were life and death, and that he says that he does not know which of these he would choose. And yet his desire "to depart and to be with Christ" is usually considered as the expression of a desire to die. But by what process of reasoning people make the apostle express an intense desire for death, as being far preferable to life, immediately after he has said that he could not tell which he would choose, we cannot imagine. It

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would be the same as saying: "It is impossible for me to tell whether I would choose life or death, but I would much rather die." Anybody can see that one statement is a contradiction of the other.

What, then, was it that Paul declared, in the emphatic Greek idiom, to be "very much more better" than anything else? It was to depart and to be with Christ. But is not this the same as death? Not by any means. Said Jesus to the Jews, "I go my way, and ye shall seek me, and shall die in your sins; whither I go, ye cannot come." John 8:21. Here Jesus told them that though they should die, they could not be with him. "Of course not," says one, "because they were wicked." Well, then, turn to John 13:33, and read what he said to his own beloved disciples: "Little children, yet a little while I am with you; and as I said to the Jews, whither I go ye cannot come; so now I say to you." So, then, death does not take a man to Christ, even though he be a righteous man. Remember, also, what has been quoted above, that death is an enemy, and that they who die cannot praise the Lord. Death is, in fact, the very farthest thing imaginable from a condition of being with the Lord. It is the instrument by which Satan attempts to keep men forever banished from God. King Hezekiah thus recounts his feelings, when he was told that he should die, and not live: "I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years. I

said, I shall not see the Lord, even the Lord, in the land of the living; I shall behold man no more with the inhabitants of the world." Isa. 38:10, 11.

Death is so far from being a departure to be with Christ, that the process of death must be entirely reversed before one who has died can be with him. In 1 Thess. 4:15-17, Paul himself describes the means by which people are taken to be with the Lord. We read:-

"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 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 by this means shall we ever be with the Lord." 1 Thess. 4:15-17.

Nowhere in the Bible can we find any hint of any other means by which people can be with Christ. Either they must be alive when the Lord comes, so that they may be taken up bodily into Heaven, as was Elijah, or, if they have died, they must be raised from the dead, and then be caught up with those who never died. Now since Paul said (Phil. 1:22) that he did not know which he should choose, life or death, and yet he said that it was far better to depart and to be with Christ; and since he knew that there was no way that men could be with Christ except by the resurrection of the dead and the translation of the living, both of which take place only at the coming of Christ, there is only one conclusion open to us, and that is, that Paul longed intensely for the coming of the Lord, and for translation.

It does not militate at all against this conclusion, that Paul knew that he could not expect to live till the Lord should come. He could long for the event with just as much ardor. Neither does the fact that in 2 Tim. 4:6 the words, "The time of my departure is at hand," refer to his execution, prove that the word "depart," in Phil. 1:23, means death. The word "depart" does not in itself convey any idea as to the manner of the departure. When Paul was praying in the temple, shortly after his conversion, the Lord said to him, "*Depart*; for I will send thee far hence unto the Gentiles" (Acts 22:21); but we very well know that this was not a command for Paul to die. Paul's death was indeed a departure, and so is the death of every man-a departure from life,-but we have ample proof from the Scriptures that no man's death is a departure to be with Christ.

It may help some to realize that Paul longed only for the return of the Lord, that he might be with him, if we state that the only other place in the Bible where the Greek word occurs which in Phil. 1:23 is rendered "depart," is in Luke 12:36, where it refers to the coming of the Lord. Thus: "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." And even in the place where Paul unquestionably referred to his death-not, however, as something for which he longed, but as a sacrifice for which he was ready-he looked forward to the coming of the Lord as his only hope, saying: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that

day; and not to me only, but unto all them also that love his appearing." 2 Tim. 4:8. The coming of the Lord is the blessed hope of the Christian, and besides it there is no other. W.

"Back Page" *The Signs of the Times* 15, 8.

E. J. Waggoner

The fact that there is now in Los Angeles alone 6,000 persons unable to find employment, goes to prove that California, the far-famed golden land, is very far from being a land of gold for thousands who flock here with no definite end in view, without capital, with little knowledge of the State, and with no assurance of employment.

Some two or three weeks since the *Catholic Review* charged that Senator Ingalls was opposed to the admission of New Mexico, because the majority of its citizens are Roman Catholic. This the Senator at once denied in a letter to the *Review*, and now that paper absolves him from the charge; and peace reigns between the President of the Senate, and the Roman hierarchy.

Brother J. I. Tay, who for some months past has been in Papeiti, Tahiti, awaiting the arrival of Brother Cudney, reached San Francisco, on the 16th inst., thirty-one days from Papeiti. Elder Cudney sailed from Honolulu, H. I., on the 31st of last July, but had not reached Papeiti when Brother Tay left, on the 15th ult., nor has anything been heard from him since he sailed. Brother Tay did not succeed in reaching Pitcairn.

Scarlet is the color of Rome. In all her grotesque and ornate trappings it is noticeable. The red hats of her highest officers-the Cardinals-are significant emblems. And all these are in harmony with the sacred symbolism of this apostate, anti-Christian power. See Rev. 17:4-6. Among the false, usurping institutions of Rome, none has occupied a more prominent place, or has been more characteristic of Rome, than has the Sunday, especially as a religio-political factor. It is indeed significant and most fitting that the Sunday petitions to Congress should be pasted on scarlet cloth. It is an acknowledgment of the parentage of the Sunday institution, and an indorsement of the methods of Rome in forcing it upon those outside of her pale.

The following extract from the published report of the recent ministers' meeting in San Francisco is suggested, as it shows how easily and in what manner the several so-called evangelical churches can unite for the accomplishment of whatever they may agree is for their mutual benefit. The extract is from the *Chronicle* of February 8th, and is as follows:-

"Rev. Dennett read a paper on the growing tendency to union among the evangelical churches, as evidenced by the work of the Evangelical Alliance, the Young Men's Christian Association, the union revival meetings, and the joint efforts of the different denominations in promoting temperance and Sunday observance. Essential unity, he thought, was quite consistent with diversity in the unessential things. Catholicism remained a unit because it allowed this diversity of opinion within certain limits. There was no more actual unity of opinion among

Catholics and Protestants, but they avoided the many evils which sectarian divisions produce."

This is not a mere figment of the imagination. Not only is it possible for the various so-called orthodox Protestant churches to unite in this manner, but for practical purposes the thing is not an accomplished fact. And not only so, but in some of what they are pleased to denominate "essentials," Protestants are already at one with Catholics; and the end is not yet.

The churches are beginning to feel their power when combined for political purposes, as is witnessed by the united demand for religious legislation; and that their power is felt in the political world, is attested by the alacrity with which they are served by men prominent in the councils of the nation. Mr. Dennett does well to refer to the Sunday-law movement to show the possibility of the various churches working together to accomplish their ends. And it shows more than that, for the measure of success already attained illustrates the truth of the words of a committee of the United States Senate, which in 1828 said: "Extensive religious combinations to effect a political object, are, in the opinion of the committee, always dangerous." This tendency toward union among the churches bodes no good to the liberties of the people, when it manifests itself in a demand for religious legislation.

Love comprehends the all of the character of God. His justice and mercy are but constituent elements, perfectly blended. "God is love," and "he that loveth not, knoweth not God" (1 John 4:8); while "everyone that loveth is born of God and knoweth God." Verse 7. Therefore "love is the fulfilling of the law" (Rom. 13:10); that is, the doing of it: "for this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5:3. Love is often erroneously spoken of as *one of the fruits* of the Spirit; whereas it is *the* fruit. For "the fruit [singular] of the Spirit is love;" and "joy, peace, long-suffering, gentleness, goodness, faith [or, rather, faithfulness], meekness, temperance," are all but manifestations and characteristics of love. Such love, obedient love (and there is no other true love exercised by a loyal subject, servant, or son), will give boldness in the day of Judgment; for "there is no fear in love; but perfect love casteth out fear." It all comes through faith in our Lord Jesus Christ. "We love him because he first love us."

What baptism is, what its object is, and what its value is, are points which have been discussed through the long centuries of the Christian era by Baptists, Pedobaptists, and anti-Baptists. Who are proper subjects of baptism? and when should it be administered? are questions constantly coming up. Does the mode of baptism make any difference? many ask. To all these questions we would reply, that the Scriptures state, "There is one Lord, one faith, *one* baptism." What baptism is, the baptism of the Spirit, the baptism of John and of Christ, the proper subjects of baptism, the order of baptism, its relation to the remission of sins, its "saving" power, its history in the first centuries of the church, and far much more, are all forcibly and scripturally set forth in "Thoughts on Baptism," a pamphlet of nearly 200 pages. It is for sale at this office. Price, paper covers, 20 cents; flexible muslin, 30 cents, post-paid. A complete index of Scripture texts and

authors are given, making the work valuable as a book of reference. Address, Pacific Press, Oakland, Cal.

Circulars had been sent us by Mr. Alex. J. Wedderburn, editor of the *National Farm and Fireside*, advocating the bills now before Congress in favor of pure food and pure lard. We hope they will pass. They ought to pass. Pure food is necessary to health. If a man purchases flour, it not plaster of Paris or ground tale. If he purchases butter, he wants butter, not oleomargarine. We suppose it is so with those who purchase lard, although it is hard to see how it could be adulterated by any substance of like nature, and thus be made worse. We don't purchase it. It is absolutely impossible to find *pure* lard. By that we do not mean that unadulterated lard cannot be found, for there is doubtless much of it. But the unadulterated is impure. It partakes of the nature of the *scrofa* (from which comes scrofula), or swine, from which it comes. But nevertheless, though it is impure, though we have no use for it in our internal or household economy, we are in favor of the bills. When other man wish to buy lard, they want lard. They have a right to the real article. Therefore, on the principle of the thing, all foods ought to be pure. If law will protect the innocent buyers from any adulteration, and check the manufacturer or vendor, let there be a law.

January 16 a bill was introduced into the California Senate, one section of which provides that "every person who keeps open on Sunday any store, workshop, bar, saloon, banking-house, or other place of business, for the purpose of transacting business therein, is punishable by fine not less than twenty nor more than one hundred dollars." On the 8th of February the same bill was introduced into the Assembly, and on the 12th a number of petitions were presented praying for the passage of a Sunday law. This shows that the advocates of religious legislation in this State are not idle.

Though it has been repeatedly stated by many of the friends of Sunday laws that they have no wish to interfere in the least with those who conscientiously observe another day, we notice that the proposed law makes no exceptions for conscience's sake. But it would not be less objectionable to us if it did, for we deny the right of the State to legislate upon such matters. The observance of the day as the Sabbath is a matter of religion, and with such matters the State cannot of right interfere.

"Vick's Floral Guide" for 1889 is upon our table, and it is but justice to say that it is the finest publication of the kind that we have ever seen. The "Guide" is issued this year in a new shape, is printed from new type, has an elegant cover, and contains three beautiful colored plates. It also gives full directions for planting, transplanting, and caring for the various plans, vegetables, etc.

Every family that can do so should grow at least a few flowers and vegetables, and those who intend so doing should send fifteen cents to James Vick. Rochester, N.Y., for a copy of his matchless "Floral Guide" for 1889. The price of the "Guide" will be refunded to those ordering seeds.

"The Nun of Kenmare" *The Signs of the Times* 15, 8.

E. J. Waggoner

This is the title of a new book published by Ticknor & Co., and for sale by the publisher of the *Converted Catholic*, which is attracting a great deal of attention. It is an autobiography, by Miss M. Francis Clare Cusack, late Mother-General of the Sisters of Peace. She left the Church of England thirty years ago, and joined the Catholic Church, in which she has been noted for her charitable work, both in Ireland and in America. Her autobiography, however, is little more than a record of the jealousies and rivalries that exist among the prelates of the Roman Catholic Church, and of the petty meannesses and frauds to which they resort against any work which they can now run to their own personal interests. As Miss Cusack is still a Catholic, and her book is really an appeal to the Pope, her statements will carry more weight than they would if she had left that church.

March 4, 1889

"Front Page" *The Signs of the Times* 15, 9.

E. J. Waggoner

A Catholic paper says that at Plainfield, N. J., the Catholics are in a state of indignation, owing to the fact that a short time ago a parochial school had been billed for St. Mary's parish and upon completion, placed on the city assessment books by the town assessor to the amount of \$20,000.

If Rev. W. F. Crafts, Secretary of the American Sabbath (Sunday) Union, carried out his program for February fully, he spoke in favor of the Sunday-Rest Bill in Wilmington, N. C., Charleston, S. C., Savannah, Jacksonville, Tallahassee, Pensacola, Mobile, Meridian, Louisville, Pittsburgh, Altoona, Harrisburg, Wheeling, Zanesville, and Columbus.

The *Catholic Mirror* makes the statement that "his eminence, Cardinal Gibbons, has been invited to address the convention of the National Teachers' Association, which is to meet in Nashville, Tenn., and that probably "Bishop Keane, rector of the New Catholic University at Washington, will represent his eminence on that occasion." Why a Roman Cardinal should be asked to address a convention of American educators, is beyond our comprehension, for Rome is the inveterate enemy of our free school system.

A secular paper says: "Religion and drama are becoming intertwined in a measure. Rev. T. K. Beecher has had a little theater built within his church edifice, and, on the other hand, 'Martin Luther' and 'Robert Elsmere' are the titles of new plays."

"Religion" and the drama may becoming intertwined, but Christianity and the drama are not and never can. The drama is part and parcel of the world, and the Christian is commanded to "Love not the world, neither of the things under in the world; if any man love the world, the love of the Father is not in him." 1 John 2:15.

"Religions," says the *Christian Register*, "as well as individuals, need a new birth; and Christianity needs, and, we hope, is experiencing, a new birth in this age, a renewal of its spiritual life and ethical power."

The individual needs a new birth, indeed "must be born again," because in his natural state he is totally unfitted for the service of God and for the society of holy beings. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit," said the Saviour, and the apostle teaches us that "the carnal [fleshly] mind is not subject to the law of God, neither indeed can be," hence the necessity of being born again, born of the Spirit. But why must Christianity be born again? What change is demanded in Christianity to bring it into harmony with God? Can the *Register* suggest any improvement in the religion of our Lord Jesus Christ? Is it not true that Christianity is as perfect now as it ever was, and that it is professed Christians who need a new birth?

The *Jewish Messenger* asks: "Why should not the Hebrew be a power which shall work for honesty and purity, for simplicity and high aims in the American life? Why should not Judaism be a force that shall preach personal morality to the nation?"

The answer to the question is not far to seek; it is simply because with the rejection of Christ, Judaism lost all the spiritual force it ever had, and it stands to-day as it has stood for nearly 1900 years, without power to regenerate a single soul or to remove a single blemish from human character. They would not come to Christ that they might have life and power, and to-day they are, as a people, witnesses to the truth of his words: "Without me ye can do nothing."

Many persons profess to see in the great improvements which are being made in weapons of warfare, and in the immense preparations which the nations of the earth are making for war, the very best assurances of peace. But some of the great soldiers of the world do not so regard it. In a recent address in Birmingham, England, Lord Wolseley spoke as follows:-

"Those who study the map of Europe at the present moment, and the condition of things in Europe, must feel that there is hanging over us a war clouds greater than any which has hung over Europe before. It means that when it bursts-and burst it will as surely as the sun will rise to-morrow-it means not, as in former days, a contest between two highly trained armies, but a war of extinction, of devastation, between great armed nations whose populations are armed and trained to fight."

Cardinal Manning is of the opinion that this country is in a state of moral decay, which he attributes to freedom of divorce, Sunday newspapers, and lack Sunday observance. It is not to be denied that the moral condition of the people of this country is bad enough, but this condition is not caused by freedom of divorce; this freedom does not *make* the people immoral, it simply shows that they *are* immoral. Why the Cardinal should find fault with the manner in which Sunday is observed in America is not apparent, since it is more generally regarded that in Catholic countries; and certainly the reading of a Sunday paper is not more objectionable than the way in which most Romanists, both European and American, spend the greater part of the day. But as the Sunday festival in its present form is a Catholic institution, it seems only fitting that the Romanist should say what constitutes a proper observance of the day; and certainly if they feel that they are not keeping it as they ought, they should reform.

"The Christian a Debtor. Romans 1:14, 15" *The Signs of the Times* 15, 9.

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. The question is, How did Paul become a debtor to all men? and, Did any obligation rest upon him that does not rest upon every follower of Christ? The answer to both questions may be found in the Scriptures.

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 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. W.

"A Contradiction of Terms" *The Signs of the Times* 15, 9.

E. J. Waggoner

Among the editorial notes in the *Interior* of February 14, was the following:-

"We speak of death as a destroyer, when in reality it is an emancipator; for, as George McDonald puts it, 'There is just one thing that death cannot destroy, and that is life.' Death is but the usher into a larger life. It marks the end of certain limitations which embarrass and embitter the life that now is."

It is strange how men can, with the Scripture statements before them, thus directly deny them; but that is no more strange than that they should talk so contrary to their own reason. It is just as sensible to say that ice will not take the

warmth from a thing, and that sleep is only a condition of greater wakefulness, as to say that death is but the usher into a greater life.

Throughout the Bible, death is represented as a sleep. If we had never seen death, we should learn something of its nature from this comparison. In sleep there is loss of consciousness. Sometimes, when sleep is not perfect, we dream; but our dreaming is only the crude attempt of the partially dormant brain to recollect things that have been impressed upon it while awake. In sleep the mind does not go off to explore new fields of thought. In sound sleep there is perfect unconsciousness, and hours are but as a moment. In death it is the same, only there is no natural awakening from it, because the vital organs have ceased to act.

In the charge which Moses gave to the children of Israel just before his death, he said: "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. 30:19. Here we have death and life placed in contrast, the same as blessing and cursing. It would be no more absurd and contrary to fact to say that cursing is only an amplified blessing, than to say that death is but a larger life. Life is associated with blessing, and death with cursing. In the favor of God there is life, but those upon whom his wrath abides shall not see life. Now to claim that death does not destroy life, is virtually the same as saying that there is no difference between the favor and the wrath of God.

If death does not put an end to life, we should like to have some one explain that passage in the book of Revelation, where John says that he saw those who had been slain for the word of God, "and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished." Rev. 20:4, 5. "The rest of the dead lived not *again*." This shows that those whom he saw reigning with Christ were living *again*. But "again" means another time, once more; and so those who live again, live a second time. But this cannot be said of those who have never ceased to live. We cannot say that a man is doing a thing *again*, when he has been doing it continuously ever since he first began. If a man is in a certain place, he cannot be in that place *again*, some for only a short time, and others for eternity, proves beyond question that the one thing that death does destroy is life. And when life is destroyed, everything else is destroyed with it.

When people use such contradictory language as that quoted at the beginning of this article, we can only wonder whether they believe the Bible at all, or whether they ever think. W.

"Heathen Superstition" *The Signs of the Times* 15, 9.

E. J. Waggoner

It was not three thousand years ago, but only about three weeks ago; and it was not in Africa or China, but in San Francisco, that a heathen ceremony was performed, which for childish superstition equals anything that was ever done by an African tribe. It was the occasion of the feast of "Satin BlasÈ," one of the innumerable saints which Catholic tradition has manufactured. It seems that he is

the patron invoked by Catholics against throat diseases. The story of the mythical saint, and the account of the feast in his honor, which is given with all seriousness in the San Francisco *Chronicle* of February 4, is too long for publication entire, but we give a portion of it. Having spoken of his capture, the report continues:-

"In prison his good works did not cease, and many were brought to him to be cured of diseases. Among the number who came to him on account of his reputation for saintliness, was a youth whose life was despaired of by physicians, and who was on the point of death from a thorn that had become fixed in his throat. The saint, when the boy came before him, made the sign of the cross, and the pain disappeared, the cause being immediately removed. From that time Saint BlasÉ was regarded as the particular curer of throats, and the services yesterday were commemorative of the miracle he performed in prison. After remaining in confinement for a time, he was summoned before the President, who offered many inducements to him to renounce his faith. All were steadily refused, and the saint and martyr was beaten with rods, put on the rack, and lacerated with iron combs. He was beheaded on February 3, 316. He is the patron saint of the wool-combers, and his festival is still kept in parts of England.

"This miraculous cure of the boy, and others that come indistinctly to the late chroniclers through the mist of ages, are the evidences on which St. BlasÉ is made the patron invoked for the protection of throats.

"At St. Ignatius Church many hundreds of people, men and women and children, knelt at the sanctuary rail to be touched by the holy candles, which, through the intercession of the bishop and martyr, have the power of protecting against the manifold diseases that attack the throat. After the celebration of mass in the forenoon the observance of the feast began, and with the exception of the hour for vespers, was continued until night.

"The ceremonies opened with the blessing of the candles, which were fastened together in the form of a V. Held by the priests they were placed under the chins of the people and held there while the celebrant repeated the prayer:-

"Almighty and merciful God, who hast created everything by thy word, and for the reformation of men hast permitted the same word, to become flesh;

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thou, who art grand and terrible; thou, for whose faith the glorious bishop and martyr, St. BlasÉ, did not fear to suffer various kinds of torments, we humbly pray thy most high Majesty to bless these candles on his festival day, and we supplicate thee to sanctify all whose throats are touched with the waxen tapers. Sanctify them, that they may be made free from all throat diseases, and that they may in the holy church give thanks and benediction.'

"The church was crowded with worshipers throughout the day, and at the sanctuary rail there was always a kneeling body of the faithful. Parents held up their little ones to be protected, and then received the blessing themselves; old men and women were assisted to the church so that they might receive the benefits of the saint's intercession. A number of priests were engaged performing the ceremony, and the highest and lowest in the parish participated in the blessing."

The ancient heathen had divinities that presided over the different functions of the body, and over the seasons, the animals, and the various crops, as well as over the arts and sciences. Perhaps the most commonly known is Beelzebub, the god of flies. For every occupation and for every calamity, some particular god had to be invoked and appeased. This invoking of St. BlasÉ is but a continuation of that same heathen practice.

We do not wish anyone to think that in thus characterizing this Roman Catholic ceremony we are speaking contemptuously of those who participate in it. We call it a heathen ceremony, because that is just what it is. To say that one is a heathen, does not necessarily imply that he is totally ignorant and uncultured, for the ancient Greeks were highly cultured and educated, yet they were heathen. They didn't know God. It may be said that these pray to God, and believe in only one God. Many of the ancient heathen believed in one supreme God over all, and that is all that these modern heathen do; for they make gods of their so-called saints.

To show that this "St. BlasÉ" is really worshiped as a god, and is invested with the attributes of God, it is only necessary to call attention to one thing; On the 3rd of February he was worshiped in San Francisco; but since he is the patron of all Catholics, for throat diseases, he was doubtless invoked in all Catholic countries throughout the world, at the same time. But unless he is considered omnipresent, this could not be done. And so the very fact that all Catholics look to him for protection, is evidence that they consider him as a god. The same is true with regard to all Catholic "saints" and the Virgin Mary.

People sometimes tell us that the increasing light and education of the nineteenth century are going to finish all superstition; but this doesn't show much progress in that direction. They tell us also that it would be impossible in this enlightened age to have a repetition of the scenes of the Dark Ages. But if that were so, they ought to be able to show us a change in the character of the people, and this they cannot do. Superstition has as strong a hold on people to-day as it ever had, and it holds the higher classes just as strongly as it does the lower.

One thing should not be overlooked, because it shows the power of the Catholic Church, and the subserviency of the public press to it. That is, the space that was devoted to a serious description of that Catholic mummerly. Not one word of adverse criticism was uttered; nothing to show that the proprietor of the paper is not a devout Catholic, instead of an infidel. Suppose it had been the Salvation Army, or some small body of Christians that do not exercise political power; in that case the ridicule would have been unstinted. Votes and money are what count in these days, and it is not safe to predict failure for any enterprise or organization that can command these. W.

"Catholic Schools" *The Signs of the Times* 15, 9.

E. J. Waggoner

The *Catholic World* makes the statement that more than a million colored children in the Southern States never enter a school-room, for the simple reason

that there are no schools within their reach. To partly supply this lack of educational facilities the Southern Bishops of the Catholic Church propose to establish twenty-five new schools this year.

"Back Page" *The Signs of the Times* 15, 9.

E. J. Waggoner

The income of the four great missionary societies of Great Britain and of the British and Foreign Bible Society is an amount equal to the money spent on drink in England for sixty days. If the 30,000,000 Protestant church-members of the world would give one cent each day for the year, over \$100,000,000 would be in the mission treasuries.

The Boston *Pilot* (Catholic) says: "Hoffmann's Directory gives the total American Catholics at 8,187,676, but says in every diocese there are parishes that fail to report. We believe that the estimate made recently by a careful Catholic writer in the *New York Sun*, and which reckons the Catholics of the diocese at a scant 12,000,000, touches the true figure more nearly than the other estimate given above."

If some of our diseased meat dealers were treated as they were in England in the sixteenth century, we would have less trouble perhaps, in that direction. It is related that a butcher who had sold diseased meat was forced to write about London with "his face toward the horse's tail, with half a lamb before and another behind, and veal and calf borne before him upon a pole, raw." Men who sold decaying fish were put into the pillory with the decaying fish around their necks. Who will say that the punishment was too severe for men who literally poisoned their customers for gain. There would be some long processions of butchers nowadays, though, in some of our larger cities, San Francisco is a type and the *Daily Examiner's* reports are anywhere near correct.

Brother LaRue writes from Hongkong under date of January 15, as follows:-

"The work here is very encouraging at present; those that were the most bitter at for show a different spirit now. One of the old missionaries who has been here in the work seven years, now sees that he must keep God's law. He is going up to the Island of Formosa to be gone till June, and then he goes to our college at Healdsburg to spend at least six months. He wants to know what time the summer vacation commences. Please write me so that I can write to him about it, as he wants to take that time in going. A soldier has also, I believe, been truly converted. He leaves here for London next month. He says he will take the good news to his mother. A captain from Australia, has likewise embraced the truth. This is a migrating people, and we will never know in this life what good has been done."

In an article which Dr. T. L. Cuyler has in a recent number of the *N. Y. Evangelist*, it is stated that Brooklyn, the so-called "city of churches," is anything but a Christian or church-going city. Of a population of 800,000, 200,000 are Roman Catholics, of which seven-eighths attend church. About 100,000 attend the Protestant services more or less regularly. Making a fair estimate of little children, invalids, mothers kept at home by little ones, sailors and travelers, there

are on any given Sunday, "at least 110,000 who cannot attend any place of worship. After making these deductions, there would remain 280,000, 'outsiders' who are brought under no direct religious influence. This is a fearfully large number." But the Doctor solaces as himself in the fact that Brooklyn is not as bad as New York, Chicago, St. Louis, or San Francisco. It will be a long time to the millennium at this rate.

The *Irish Ecclesiastical Gazette* says: "Progress often seems slow to contemporaries, but even in the case of the great dominion of India, at the present rate of evangelization, the entire Empire will be Christianized within one hundred and fifty years." And asks: "How many centuries did it take to Christianize Europe?" That is rather a difficult question. It took but little more than five centuries to Papalize Europe, but, as it has never yet been Christianized, in any proper sense of the term, and as the existence of the Papacy seems, at least, to forbid the idea that it ever will be, the difficulties of the question are insurmountable to uninspired minds.

The Nashville *Christian Advocate* well says that "when a professed Christian prefers the Christ of a Unitarian novelist to the Christ of St. John, it will be well for him to take a rest in novel reading and begin a fresh course in the gospels." Indeed the *Advocate* might have suggested with propriety, that it is well for a Christian under any circumstances to touch novel-reading very lightly, and spend much time in the study of the Scriptures. "Love not the world, neither the things that are in the world," is a piece of advice as good to-day as when given by the apostle more than eighteen hundred years ago, and it leaves little room for the novels over which "society" goes wild.

We have received from Hon. F. G. Adams, secretary, the sixth Biennial Report of the Kansas State Historical Society, covering the period from January 18, 1887, to November 19, 1888. During this time, over 12,000 volumes have been added. The whole number in the library at this time is 48,205. The published statistics of the libraries of the country show that the library of the Kansas Historical Society is the largest historical library west of the Mississippi River, and the largest but one west of the Allegheny mountains. The class of books is chiefly the history of the early struggles of that enterprising State.

Dr. T. J. Barnardo, of London, sends out a circular letter, appealing for help to support his poor outcasts children. For twenty-two years, Dr. Barnardo has been engaged in this work—a work of love and faith to him. He has rescued from the vice, filth, and slums of London many little waifs, which have been trained for usefulness, and bid fair to become useful men and women. For most of these, homes have been found in America, chiefly in Canada. Most of the little ones thus rescued were taken literally from the streets and slums, having neither father or mother to care for them. They are supported by contributions from those in sympathy with Dr. Barnardo's work. The little ones now under his charge number 3,000. It is a noble work. May God bless the doctor in his efforts.

"The Atonement" *The Signs of the Times* 15, 9.

E. J. Waggoner

Among other vital doctrines of the Bible which have to do battle for their existence in the cultural and religious world of to-day, none is more important than that of the Atonement. How God can be "just and the justifier of him that believeth in Jesus," is what many candid, intelligent, reasoning minds cannot comprehend, especially in the light of what is represented as the atonement by many theologians of to-day. Logical minds demand consistency, and the loose theories of the present are utterly inconsistent. Some follow a theory to its conclusion and become Universalists. Other theories force men to become ultra Calvinists or to reject the atonement entirely; and they generally reject the atonement. The true theory leads to no such conclusion. As the atonement is the great central doctrine, or rather, that which comprehends all doctrines of the Bible, a proper understanding of it is necessary in order that the many winds of doctrine in these last days do not unsettle faith in the word of God.

Among the many works written on this subject, no one sets it forth more clearly than "The Atonement in the Light of Nature and the Revelation," by J. H. Waggoner. The arguments made are so clear and logical that all may comprehend them; at the same time, they stimulate thought, and lead the mind into unexplored fields not less fruitful, than delightful, as the plan of man's redemption-the bringing of man into at-one-meant with God-is to developed by the author. Some of its chapter headings are as follows (Part I.): Comparison of Nature and Morality, The Moral System, Requirements of the Moral System (Part II.), Principles of the Divine Government, Sin and Its Penalty, Justification and Obedience, What the Atonement Is, The Judgment, Redemption. Added to these sixteen chapters are two appendices, illustrating and amplifying Justification by Grace, and comparing, or contrasting, the teachings of Confucius and Mahomet with the Gospel of Christ. It is a book which every minister, and which everyone who wishes to become intelligent in the Scriptures, ought to have. The positions taken in Part I. on the atonement in the light of nature, have been commended by eminent jurists who have examined them. This work can be procured at this office, or at the office of Pacific Press, 43 Bond Street, N. Y. Price \$1.00.

March 11, 1889

"Front Page" *The Signs of the Times* 15, 10.

E. J. Waggoner

Commenting upon the European war cloud and the recent visit of the Duke of Cambridge to Spain, the London *Post* dwells upon the necessity of keeping Gibraltar and Malta impregnable, and hints at the sending of heavier and better guns to those strongholds.

"For the second time in the history of the world," says the *Standard*, "a bishopric has been declined. The first instance, so far as known, was that of John Hooper, in England, about three hundred years ago. The second is that of Dr. Henry Satterlee, of New York, who declines the Episcopal bishopric of Michigan."

March 2 was the Pope's seventy-ninth birthday, which he celebrated by receiving a number of Cardinals, who tendered their congratulations. In reply the

Pope said that it was impossible for him in the present position of the Papacy to perform his duties as the head of the church in an independent manner. He complained of the delay in the granting of royal *exequaturs* to the Italian bishops, and said his appointments were subjected to scrutiny. He referred to the oppressions of the new Penal Code, and the suppression of the funds of fraternities.

The *Standard* (Baptist) complains that in Washington City "the first day of the week is not the day of repose required by the fourth commandment." If by this the *Standard* means that the first day of the week is not the seventh (for that is the one specified in the commandment), the statement certainly cannot be disputed; but if by it the *Standard* means that Sunday is not observed as required by the fourth commandment, it only remains to say that the fourth commandment says nothing of Sunday observance.

No Christian is ever called upon to meet any temptation single-handed and alone. In every such moment the Lord Jesus Christ is an ever-present help. He "is a Friend that sticketh closer than a brother."

"Touched with a sympathy within,
He knows our feeble frame;
He knows what sore temptations mean,
For he has felt the same."

This sympathy may be secured for the asking; yes, our Lord makes a standing offer of it, and the tried and tempted soul need only accept it; and with the sympathy comes strength and deliverance to the trusting soul; for we have the blessed assurance that God is faithful and will not suffer us to be tempted above that we are able; but will with every temptation also make a way of escape, that we may be able to bear it.

Right Rev. Edward King, D. D., Bishop of Lincoln, England, is accused of violating the laws of the Church of England for praying towards the east, using altar lights, using a mixed chalice, *i.e.*, a communion cup containing wine and water, and other Papal abominations. The Bishop was brought to trial before the Archbishop of Canterbury and a council of all the provincial bishops, but denying the jurisdiction of the court, a further hearing has been postponed till the 12th inst.

"It is believed that there are hundreds, if not thousands, of persons in New York City," says the *Observer*, "who were members of the church before they came here to reside, but who have not connected themselves with any church in the city." The reason assigned by the *Observer* is the numerous Sunday attractions! We presume that this will be regarded by many as another evidence that Sunday attractions ought to be prohibited by law, in order that Christians may not be kept away from church.

The *Lutheran Observer* in a recent article entitled "The Continental Sunday" says:-

"Sunday is a great holiday of the German nation-the day devoted to pleasure and amusement. . . . Nor is Sunday regarded and observed in a different manner by the religious part of the community. Although a small proportion of them attend

church in the forenoon, even the pious among them have no thought of it as a sacred day."

And what is remarkable about this, we should like to know. Indeed, it seems very strange that anyone should regard Sunday as sacred. Nowadays people generally know that its observance is not enjoined in the Scriptures, and it is little wonder that its false claims to sanctity are so generally disregarded.

Whatever the real sentiments of Cardinal Gibbons may be, it is certain that nobody can talk better than he on civil and religious liberty. At the dedication of a Catholic Church in Baltimore, January 27, he said:-

"We were informed recently by the daily newspapers that a certain antichristian Sunday-school was organized in the city for the purpose of advocating an infidel doctrine. Several ministers appealed to the municipal authorities to suppress the school. For my part, I would be sorry to see the arm of the civil law used for the suppression of the school. Coercion is not conversion. Our divine Saviour never had recourse to the arm of law or the sword in teaching his doctrine. The only weapons we ought to use are the weapons of argument and persuasion in dealing with the school. The sword I would draw against the enemy of Christ would be the sword of the Spirit."

It is very probable that the Cardinal speaks his own personal feelings in this matter; but, unfortunately, he is a part of a vast religio-political machine that has never acted on such principles, and he cannot alter either its record or its present condition, nor can he carry out the course that he professes to believe in.

"The Necessity of Forgetting" *The Signs of the Times* 15, 10.

E. J. Waggoner

Said the apostle Paul to the Philippians: "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. 3:13, 14.

So much is said in the Bible about remembering, that many are in danger of losing sight of the fact that it is a duty sometimes to forget. It is a great thing to learn how to remember, but it is an equally great thing to learn the art of forgetfulness. One reason why so many fail to make advancement in the Christian life is because they have never learned how to forget. They think that one can forget only as the thing gradually fades from the mind, not realizing that they have to put forth positive effort in order to forget, as well as to remember.

It will scarcely be questioned by anyone that scenes and acts of wickedness are to be forgotten. When the sin has been confessed and forgiven, then the mind should turn from it. True, the individual should never forget that he has been taken from a horrible pit, nor that he stands only by faith, having no strength in himself; but if he allows his mind to dwell upon the specific acts of sin, one of two things, and possibly both, will result. Either he will be led to doubt that he has been forgiven, or else he will be impelled by the force of habit and association, to the commission of the same things again. An impure thought cannot find lodgment in the mind without leaving a stain. We have known many persons to

cheat themselves out of a great blessing that God had for them, simply by keeping their minds fixed on the sin, and letting that eclipse the love of God. It is a great thing to forget, even while retaining sufficient remembrance to appreciate at its true value the wonderful love of God in pardoning sin.

Another thing that it is most necessary to forget is that which may have been said against us. If uncharitable remarks have been made, to remember them is like taking to one's self a deadly poison. Nothing is more deadening to spiritual life; for the fact that such things are not forgotten proves that they are not forgiven, and if they are not forgiven that is an evidence that the soul is not rejoicing in the love of God. When God forgives us, he puts upon us his own righteousness in place of the sin, and then treats us as though we had never sinned; and if we obey the injunction to forgive one another even as God hath for Christ's sake forgiven us, we shall treat the one who has offended as though he had always done us kindness instead of injury. Without this, the peace of God cannot rule in the heart.

Another cause of stumbling is the failure to forget the good deeds that have been done. This is scarcely less fatal than to remember the specific acts of sin. Sometimes through the grace of God we are enabled to accomplish a really good work, which gives us great joy. But then, instead of thanking God that he has done something with us, we insensibly take to ourselves some of the glory, and congratulate ourselves over our success. Instead of going on in the same strength to gain other victories, we sit down and look at what has been done, or else, going on, we keep looking back, and so stumble and fail. Nobody can expect to make any headway in a race if he keeps looking back over his shoulder. If he does so, he cannot fail to stumble over some object lying in his path, or else his course will be very crooked. He who is running the Christian race should heed these words of the wise man:-

"Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and all thy ways shall be order aright [margin]. Turn not to the right hand nor to the left: remove thy foot from evil." Prov. 4:25-27.

But how shall we forget? Many would forget, but they do not know how. They take hold of the thing and resolutely attempt to force it out of their mind, but that only fixes it the more firmly. Well, the secret of forgetting is very simple. Forget one thing by thinking of something else. It is impossible for the mind to contemplate two things at the same time. Now if you wish to forget something bad, think of something good. Forget the things that are behind by looking toward the things that are before. If you have been able to do a good work, thank God for his help, and in the strength of that help go on to do another good work, giving your whole mind to it. There is a prize before us, even the prize of "the high calling of God in Christ Jesus." This high calling is holiness of life, godliness; it is above us, and we cannot climb toward it by looking down at the path we have already trod.

"No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." Of course not, and he never can be until he looks straight forward instead of back. If a man at the plow should keep looking back, his plow would keep continually running out, and he could not plow at all. He would make

no more headway than a man would who should try to run a race and at the same time look over his shoulder. Therefore, as he who has called us is holy, let us resolutely press toward that mark, "looking unto Jesus, the author and finisher of our faith." W.

"The Gospel the Power of God" *The Signs of the Times* 15, 10.

E. J. Waggoner

"For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth."

There are few more comprehensive texts in the Bible than this. John 3:16 is another like it; either one of them could well be taken as the text for a sermon on almost any doctrinal subject, and they are of the greatest practical importance. They are vast treasure-houses, which can never be exhausted, but whose rich stores seem to increase in proportion as they are drawn upon.

The text tells us that the gospel is the manifestation of God's power, and before we consider the greatness of this power, and how it is applied, it may be well to note briefly what the gospel is. Primarily, the word means good news. It is the good news of a Saviour, which is Christ the Lord, -the good news of salvation. But a Saviour and salvation imply that somebody needs to be saved from something; and so the angel in foretelling to Joseph the birth of Christ, said: "Thou shalt call his name Jesus [Saviour]; for he shall save his people from their sins." Matt. 1:21. But sin brings death, for James says that "sin, when it is finished, bringeth forth death" (James 1:15), and Paul tells us that "the wages of sin is death." Therefore since Christ came to save from sin, it is evident that he saves from death; and this is what the apostle says in Rom. 5:8, 9: "But 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."

When Christ saves from sin, he saves from the transgression of the law, "for sin is the transgression of the law." 1 John 3:4. The law, of which sin is the transgression, is the law of ten commandments, for, says Paul, "I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet" (Rom. 7:7); and the only law which says, "Thou shalt not covet," is the ten commandments.

The tenth commandment is doubtless taken by the apostle to show how he was convicted of sin, because it is the only one of the ten the transgression of which is wholly in the mind, and it therefore affords the most direct proof of his later statement that "the law is spiritual." David said: "I have seen an end of all perfection; but thy commandment is exceeding broad." Ps. 119:96. We are told also that "the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4:12. To the same intent the wise man wrote:-

"Let us hear 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 injunction to fear God and keep his commandments, is based on the fact that God will bring every work into judgment, with every secret thing, and derives its force from it. Therefore the text quoted is proof that the law of God has to do with every work and every secret thing. It is a discerner of the thoughts and intents of the heart. But we are not left to draw conclusions in this matter, for Jesus has told us plainly that murder may be committed in the heart, and that a single impure look and desire is a violation of the seventh commandment. See Matt. 5:21, 22, 27, 28. Solomon tells us, also, that "the thought of foolishness is sin." Prov. 24:9.

These few texts are quoted for the purpose of showing the nature of sin, that we may the better understand the power that is required to save men from it. In addition to these we might note the Saviour's statement that evil thoughts flow naturally from the human heart (Mark 7:21), and the words of God through the prophet, that the "heart is deceitful above all things, and desperately wicked." Jer. 17:9. As showing the loathsome nature of sin, and how completely it has fastened itself upon men, we quote the words of the Lord through Isaiah:-

"Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more; the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment." Isa. 1:4-6.

To save people from their sins is to change all this. It is not merely to forgive the sins of the past, but it is to save from sins in the future, by changing the heart and the whole being,-to make a man entirely new. It is no less a work than to cleanse a man "full of leprosy," or to raise the dead. The man who is saved from sin is saved from doing that to which his whole being naturally inclines. There is no earthly power that can do this. No man can change his own nature so that good thoughts will come naturally from the heart in the place of evil thoughts; no man has power to resist the fierce temptations that come through the lusts of his own heart, and that have been strengthened by long practice. Nothing but the power of God can do that; and that power is manifested in the gospel, which is the power of God unto salvation. Many doubt the efficiency of even this power, for they say it is impossible for them to overcome. "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." 1 Cor. 1:18.

It is the blood of Jesus Christ that cleanses from sin. He "was delivered for our offenses, and was raised again for our justification." Rom. 4:25. In this the power of God to save believers is manifested. The death and resurrection of Christ show not only the great love of God, but, also, his power to redeem. Note the words of the apostle Paul to the Ephesians, to whom he wrote that he ceased not to pray for them,-

"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 us-ward 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.

From this we learn that if we believe God, we shall know the exceeding richness of his power, even of that power which raised Jesus from the dead. The death and resurrection of Christ is God's pledge to us that he will save us from sin, if we believe in him; and it shows the power that will be put forth in order to effect this. This was the thought in the mind of Paul when he wrote that he counted all things loss if he might win Christ, and be found not having his own righteousness, "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; if by any means I might attain unto the resurrection of the dead." Phil. 3:9-11.

To know the power of Christ's resurrection, is to experience the working of that same power, in the removal of sin, which God wrought in Christ when he raised him from the dead. Who could fail with this strength?

It is of this power and its results that the apostle Peter speaks, when he says to us: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:2-4. This is an assurance that the divine power of God, exhibited in the resurrection of Christ, is amply sufficient to enable one to overcome all the lusts of the flesh. This is what we are taught also in the following:-

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10:4, 5.

What is it that will bring to us this mighty power? Faith in Jesus Christ. Let the sinner but have an intense desire to be freed from the bondage of sin, and let him have the faith that the man "full of leprosy" had when he said, "Lord, if thou wilt, thou canst make me clean," and the Lord will say to him, as he did to the leper, "I will, be thou clean." If Christ dwells in the heart by faith, the soul will be strengthened with might by the Holy Spirit, according to the riches of the glory of God, and may "be filled with all the fullness of God." See Eph. 3:16-19. What greater power could one ask for than this? And the possession of this power is a sure antidote for sin, and a preserver against it, for sin is the working of Satan, and the resurrection of Christ from the dead marked his victory over Satan. He had entered into Satan's house and bound him, and had taken all his armor

wherein he trusted, so that when he ascended into Heaven he could say, "All power is given unto me in heaven and in earth." Matt. 28:18.

And this power is continued so long as the person has faith. The gospel is the power of God *unto salvation*, to everyone that believeth. The same power that forgives the sin, and that changes the nature, will still remain to keep the soul from sin. Says Peter: "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. The power of God is the gospel of Christ, and the resurrection of Christ has begotten us unto a lively hope, because we know that the power of the gospel is the same power that brought Jesus from the dead, and is able to keep us, through faith, until the Lord returns.

Let none say then that he cannot overcome any evil habit. "But it is a part of my nature, and I have no power to resist it." Exactly, but the power of God can change the nature, and make a new man. It could change a leper, so that his flesh became like that of a child. It could give power to the man who was impotent from birth. More than this, it could raise the dead, even after the body had undergone decomposition, as in the case of Lazarus. All these things are done by the same power that raised Jesus, which is a pledge of all things that we need. Rom. 8:32. The same Spirit that raised up Jesus from the dead, will, if it dwells in us, strengthen us with the same power against sin, and, having kept us through faith unto salvation to be revealed when Christ comes, will quicken our mortal bodies, so that as we are now in spirit made to sit in heavenly places in Christ, we shall then be made to sit at his right hand, clothed in glory according to the riches of his grace. "Thanks be to God for his unspeakable gift." W.

"The Sabbath-School. Returning to Bondage" *The Signs of the Times* 15, 10.

E. J. Waggoner

Old Testament History (Lesson 12. March 23, 1889.)

1. After the covenant between God and Israel had been ratified, what did the Lord said Moses?

"And the Lord said unto Moses, Come up to me into the mount, and be there; and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." Ex. 24:12.

2. What covered the mount, and what was its appearance?

And Moses went up into the mount, and a cloud covered the mount. And the glory of the Lord abode upon mount Sinai, and the cloud covered it six days; and the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel." Verses 15-17.

3. How long was Moses in the mount?

"And Moses went into the midst of the cloud, and gat him up into the mount; and Moses was in the mount forty days and forty nights." Verse 18.

4. Did he eat or drink during that time?

"When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the Lord made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water." Deut. 9:9.

5. When the Lord had finished talking with Moses, what did he give him?

"And he gave unto 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." Ex. 31:18.

6. What was on these tables of stone?

"And the Lord delivered unto me two tables of stone written with the finger of God; and on them was written according to all the words, which the Lord spake with you in the mount out of the midst of the fire in the day of the assembly." Deut. 9:10.

7. Whose workmanship were the tables, and how were they filled?

"And Moses turned, and went down from the mount, and the two tables of the testimony were in his 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.

8. What did the people say and do when they saw how long Moses was gone?

"And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron." Verses 1-3.

9. What did Aaron do with the gold?

"And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf." Verse 4, first part.

10. What did they call this golden calf?

"And they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt." Verse 4, last part.

11. What does the psalmist say of this?

"They made a calf in Horeb, and worshipped the molten image. Thus they changed their glory into the similitude of an ox that eateth grass." Ps. 106, 19, 20.

12. Before they could do this, what did they forget?

"They forgot God their saviour, which had done great things in Egypt; wondrous works in the land of Ham, and terrible things by the Red Sea." Verses 21, 22.

13. How did they worship this image?

"And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play." Ex. 32:6.

14. What must we conclude as to the nature of this "play"? See notes.

15. How did the people happen to make a calf to worship instead of the image of a man? See notes.

16. What was the Egyptian calf-worship? See notes.

17. How extensive was sun-worship anciently? and what was the nature of it? See notes.

18. What did God think to do to the Israelites for their abominable idolatry? Ex. 32: 9, 10; Deut. 9:20.

19. With what words did Moses plead for them? Ex. 32:11-13, 31, 32.

20. Did the Lord grant his request?

"And the Lord repented of the evil which he thought to do unto his people." "And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee; nevertheless in the day when I visit I will visit their sin upon them." Verses 14, 33, 34.

21. What immediate punishment did the people receive? Verses 19, 20, 26-28, 35.

NOTES

In an article entitled, "Sun Images and the Sun of Righteousness," in the *Old Testament Student*, January, 1886, Dr. Talbot W. Chambers calls sun-worship "the oldest, the most widespread, and the most enduring of all the forms of idolatry known to man." And again: "In Egypt the sun was the kernel of the State religion. In various forms he stood at the head of each hierarchy. At Memphis he was worshiped as Phtah, at Heliopolis as Tum, at Thebes as Amun Ra. Personified by Osiris he became the foundation of the Egyptian metempsychosis."

In "Religions of the Ancient World," p. 21, Prof. George Rawlinson says: "No part of the Egyptian religion was so much developed and so multiplex as their sun-worship. Besides Ra and Osiris, there were at least six other deities who had a distinctly solar character."

Concerning Osiris, the "Encyclopedia Britannica" (art. Egypt) says:-

"Abydos was the great seat of the worship of Osiris, which spread all over Europe, establishing itself in a remarkable manner at Memphis. All the mysteries of the Egyptians, and their whole doctrine of the future state, attached themselves to this worship. Osiris was identified with the sun. . . . Sun-worship was the primitive form of the Egyptian religion, perhaps even pre-Egyptian."

But while Osiris was the Egyptian sun-god, or the chief representation of the sun, he was chiefly represented by a sacred bull, called Apis. On this the "Encyclopedia Britannica" (art. Apis) says:-

"According to the Greek writers, Apis was the image of Osiris, and worshiped because Osiris was supposed to have passed into a bull, and to have been soon

after manifested by a succession of these animals. The hieroglyphics inscriptions identify the Apis with Osiris, adorned with horns or the head of a bull, and unite the two names as Hapi-Osor, or Apis-Osiris. According to this view the Apis was the incarnation of Osiris manifested in the shape of a bull."

From these quotations it is easy to see why the Israelites made a golden calf, instead of an image of something else. They made the god and became the form of worship with which they had been most familiar in Egypt. And when they did this, they were simply engaging in sun-worship, the form of idolatry which in all ages has been the most universal rival of the worship of Jehovah.

As to the nature of sun-worship, it will perhaps be sufficient to quote what the "Encyclopedia Britannica" says of Baal:-

"The Baal of the Syrians, Phoenicians, and heathen Hebrews is a much less elevated conception than the Babylonian Bel. He is properly the sun-god Baal Shamen, Baal (lord) of the heavens, the highest of the heavenly bodies, but still a mere power of nature, born like the other luminaries from the primitive chaos. As the sun-god, he is conceived as the male principle of life and reproduction in nature, and thus in some forms of his worship is the patron of the grossest sensuality, and even of systematic prostitution. An example of this is found in the worship of Baal-Peor (Numbers 25), and in general in the Canaanitish high places, where Baal, the male principle, was worshiped in association with the unchaste goddess Ashera, the female principle of nature."

That is a mild statement of the case; and so when we read of the Israelites that "the people sat down to eat and to drink, and rose up to play" (Ex. 32:6), and learn that the word rendered "play" is the same as that rendered "mock" in Gen. 39:14, 17, we get a better idea of the heinousness of the sin of the Israelites.

When it is remembered that the Egyptian calf-worship was sun-worship, and that Sunday was "the wild solar holiday of all pagan times" (*North British Review*, vol. 18, p. 409), and has its name "because the day was anciently dedicated to the sun, or to its worship" (Webster), the Heaven-daring nature of the sin of the Israelites, just after they had heard God's holy law, and especially the first, second, fourth, and seventh commandments, is most strikingly set before us. A more perfect insult to the God who had delivered them from Egyptian bondage, that they might serve him, can hardly be imagined.

One more point should be noted, to show how completely, in intent, the Israelites went back to Egyptian bondage, by their worship of the golden calf. A preceding quotation has shown that Ra and Osiris were intimately associated as leading representatives of the sun of Ra. Professor Rawlinson, in "Religions of the Ancient World," p. 20, says:-

"Ra was the Egyptian sun-god, and was especially

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worshiped at Heliopolis [city of the sun]. Obelisks, according to some, represented his rays, and were always, or usually, erected in his honor. Heliopolis was certainly one of the places which were thus adorned, for one of the few which still stand erect in Egypt is on the site of that city. The kings for the most part considered Ra their special patron and protector; nay, they went so far as to identify themselves with him, to use his titles as their own, and to adopt his name

as the ordinary prefix to their own names and titles. This is believed by many to have been the origin of the word Pharaoh which was, it is thought, the Hebrew rendering of Ph' Ra-'the sun.'"-*ib.*, p. 20.

Thus the Israelites not only deliberately sunk themselves in the bondage of sin, but also more fully showed their willingness to return to bondage under Pharaoh, than when they sighed for the leeks and the onions of Egypt. Their deliverance from physical bondage was in order that they might be delivered from spiritual bondage, and was a representation of it; and when they had plunged into sin, they placed themselves in a worse bondage than any physical oppression could ever have been. Being overcome by the idolatry of Egypt, they virtually returned to the bondage of Egypt, "for of whom a man is overcome, of the same is he brought in bondage." 2 Peter 2:19.

"Back Page" *The Signs of the Times* 15, 10.

E. J. Waggoner

The annual meeting of the stockholders of the Pacific Press Publishing Company will be held on Monday, April 22. A general State meeting will be held in connection with this meeting, and will begin Thursday, April 18. Further particulars will be given next week.

Among the good things in this number of the SIGNS, we call the attention of our readers to the article on "Inspiration," from the *Occident*. It is unusually healthful reading for these days, when "sound doctrine" in so many places is not loved nor endured.

It is stated that fifty thousand foreign paupers and lunatics have entered the United States during the past six months through Canada. Perhaps such immigration as this may explain the fact that while from 1850 to 1880 our population only doubled, the defective classes, including blind, deaf, and dumb, idiotic and insane, increased 400 per cent. The increase of the blind was from about 9,000 in 1850 to about 50,000 in 1880; of deaf and dumb, from 10,000 to nearly 35,000; of idiots from 15,000 to over 75,000; of insane, from 15,000 to over 99,000. It is highly probable that the increase since 1830 has been even more rapid than prior to that date.

Referring to the wine interests of California in a recent address before a committee of the Legislature, Charles A. Wetmore, Viticultural Commissioner of this State, said:-

"The people must be educated to understand the wine question. Just now the wine men are feeling a little blue. A great industry has been built up here, but the people will have to be educated to drink wine."

And why must the people be so educated? Simply that the coffers of the wine growers and wine dealers may be filled with the price of that which "at the last biteth like a serpent, and stingeth like an adder."

The following from the *Christian at Work*, we commend to the readers of the SIGNS, not as censure for the past, however, but as counsel for the future:-

"When you see a paragraph in your favorite paper that you don't like, before you punish yourself for your impulsiveness by stopping a paper which your family

want, sleep on it one night. It is the best way. If you are still dissatisfied, write a line to the editor and you may find the trouble lies all in your misdirected imagination, and not in the newspaper at all."

We are at all times glad to hear from our readers, whether it be in the line of profitable questions, personal work, or items of interest. If you do not understand us, let us know.

A correspondent wants some explanation of the words of Nathan to David. He writes:-

"Surely David's sin was the greatest sin man could commit, and yet the Lord put away his sin, and said that he should not die. Could he have meant the second death? since all men must die once. Please explain."

When Nathan went to David and spake to him the parable which the Lord had commanded him (2 Sam. 12:1-4), "David's anger was greatly kindled against the man" who had so terribly wronged his neighbor, "and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die." "And Nathan said to David, Thou art the man." Thus David had unwittingly pronounced sentence against himself. But when he confessed his sin, and expressed sorrow for it, Nathan said unto him, "The Lord also hath put away thy sin; thou shalt not die;" or the text might be paraphrased thus: "Since you have repented of your sin, the Lord has forgiven you, and your own sentence shall not be carried out against you." The words, "Thou shalt not die," meant only that he should not die for that sin, and evidently had no reference to total exemption from either the first or the second death.

Evidently the editor of the *Christian at Work* uses tobacco; else what does he mean in the following clipped from that paper of February 21:-

"Next to the use of intoxicating liquors, the habit of using tobacco in any form stands at the front as the most damaging."-*Independent*.

"Oh, no! strike out 'tobacco' and insert 'opium,' and then go ahead."

It is a sad thing when editors of Christian newspapers become apologists for tobacco; for this is certainly a plea for the file wheat. If it were not, the editor would be willing to have it remain in place opium in connection with it; he would not ask to have it struck out. Both are bad; it is difficult to say which is worse. Happy is he who is under the bondage of neither.

The Baptist *Standard*, of Chicago, says:-

"*The voice of God on baptism* is all we need to know on the subject. The simple word of Scripture ought often to be put before the eye without a word of comment, and Baptists can afford on this matter to let the Bible speak for itself. We saw, or rather heard, a Bible-reading of this sort (Dr. Bailey's) given in one of our suburban churches; the leader quietly issuing the references and diligently refraining from application or inference. The affect of the whole was overwhelming. There was indeed nothing left to be said save this: 'Is there anyone who, reading these passages over one by one, but think of anything else than of a immersion as the original and approved mode?' To this query there was no answer, and the Bible-reading adjourned."

Would the *Standard* be willing to have the Sabbath question settled in the same manner? And if not, why not?

The SIGNS only desires credit for what belongs to it; this, however, it does not always get. Nevertheless we find no fault with this. If our neighbor

"Feels the want of powers
And plume himself from ours,
Why, then, we shall not be loswers by the theft."

We are glad if the truth is thereby extended. What we wish to say is this: Where the SIGNS has made some choice selection and given to credit therefor, we object to its being reprinted and credited to the SIGNS. It is not ours, and while it might do us honor if it were, we wish only such honor has rightfully belongs to us. We shall give credit for all articles for extracts of any length if we only know their source. Right wrongs and no one. "Honor to whom honor is due." Selections are credited in *italics*; original articles, in SMALL CAPITALS.

A writer for the *Currier Dove* (Spiritualist), refers to a report of a Spiritualist meeting in which, after the close of the remarks of the medium, the audience burst forth into singing,

"All hail the power of Jesus' name,"

and says that it must have been because they did not realize the full meaning of what they saw on the. The writer then adds:-

"I say it with all seriousness, there is no name under heaven, the power of which we as a progressive people have greater reason to fear, then the name of Jesus, as used by religious people."

We believe this; but it is an additional evidence that Spiritualism is of the devil. We read that the devils believe and tremble. When Christ was on earth he did much in the line of casting doubt devils, and on one occasion, the devils cried out saying, "What have we to do with the, Jesus thou Son of God? Art thou come hither to torment us before the time?" And then they besought him that he would not command them to go away into the "deep," the abyss, thus showing their fear of him and their knowledge that his power was greater than theirs, and was against them. No; there is no name that Spiritualists who are bound to persevere in their ways, have more reason to fear than the name of Jesus. But still he is willing to receive even them if they will accept his offer of salvation; for unto all he says with a gentle voice, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest."

Says the *Examiner* (Baptist) of January 24, in referring to baptism other than by an ordained minister:-

"But it seems equally clear that to say baptism can never be performed by any but an ordained minister, is to go beyond the authority of the Scriptures, to which Baptist professed obedience in preference to any human authority. If any Baptist rule or tradition or usage is contrary to Scripture, so much the worse for the rule."

And so we say, be the rule Baptist or anything else. But if the Scriptures are above any human authority to Baptists, why do they still hold to the man-made institution of the Sunday, the so-called Lord's day. Is not the evidence of the Scriptures sufficient for the Sabbath? Is there any evidence for Sunday to be found in the sacred record? Yes; it is so much worse for the denominational rule which is contrary to Scripture, and it is so much the more worse for he who will

blindly and stubbornly cling to such rule. The Bible is just a safe concerning the Sabbath as any other question.

The *Catholic Mirror* of February 23 has an article on "Bonfires of Bibles," in which it ridicules reports which have been circulated by Protestant newspapers about the burning of Bibles and Spain by Catholics. It speaks of those "ignorant and enough to accept the statements," "of the gullibility of American Protestants," and tries to throw discredit on the Bible societies by sneeringly asking, "Where are the Protestants made in Catholic countries by the distribution of Bibles?" But it is a noticeable fact that in the whole article, of about eight columns links, not one word of denial of reports is uttered. If the Protestant press has lied, why cannot the *Mirror* say so. It's beating about the Bush is an evidence of the truthfulness of the report that Catholics and Spain to burn Bibles.

But one glaring exaggeration, to use a mild term, occurs in the *Mirror's* attempt to hide the intolerance spirit of its church. It refers to reports of Protestant missionaries in Catholic countries as "provender of highly seasoned stories about the delight of the poor wretches to escape the notice of the terrible priests long enough to peek into the Bible and discover the truth. This is the sort of stuff and rubbish that fills the columns of the average Protestant newspaper."

It is not so. We are sorry to say that the average Protestant newspaper is often found apologizing for the Church of Rome, lauding her progress, or pleading for her co-operation. All such things as the *Mirror* charges them with is the exception, not the rule. Would to God that professed Protestants were Protestants in truth, to protest against the Romish error, which is eating out, like the gangrene, the very vitals of Protestant nations.

March 18, 1889

"Front Page" *The Signs of the Times* 15, 11.

E. J. Waggoner

Only a few months have elapsed since the publication of the census of 1880 was completed. That census gave twenty-four volumes, aggregating some 20,000 pages. The census of 1890 will be published in six volumes, containing about 5,000 pages, and the Census Bureau has promised that the statistics of 1890 will be in print in 1892.

San Francisco has a Chinese Church of seventy-six members, scarcely a member of which earns more than \$30 per month, which raised \$1,000 for church and school purposes last year, and sent \$60 to China for the support of the chapel. "These 'heathen Chinese,'" says the *Christian at Work*, "collected all that money among themselves without the 'Christian' (?) methods of entertainments, suppers, etc."

The Free Church Presbytery of Edinburgh had before it the case of the Rev. James Stuart, one of its own licentiates, whose views, enunciated in the work entitled "Principles of Christianity," were alleged to conflict with the teachings of the Confession of Faith. The result of a two-hour discussion was that it was

decided to "suspend Mr. Stuart's license for the present." It would be interesting to know how well Mr. Stuart's views accord with the Bible.

Fifteen years ago, Berlin had but 800,000 inhabitants, and church accommodations for only 25,000 persons. Since that time the population has doubled, and yet but one church has been built. In one district of the city, there is but one church to every 70,000 people, and in another, there is but one church to 140,000 people. And although each of these churches has a pastor, with several assistants, the deficiency in the pastoral provision and care of the people is correspondingly great. The state of affairs the *Lutheran Observer* attributes to general Sunday desecration.

A correspondent of the New York *Independent* gives the following interesting, but at the same time alarming, facts relative to the growth of Romanism in Canada: "In the year 1760 French Canada passed by conquest into the control of the British. The population was estimated at 70,000. Now it is one million and a half. Of the present population 200,000 are Protestants, the remainder belong to the Catholic Church, and all these are French, except 100,000 chiefly Irish. The increase of the French over the English threatens the extinction of the latter at no distant day in the province of Quebec and eastern portion of Ontario. Hence, should the same rate of French increase continue, and Rome maintain her influence over them, her number will grow year by year, till by another century it would reach considerably more than the present population of the whole dominion."

It is officially stated by the Bombay Government, that out of sixty-five newspapers established in that province in 1885, 1886, and 1887, twenty-four were edited by men dismissed from the Government service, or convicted of theft, breach of trust, and similar offenses, or notorious for a loose character, or of unknown social status and limited education, or by school-boys, religious mendicants, and the like. The New York *Observer* suggests that papers are not lacking in this country that appear to have a similar class of persons on their staff, judging by the amount of attention paid to the gratification of low taste and criminal appetites.

Twenty-eight professors in four theological institutions in Chicago have signed a paper earnestly commending the recent movements designed to promote the better observance of Sunday. They specify that Sunday newspapers are prejudicial to the interests of the Sunday, and express the belief that no part of the day should be given to the reading of such papers. They also say that traveling for business purposes is a desecration of the day, and that merely social entertainments are not in accord with the divine requirement concerning holy time.

They signally fail, however, to point to the divine requirement which is violated. Possibly they have in mind the fourth commandment, but all Bible students know that it says expressly, "The seventh day is the Sabbath of the Lord," and makes no reference to Sunday.

Job 19:26 reads thus: "And though after my skin *worms* destroy this body, yet in my flesh shall I see God." The word "worms" is not in the original, and the reading of it is very awkward at best. Whether it should be read, "After my skin,

worms destroy this body," or, "After my skin worms destroy this body, is questionable with many. We have heard it read both ways. What does Job mean? In the first place, he does not use the word "worms" at all, nor is there a necessity for it. What he does mean is perhaps best expressed by Boothroyd's translation: "If after my skin this body be destroyed, yet in my flesh shall I see God." That this translation of this eminent Hebraist is correct is also evident from the circumstances. Job was afflicted with "sore boils from the sole of his foot to his crown." His skin was a putrid, diseased, decaying mass. But this does not limit the faith of the God-fearing Idumean. He says, "If after my skin [now already consumed] my body be destroyed [by the same disease or otherwise], yet in my flesh shall I see God," when he shall stand the latter day upon the earth. Then Christ will change the vile bodies of mortality and make them like his own. Phil. 3:21. This Job believed; and this he expressed.

"Evergreen Christians" *The Signs of the Times* 15, 11.

E. J. Waggoner

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Ps. 1:1-3.

The secret of this prosperity is meditation in the law of God. To meditate in the law of God day and night is not simply to have certain fixed hours for devotion, nor is it simply to desire greatly to get away from business, in order to think. Meditation, at least in the sense that it is here used, does not necessarily imply solitude. It is certain that it does not here, for the meditation is to be continued day and night; and God does not want men to be hermits. The life of a monk does not furnish the best opportunities for holiness, as many have testified from experience. One great reason why is that those who shun the society of their fellow-men are shirking duty that God has laid upon them. If a man has light, he is to let it shine to the glory of God. It is the very essence of selfishness for a man to go off and live by himself in some solitary place, in order that *he* may perfect holiness, and not be contaminated by evil companionship; and such a one always reaps the reward of his selfishness, in that he has the worst possible constant companion. No man can get away from himself by going into the woods to live.

Meditation is not communion with self. The person who thinks about himself very much will not make advancement in the Christian life. There is only one to whom the Christian should look, and that is Jesus. When a person shuts himself up to himself, he is apt to exclude everything else. While secret devotion and meditation are necessary, if one's meditation is confined to his hours of privacy, he will not grow as a tree. David furnishes a good commentary upon his own words in this psalm when he says: "Princes also did sit and speak against me; but thy servant did meditate in thy statutes." Ps. 119:23. Ridicule and abuse

could not affect such a man, for he would be deaf to it. His mind is absorbed in something else.

Meditation in the law does not mean simply thinking about the words of the ten commandments. There is more to the law of God than what appears on the surface. The law is spiritual. That person alone properly meditates in it whose eyes have been opened to behold wondrous things in it, and who has hid it in his heart. His sole thought is, How can I live to the glory of God? He binds the law upon his hand and his head, as well as in his heart, so that his thoughts and his acts will naturally grow out of it. The one question that he will ask is, Is this right? Will it be pleasing to God? And the law of God in all its breadth, as exhibited in the life of Christ, will be that to which he will look for an answer.

"And he shall be like a tree planted by the rivers of water." The word here rendered "rivers" is not the ordinary word for river. It is a word that signifies division, and seems to refer, not to a river itself, but to the different streams into which a river is divided for irrigating purposes. "Canals of water" would more properly express the idea. It is not simply a tree on the bank of a river, but a fruit-tree in a thoroughly watered soil. Those who have seen the luxuriance of vegetation in a country where irrigation is carried on, can better understand the figure.

"He shall be like a tree." Constant growth is one of the characteristics of a tree. If it lives a thousand years, it grows every year. Each year of its life will see a circle added to it. It does not lose this year all that it gained last year, but it keeps all that it gains, and adds more. Only such growth as that is Christian growth. The true Christian life is continual advancement. Says the psalmist, of those who at last will appear in Zion before God, "They go from strength to strength." Nothing else can be represented by the word "growth."

A tree draws its nourishment from hidden sources. Its roots strike down deep into the earth, to take nourishment; all out of sight are the processes of growth, but the foliage and the fruit are open to all beholders. So the Christian whose abundant fruit glorifies God is the one whose life is hid with Christ in God. The promise is that if we pray to God in secret, our Father, who seeth in secret, will reward us openly men may not know the petitions that are put up to God in secret, will reward us openly. Men may not know the petitions that are put up to God in secret, they may not know the agonizing cry of the heart and the flesh for the living God, even while the individual is mingling with others in the discharge of his duty, that strong temptation may be resisted; they can see only the fruit that is borne; we cannot see the tree grow—we see only the result of its growing.

"His leaf also shall not wither." Many professors are like the grain that fell where there was not much earth; it sprang up quickly, but as soon as the heat came it withered. They are full of zeal for a time, but when actual conflicts come, they become discouraged. But the true Christian doesn't wither. No matter how fiercely the sun beats down on the tree that stands in irrigated soil, its leaves are always green. Its roots take up moisture continually. So the one in whose heart is the law of God, who delights in it, and meditates in it, has a source of continual freshness. He feeds upon the living word, and grows thereby. This is the only source of growth. The one who depends on feeling and impulse may make a fair

show for a time, but only the one who feeds upon Christ and his words, which are spirit and life, can continue to grow.

"Whatsoever he doeth shall prosper," because he will do nothing that the law of the Lord does not prompt. The beauty of the Lord will be upon him, to establish the work of his hands upon him. How much energy is wasted in this life! How many efforts fail, simply because they are misdirected! But he whose strength is in God will not labor in vain. Such shall be called "trees of righteousness;" that is, their righteousness will be increasing with steady growth, as does a tree; and being the planting of the Lord, they will bring forth fruit, and God will be glorified in their lives. W.

"An Important Question" *The Signs of the Times* 15, 11.

E. J. Waggoner

A late number of a Roman Catholic newspaper has the following:-

"The *Gospel Messenger* asks: 'What do we believe?' Well, it's a hard matter to say. A diligent search through the columns of the *Messenger* fails to discover anything very definite in the way of a religious belief. But then that is not unusual with Protestant papers."

The charge is too true. The idea has obtained of late in religious circles that pronounced belief on religious subjects-it does not matter often of how much importance-is downright bigotry. If one criticizes error, he is uncharitable and narrow. One may have thoroughly studied a doctrine, and rejected it, because it is contrary to the plain teaching of the Bible; but then he is prejudiced. Yet in all these instances he may only be true and faithful.

Some religious papers may be read from year to year without finding any pronounced opinion upon many of the most important doctrines of God's word. The columns are filled with a goody-goody, wishy-washy stuff that can't stand alone, furnishing neither timber with which to build nor food by which to grow.

Noah knew his mission. Moses knew his. Elijah, Ezekiel, and Paul knew theirs. John the Baptist was clear and positive. He knew who he was not, and who he was. "I am the voice of one crying in the wilderness, . . . as said the prophet Isaiah." John 1:23. The great Teacher of all spake with authority.

God give us teachers, whether in press or in pulpit, who have the courage of their conviction, with conviction founded on the eternal Rock of truth, God's holy word as it is in Christ Jesus. Souls are perishing for truth. God's "people are destroyed for lack of knowledge."

"The Law in the Gospel. Romans 1:16, 17" *The Signs of the Times* 15, 11.

E. J. Waggoner

ROMANS 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; to the Jew first, and also to the Greek. For

therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith."

The apostle had just before stated that he regarded himself a debtor to all mankind, and that he was willing to preach the gospel even in the proud city of Rome, because, says he "I am not ashamed of the gospel of Christ." The reason why he was not ashamed of the gospel, was that it is "the power of God unto salvation." Men glory in power; if they have none of their own, then they attach themselves to someone who has, and exalt in the power with which they are connected. The man who has the greatest power, or who thinks he has, has none of that apologetic air which characterizes the weakling. The ambassador in a foreign country feels boldness, and has a sense of pride in proportion to the greatness of the Government which he represents. Of course Paul's feeling was entirely different from the pride of self-exaltation of the ambassador of an earthly court; but as the ambassador of Christ, he felt that he had nothing to be ashamed of. The power which he represented was the power of God. Why should he be ashamed? Yet it is a fact that many who profess the name of Christ are ashamed and afraid to declare it. Must it not be because they have never experienced the power of the gospel in their own hearts? When one has actually felt "the exceeding greatness of his power to us-ward, who believe, according to the working of his mighty power which he wrought in Christ when he raised him from the dead," he cannot be ashamed of it.

But the seventeenth verse contains another reason why he is not ashamed, or, rather, an evidence that the gospel is the power of God, namely, "for therein is the righteousness of God revealed." What is the righteousness of God? and how is it revealed in the gospel? These questions should be settled here, for the expression, "the righteousness of God," is one upon which a great deal depends in the book of Romans. Pages upon pages have been devoted to this question by commentators, who have learnedly discussed the original; but the reader who depends solely upon the Bible for an answer will find it very easily.

In Deut. 6:25, after rehearsing the ten commandments, Moses says, "And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." This follows from the fact stated in Ps. 119:172, where the psalmist says: "My tongue shall speak of thy word; for all thy commandments are righteousness." Since all the commandments of God are righteousness, it is evident that those who do them will be righteous; for "he that doeth righteousness is righteous, even as He [Christ] is righteous." 1 John 3:7.

But the ten commandments are not simply righteousness in the abstract. They are the expression of the righteous character of God. Says the Lord, through the prophet Isaiah:-

"Hearken unto me, my people; and give ear unto me, O my nation; for a law shall proceed from me, and I will make my judgment to rest for a light of the people. My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust. 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. Hearken unto me, ye that know righteousness, the people in whose heart is my law." Isa. 51:4-7.

Those who know righteousness are the ones in whose heart is the law of God; and this righteousness God calls "my righteousness." That the commandments of God are an expression of his righteousness, may be shown in another way. The apostle Peter says: "As he which hath called you is holy, so be ye holy in all manner of conversation [conduct]; because it is written, Be ye holy; for I am holy." 1 Peter 1: 15, 16. This is what God requires of us-to be holy, as he is. But the wise man 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. Now since he requires holiness of all, and the keeping of the commandments is the whole duty of man, it follows that the keeping of the commandments constitutes holiness.

The proposition that in the gospel the righteousness of God is revealed from faith to faith, which is only stated here, is fully elaborated in the epistle later on, so that a few words on it may suffice at the present time. First, the righteousness of God-the law of God-is revealed in the gospel, because the gospel carries the law on its very forefront. Without the preaching of the law there can be no preaching of the gospel. The gospel is God's remedy for sin, which is the transgression of the law. All men are sinners, but all men do not realize that fact; for many who are wretched, and miserable, and poor, and blind, and naked, think that they are rich and increased with goods. Rev. 3:17. Now it is evident that before such will listen to the counsel to buy the eye-salve, the gold tried in the fire, and the white raiment, they must be shown their condition. They that are whole need not a physician, but they that are sick; but they who are sick will not send for a physician until they are convinced of their illness, and shown that they need help. So it is useless to preach the gospel as the way of salvation, without showing the need of salvation; and the law of God is the only thing that points out sin.

But it is with a deeper meaning than this, that the apostle says that in the gospel of the righteousness of God is revealed. The opposite of sin is righteousness; and so when God remits-sends away-sin, he does it by putting righteousness in its place. Where once was sin, now appears perfect righteousness, "even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." Rom. 3:22. The righteousness of God is declared for the remission of the sins of all who believe in Jesus. He cures the disease by putting health in its place. The righteousness which is brought to the believing sinner through the gospel, is the same thing exactly as the righteousness of the law, for it is witnessed by the law (Rom. 3:21); but it cannot be contained except in Christ, who, as the Word of God, is the embodiment of the law.

This gospel righteousness is the righteousness of which Paul speaks in Phil. 3:9, where his desire is that when Christ comes he "may 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." The fact that God cannot deny himself, proves that he can have but one righteousness; and therefore the righteousness of his law, and the righteousness which the gospel imparts,-the righteousness which is of God by faith,-must be the same righteousness. So we have the law before the gospel, the law in the gospel, and the law in the life as the result of believing the gospel. W.

"Not 'Law or Love,' but Law and Love" *The Signs of the Times* 15, 11.

E. J. Waggoner

Under the heading, "Law-or Love?" the *Christian at Work* of February 28 says:-

"How pitiable the spectacle presented of Christians called into liberty, going back to the slavery of literalness, as witnessed in the observance of Saturday as their rest-day, many even going so far in their literalness as to drop the smile and recreation and mirth at sunset because 'the evening and the morning' and not the morning and the evening, formed the Genetic day. And then what sticklers for the bare letter of the Decalogue we meet with-as if those ten laws laid down for the primitive Hebrews were the Alpha and Omega of the Christian duties to-day-as if perfect love was not as far above these ten specific commands as heaven is above earth."

Terribly afraid of literalness, some people are, especially if it is literal compliance with any divine commandment. But we notice that these same persons who make so much ado about the observance of the literal day required by the commandment, are very strenuous about the observance of Sunday, even going so far as to advocate the enforcement of Sunday observance by civil law. Now a query arises: If it is so terrible a thing to yield literal obedience to a commandment, what will they do when they get their much-desired Sunday law? Will they then consider it their duty to keep Monday? or do they think that only God's laws ought to be treated with contempt, and that human laws should be kept strictly?

Notice the admission that the observance of Saturday is literally in conformity with the fourth commandment. But the people who deprecate literal conformity to the commandment, are very regular in their observance of Sunday, and, as we have noted, advocate literal conformity to a civil Sunday law. From this we must conclude that the great requisite with them is to be at variance with the terms of the commandment. So long as people do not do exactly as the commandment says, they are satisfied.

That this is not a harsh conclusion, is evident from the latter part of the paragraph quoted. Deprecating compliance with the letter of the Decalogue, it says: "As if perfect love was not as far above these ten specific commands as heaven is above earth." That is to say that perfect love ignores the letter of the commandments. Thus the practice in regard to the fourth is consistently carried to all the ten precepts. The first commandment says, "Thou shalt have no other gods before me;" but perfect love, according to the *Christian at Work*, would scorn to be tied down to exact conformity to any such commandment, and would

make gods of its own. The sixth commandments says, "Thou shalt not kill;" but, soaring far above servile obedience to the letter of the commandment, perfect love would lead a man to take the life of the first person he met. Why not? If it is so very pernicious a thing to keep the letter of the fourth commandment, it must be as bad to keep the latter of any other commandment. So, according to this theology, the only way a person can perfectly comprehend God is to steal, kill, commit adultery, and swear falsely. This, according to the *Christian at Work*, marks the free man. Surely not in vain did the Lord say, through his prophet:-

"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?" Jer. 7:8-10.

We have no fellowship with the love that is so "perfect" that it ignores the simple, direct commands of the Lord. Said the psalmist, "The law of the Lord is perfect, converting the soul." Ps. 19:7. Obedience to a perfect law will make a perfect man, and nothing else will; but obedience can be rendered only in Christ. God is love; the ten commandments are only an emanation from him-the expression of is perfectly righteous character; and so the ten commandments are only a law of love. So the beloved disciples says: "This is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5:3. Perfect love can be manifested in no other way than in perfect obedience to the requirements of God, both in letter and in spirit. If the commandments are not kept in letter, they are not kept at all; for a man cannot keep the spirit of the sixth commandment and at the same time murder his neighbor. The *Christian at Work* has made a mistake in terms. To deliberately reject the plain letter of God's commandments for ways of one's own, is not perfect love, but perfect selfishness. W.

"Back Page" *The Signs of the Times* 15, 11.

E. J. Waggoner

Dr. Maxwell, of Swatow, China, says of the people of that country that "there is a great misapprehension as to the number of people who can read. It is absolutely certain that there are not twelve millions who can do so, and it is certain that they will never read the Bible except it is supplied in their own vernacular."

Outside of the thousands of churches in London there are 500 missionary workers. Each missionary calls on 500 families every month. They visit the slums and rum-holes, and are subjected to many dangers. During the warm season open-air meetings are held every day and night on the streets and in the parks. The class of people who attend these meetings are people who never have seen the inside of a church.

A letter from London to a recent number of the *Churchman* says:-

"One well-meaning M. P., Mr. Francis Peek, is about to ask Parliament to enact a measure to prevent police, railway men, omnibus men, etc., from working

more than six days a week, and enforcing in other respects a stricter regard for the Lord's day [Sunday]; but it is perhaps to be feared that such attempts to 'enforce Sabbatarianism' will only provoke other parties to get repealed what they term 'obsolete statutes at variance with the spirit of the age,' which have helped hitherto to uphold a public decorum."

Agitation for legislation in favor of Sunday is becoming world-wide. It is an ill omen of the times.

Concerning the affairs of the American Board the *Missionary Herald* for March says:-

"The receipts from donations for the first five months of the financial year are about \$5,400 less than those for the corresponding months of the preceding year, and the receipts from legacies are about \$34,200 less; so that the total receipts fall short by over \$40,000. The call, therefore, with which the year began, for an additional \$150,000 beyond the receipts of last year, is a call now for nearly \$200,000 additional."

This is rather an alarming showing; and the *Herald* asks, "What does it mean?" Reports from the American Home Missionary Society and the Presbyterian Boards show about as large a falling off in receipts during the same time.

The Los Angeles *Tribune* of February 25 contains a report of a sermon preached by the Right Reverend Bishop Murray, of New South Wales, Australia, in Los Angeles, February 24, 1889. After speaking of the prosperity of Roman Catholics in Australia,-stating that they numbered about one-fourth of the entire population of Australia and New Zealand, or about 750,000,-he referred to the necessity of individual and family prayer, so as to make a "prayerful, God-loving country." The report continues:-

"He urged this as a medium for making government less antichristian, for the Legislators representing a religious community would enact laws. Following up this same line of thought, he took another step and affirmed that only on a firm religious basis can a government stand, if it would be strong, powerful, and morally secure from misgovernment, from weakness and corruption. 'And any creed,' he said, 'is better than none. Give me the Church of England, or the Presbyterian, rather than that government with no religion.'"

This is another straw which shows the direction of the religio-political current in our country. Herod and Pilate were made friends over the persecuted and maltreated Christ; can we wonder if a proud and emasculated Protestantism joins hands with Roman Catholicism to persecute the followers of Christ in these days?

The *Churchman* says that "the Archbishop of Canterbury and the Bishop of London have been provoked to write to the *Times* against the N. Y. *Herald's* Sunday issue in that city." They regard this new departure with "much concern, involving, as it does, the loss of the weekly day of rest to all who are employed in connection with that paper." But these prelates ought to know that there is more Sunday labor put on a Monday morning issue than is on the Sunday morning paper. The reason why the Sunday paper is opposed there, is, we suppose, something skin to the reason why it is opposed here,-it is a competitor of the

churches; men read it instead of going to church. But Bishop Temple mentions lawn-tennis parties, and Thames boat-racing, which are prevalent, and he hints that this is so even among the church people. The protests have not much edge to them. Their chief effort at the present will be to advertise the *Herald*, and that will suit Mr. Bennet.

"FACTS FOR THE TIMES" is the name of a useful work for sale at this office. It is made up of extracts from ancient and modern writers bearing upon a wide range of Bible subjects. It is not designed to detract from the authority of the Bible in any way, but to show what good and great men of the past believed, or were compelled by force of evidence to admit, concerning some of the great doctrines of the Bible. It clearly shows that many of what are called "new doctrines" are old, and have been held by respected men of other generations. It also shows the difference between the religious teaching of to-day and that of previous times. Extracts and comments from different writers to the number of nearly one thousand are given on remarkable fulfillments of prophecy, difficult Scripture texts, natural phenomena, facts connected with our country's history, statistics of population, intemperance, war, and crime, condition of the religious, political, and physical world, and many other subjects of interest. The book is also of assistance many times in helping the reader to come to correct conclusions on many important subjects, and to lead him to the "old paths" of truth. It contains nearly 300 octavo pages, well bound in cloth. Price, post-paid, 50 cents. Address the Pacific Press, Oakland, Cal.

Would that modern clergymen were as willing to make as much of the apostle Paul's sacrifices and labors as they are of his vacations (?). We clip the following from the *Churchman* of March 2:-

"A very sensible thing had been done by the bishop of Carlisle in laying the foundation of a fund for providing a holiday rest for clergymen who are unable to meet the expense out of their own pocket. Clergymen live a life of emotional and moral excitement which is more wearing than is generally supposed. The smallest parish, and most remote cure, have responsibilities which are more than human. St. Paul, at a most trying and exciting period of his life, broke away from his companions and his work and took that pleasant, lonely walk from Troas to Assos."

How little it takes to satisfy men, when they wish to be satisfied! An unwarranted inference, a perverted text of Scripture, is then a sufficient basis for a theory. That church which professes to trace its succession from St. Paul, must needs find something in the apostle's life to justify vacations and holidays for clergymen. His whole life is scanned, his holidays noted, and an instance cited; and that instance was a nineteen-mile journey on Sunday from Troas to Assos after the apostle had preached all night! Acts 20. We would suggest as examples of vacation Paul's labor at Corinth (Acts 18:3), his trip to Rome (Acts 27 and 28), or, his night and day in the deep (2 Cor. 11:25). What a change would take place if ministers of Christ were as willing to make as much capital out of the sacrifice of Christ and his apostles as is here made out of a holiday (!) Souls would then be saved. Political power would not be needed to bolster up a perverted system.

St. Clement, in an article in *Our Day* of February, condemns England most unmercifully for shipping her idols into India-and justly, too. But he cannot let it rest there. He says: "The governing race in India flatters the marketable goods, and profanes the God of the missionary by forgetting to remember the Sabbath-day to keep it holy. There is no Sunday in its calendar of public works."

Now we suppose if England made such a calendar, if India only had a Sunday law, the idols she furnishes India would be considered only toys. The worship of idols is the transgression of the law of God, because it substitutes the images for God. The putting of Sunday in the place of the Sabbath, is directly contrary to the command of God. It is just as unwarrantable a substitution as that of the images, and we opine would have as little effect in converting the nations to true Christianity. It might compel the form, however, as that is the principal thing with these Reformers.

The Christian is called to fight; and one of the essentials in the character of a good soldier is courage. It comes from the Latin words, *cur*, heart, and *age*, to act. It is heart action. Fear causes the heart to cease its beating, but courage is the heart acting in its regular manner. The word implies a sense of strength and confidence. A man who is not confident in his strength, or his supposed strength, cannot possess courage. His heart cannot act normally. It flutters, or ceases to beat. Courage also implies threatened danger, strong, wily foes, and seeming defeat, at times. Were the way always smooth and safe, did our foes immediately surrender, did success ever attend us, we would need no courage. Anyone could be brave and confident under such circumstances. But the path of the soldier of Christ is the opposite of all this. The roughest of ways, the strongest and subtlest and most sleepless of foes, sometimes defeat through lack of wisdom or watchfulness. None but the courageous can conquer.

But the Christian may have courage. Faith lays hold of God's strength; so it does not matter how weak the individual, his confidence is not in his own power to cope with his enemies, he is "strong in the Lord and in the power of his might." And when by faith he is clad in the best armor, serving in the best cause, under the mightiest Captain, with unlimited resources and strength, surely the Christian may be of "good courage." "Be of good courage and He shall strengthen thine heart." Then, with God's strength, thou shalt "be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh. For Jehovah shall be thy confidence, and shall keep thy foot from being taken." Prov. 3:24-26.

March 25, 1889

"Front Page" *The Signs of the Times* 15, 12.

E. J. Waggoner

Postmaster-General Wanamaker will still continue to conduct his large Sunday-school in Philadelphia.

The Idaho Legislature proposes to disfranchise all who have been members of the Mormon Church within three years. "Probably," says the *Christian at Work*,

"Idaho has an imperfect knowledge of the instrument known as the Federal Constitution."

The *Advocate* thinks that the fact is not without significance that "in California, the land of 'pure, light, home-made wine,' there is one liquor saloon to every ninety-nine inhabitants, there being only two States having more saloons in proportion to population than this State."

The pastor of the Memorial Presbyterian Church, Detroit, writes to the *Evangelist* urging that the week of prayer be made identical with Passion week and Lent, as the observance of the season bids fair otherwise soon to be extinct. He declares that he will so observe it next year in this church.

Canadian Protestants are justly indignant at the action of the Quebec legislature in voting to pay the Society of Jesus \$400,000 in lieu of the estates which George III. confiscated shortly after the conquest of Canada. It is hoped that the Dominion Government will veto the whole business, as it has the power to do. If the award is ever paid, the burden will fall principally upon the Protestants, who pay large percentage of the taxes in the two cities, Montreal and Quebec.

Mrs. Ballington Booth has been meeting with marked success in interesting to the wealthy and fashionable people of New York in the work of the Salvation Army. Mrs. Booth is a young woman possessing education and refinement, and a very pleasing address. The principal work of the Army is among the poor, the outcasts, and the vicious, and Mrs. Booth has given herself to the work with a zeal which certainly proves her earnestness, and at a cost in self-denial which attests her sincerity.

Boston has raised its liquor license from \$1,000 to \$1,500 for hotels. The second-class inn keepers will hereafter pay \$1,200 instead of \$400, the former price, while the privilege of selling beer, cider, and light wines, will cost \$500 instead of \$200. The liquor dealers profess to think that they cannot stand the rise, and probably some of them cannot; but those who can will find their business just so much better. Experience in Nebraska and other high-license States, and in numerous cities, has shown that while high license does temporarily reduce the number of saloons, it does not reduce the amount of liquor sold, but has the effect simply of giving a few dealers the monopoly of the business.

An Eastern paper says that "Rev. A. Lloyd writes from Japan that Unitarianism is so wonderfully like Confucianism that it seems likely to prove specially attractive to the Japanese. Without change of heart or opinion they will be able to call themselves Christians, and that is just what they most desire." The two systems compared by Mr. Lloyd must be closely akin to the National Christianity which certain self-styled reformers want to have adopted in this country; it requires neither a change of heart nor opinion, but simply to assent to certain so-called Christian laws.

The nations of South America are inviting immigration. They do not, however, welcome all alike. Farmers with families are especially favored. Owing to the friendly attitude of the Government, and to the abolition of slavery, Brazil received last year 120,000 immigrants against an average of 27,304 the previous ten

years. Likewise the Argentine Republic received last year 175,000 immigrants, nearly all from Southern Europe. Only about ten per cent of these were, however, farmers, and the Government is seriously considering the advisability of restricting immigration.

The London *Times* says that monster Russian guns were sent recently to Sebastopol for the purpose of being placed in the new iron-clad *Sinope*. The guns are 12-inch pieces, weighing 50 tons, and throwing projectiles of nearly half a ton. The powder charge is 270 pounds, and the initial velocity 3,000 meters, while the distance of the canons range is said to be 20 versts, or over 13 mi. Two men suffice for each gun, as they are worked by hydraulic machinery. All such facts are especially interesting in view of the present exceedingly threatening aspect of the European war cloud.

In the *Independent* of March 7, Dr. Vincent has an article on Jerusalem, in which he says that a cliff north of the Damascus gate, now known as the cliff of Jeremiah's grotto, on which is "Beth-has-Sekilah (the House of Stoning), so-called in the Talmud," is the probable place of the crucifixion, and not that covered by that wonderfully convenient edifice, the Church of the Holy Sepulcher. He says:-

"The Jews to this day [point to it] as the place of execution used by their ancestors before the destruction of Jerusalem. The most modern theory recognizes this skull-like mount as the true Calvary. And it would be a pleasant thing, after the sacrilegious memories which have taken place for centuries in the Church of the Holy Sepulcher, to ascertain that the true locality of the crucifixion had never thus been desecrated."

"Little Acts of Kindness" *The Signs of the Times* 15, 12.

E. J. Waggoner

It is the simple acts which make our whole lives-the little acts of kindness which there is always time and opportunity in the every-day walks of life to perform-a kind word, an approving smile, the little courtesies, the simple acknowledgment of gratitude, the little charities which brighten life's pathway.

"The Divinity of Christ" *The Signs of the Times* 15, 12.

E. J. Waggoner

The Methodists have recently issued another book on the Sabbath question, written by the Rev. Dr. M. C. Briggs, now of Santa Clara, Cal. The book is in many respects different from any that have preceded it, notably in that it attempts simply to prove "a commanding probability" what the venerable day of the sun-"the wild solar holiday of all pagan times"-was the original Sabbath of Jehovah. We have promised the author a review of his book in the SIGNS OF THE TIMES, and with this we begin the fulfillment of that promise. Before we pay any attention to the Sabbath argument, however, we wish to present a line of thought suggested by a sentence in the preface. Speaking of those who observe the seventh day as the Sabbath, whom he commends for their liberality in

denominational outlays, their diligence in propagating the doctrines held by them, and their fidelity to their convictions, the Doctor says:-

"One only regrets that their influence is not brought to bear in support of the true Sabbath. Their genius of interpretation-especially that of the Saturday-Sabbath Adventists-illustrates itself in specific results which must counter-work each other, such as formal feet washing (now well-nigh abandoned, I believe), the denial of Christ's divinity, the utter and contemptuous rejection of a supersensuous nature, a soul or spirit in man, and the annihilation of the wicked."

As to the denial that man possesses a soul or spirit, we can say that we know of no Adventists, Sabbatarian or otherwise, who do this. If the Doctor thinks so, he has been misinformed. Certainly he never read any such denial. That subject is not under discussion at the present time, so we will simply say that Seventh-day Adventists believe the Bible as a whole, and every part of the whole, and when they read Paul's prayer that the "whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23), they accept it as evidence that man has both soul and spirit. What they reject is the unwarranted additions made to the Bible by Protestant and Papal doctors of divinity, by which they try to make it uphold the pagan dogmas that the soul or spirit is immortal.

But when the Doctor states that Seventh-day Adventists deny the divinity of Christ, we know that he writes recklessly. We are fully persuaded in our own mind that he knows better; but be that as it may, the statement has been made so often by men who professed to know whereof they were speaking, that many have come to believe it; and for their sakes, as well as for the benefit of those who may now have given the subject any thought, we propose to set forth the truth. We have no theory to bolster up, and so, instead of stating propositions, we shall simply quote the word of God, and accept what it says.

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 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. W.

(To be continued.)

"Progress" *The Signs of the Times* 15, 12.

E. J. Waggoner

Ambrose, a prominent writer for the *N. Y. Evangelist*, in a recent number of that journal, has an article on "The Stages of Progress in the Conquest of the World." He notes three great. Since in Christian work,-the first advent and primitive missionary work, the Reformation period, and later on comes a period of spreading the gospel to all nations. He then asks:-

"Is this third period of progress the last? May there not be needed another to do a work corresponding to that inaugurated by Luther and Calvin,-a work of purification and reform? Are there not at work already the tendencies to corruption? and is it sure that these and others will not increase as time goes on, even while the gospel is making its way over the earth? It was so in the Middle Ages, and what has happened once may happen again."

The words indicate a sense of need, and a blind groping for light which God has so fully revealed. "Tendencies!" Corruption itself is *already* at work. It will "wax worse and worse." "Perilous times" are come. Error, dissension, confusion, and corruption exist in the church. Another "reformation" is needed; and it is foretold in the "sure word of prophecy." See Joel 2:1; Isa. 58; Rev. 14:6-14. And that work of purification reform "is going forward to earth's remotest bounds." Its result will be to develop a people who have cast off error and tradition, who have accepted the word of truth as their guide (2 Thess. 2:10-12), and to keep the commandments of God and the faith of Jesus. Rev. 14:12.

"Living by Faith. Romans 1:17" *The Signs of the Times* 15, 12.

E. J. Waggoner

"The just shall live by faith." Rom. 1:17.

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

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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.

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.

Well, our captain is the Lord of hosts. He has met the chiefest foe of all and has vanquished him single-handed. Those who follow him invariably go forth conquering and to conquer. Oh, that those who profess to be his followers would put their trust in him, and then, by the repeated victories that they would gain, they would show forth the praises of Him who has called them out of darkness into his marvelous light.

John says that he that is born of God overcomes the world, through faith. Faith lays hold of the arm of God, and his mighty power does the work. How the power of God can work in a man, accomplishing that which he could not possibly do for himself, no one can tell. It would be as easy to tell how God can give life to the dead. Says Jesus: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." John 3:8. How the Spirit works in a man to

subdue his passions, and to make him victorious over pride, envy, and selfishness, is known only to the Spirit; it is sufficient for us to know that it is done, and will be done in everyone who wants that work wrought in him, above all things else, and who trusts God for the performance of it.

We cannot tell how Peter was enabled to walk on the water, when the waves were rolling about him; but we know that at the command of the Lord he did it. So long as he kept his eye fixed on the Master, divine power enabled him to walk as easily as though it were solid rock underneath; but when he looked at the waves, possibly with a feeling of pride in what he was doing, as though he himself was doing it, fear very naturally took possession of him, and he began to sink. Faith enabled him to walk on the waves; fear made him sink beneath them.

Says the apostle: "By faith the walls of Jericho fell down after they were compassed about seven days." Heb. 11:30. Why was that written? For our learning, "that we through patience and comfort of the Scriptures might have hope." Rom. 15:4. Why, is there any prospect that we shall ever be called upon to fight armed hosts, and to take fortified cities? No; "for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12); but the victories which have been gained by faith in God over visible foes in the flesh, are placed on record to show us what faith will accomplish in our conflict with the rulers of the darkness of this world. The grace of God, in answer to faith, is as powerful in these battles as in those; for says the apostle:-

"For though we walk in the flesh, we do not war after the flesh; (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10:3-5.

It was not physical foes alone that faith enabled the ancient worthies to conquer. We read of them that they not only "subdued kingdoms," but "wrought righteousness, obtained promises," and, most wonderful and most encouraging of all, "*out of weakness were made strong.*" Heb. 11:33, 34. Their very weakness became strength to them through faith, because the strength of Christ is made perfect in weakness. Who, then, shall lay anything to the charge of God's elect? since it is God that justifieth, and we are his workmanship, created in Christ Jesus unto good works. "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" "Nay, in all these things we are more than conquerors through Him that loved us." Rom. 8:35, 37. W.

"The Pope's Temporal Power" *The Signs of the Times* 15, 12.

E. J. Waggoner

Speaking recently to a correspondent of the New York *Herald* concerning the late demonstrations in Rome in favor of the temporal power of the Pope, Signor Crispi, the Italian Prime Minister, said:-

"As well talk of the obsolete Governments of the Middle Ages. The temporal power is now a thing of the past—a toy for dull hours of mimic and the would-be statesman. Italy has no dread of the matter ever being revived *au srieux*. The Pope, however, is in no danger, so far as the Government is concerned. He has ample guarantee, but on the other hand he stands in great danger if the populace should be over-excited. It is, therefore, as much to the interests of the Vatican as it is to that of the Government of his Majesty, the king of Italy, that the demonstrations of the last two months should be firmly repressed and prevented. These demonstrations are fomented by foreign elements. Italian workmen do not belong to these societies."

It will not do too hastily conclude from this that the restoration of the Pope's temporal power is out of the question. Very likely the sentiment of Italy is against it; but public sentiment in the rest of the world, and especially in Europe, is rapidly taking form in favor of the claims of the Papacy; and should demand be made by the combined powers of the Old World, to say nothing of the sympathy which the Pope will receive from the United States and Canada, Italy would yield. Let us not for one moment deceive ourselves with the idea that the Pope is without political power and influence.

**"The Sabbath-School. Free-Will Offerings" *The Signs of the Times* 15,
12.**

E. J. Waggoner

Old Testament History.
(Lesson 11. April 6, 1889.)

1. While Moses was in the mouth, what did God tell him to say at the to the children of Israel?

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering; of every man that giveth it willingly with his heart ye shall take my offering." Ex. 25:1, 2.

2. Of what was their offering to consist?

"And this is the offering which ye shall take of them; gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and badgers' skins, and shittim wood, oil for the light, spices for anointing oil, and for sweet incense, onyx stones, and stones to be set in the ephod, and in the breastplate." Verses 3-7.

3. What were these offerings for?

"And let them make me a sanctuary; that I may dwell among them." Verse 8.

4. Who only work to bring an offering?

"Take ye from among you an offering unto the Lord; whosoever is of a willing heart, let him bring it, an offering of the Lord; gold, and silver, and brass." "And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments." Ex. 35:5, 21. See Ex. 25:2.

5. What sort of things did they bring?

"And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered offered an offering of gold unto the Lord. And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought them. Every one that did offer an offering of silver and brass brought the Lord's offering: and every man, with whom was found shittim wood for any work of the service, brought it." Ex. 35:22-24.

6. How did they come to have so many valuable things?

"And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment; and the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians." Ex. 12:35, 36.

7. What did the women do?

"And all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. And all the women whose heart stirred them up in wisdom spun goats' hair." Ex. 35:25, 26.

8. What kind of service was all this?

"The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work,

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which the Lord had commanded to be made by the hand of Moses." Verse 29.

9. How are we exhorted to give?

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." 2 Cor. 9:7.

10. What kind of a giver does God love? -*lb.*

11. Cite another instance where the people offered willingly to the cause of God?

And gave for the service of the house of God of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron. And they with whom precious stones were found gave them to the treasure of the house of the Lord, by the hand of Jehiel the Gershonite." 1 Chron. 29:6-8.

12. How was it that the people were enabled to give so willingly?

"Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord; and David the king also rejoiced with great joy." Verse 9.

13. Is there danger of coming to poverty through generous giving to the cause of God?

"The desire of the righteous is only good; but the expectation of the wicked is wrath. There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Prov. 11:24, 25.

14. What is God able to do?

"And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." "Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God."

15. How is this? Ps. 24:1; 50:10-12; Haggai 2:8.

16. Then when people make offerings to God, whose property do they give?

"But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as were all our fathers; our days on the earth are as a shadow, and there is none abiding. O Lord our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own." 1 Chron. 29:14-16.

17. What was the result when the people gave with a willing heart?

"And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made; and they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the Lord commanded to make." Ex. 36:4, 5.

18. But proclamation had to be made?

And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much." Verses 6, 7.

19. How many have known of such an instance in the history of the cause?

20. Is there in this record any lesson for us?

NOTE

After the covenant with Israel had been made and ratified, the Lord called Moses up into the mount, where he remained forty days and nights in the presence of Divinity. Ex. 24:8, 12, 18. It was during this time that God gave him the instructions concerning the sanctuary, which are recorded in chapters 25 to 31. The beginning of this instruction pertained to the sanctuary to be built, showing how particular God was in that which pertained to his worship; and he concluded his holy interview by giving the law, written on two tables of stone, yes, *graven* there by the finger of God. Ex. 31:18; 32:15, 16. The object of all worship, all services, all remedies, is to bring men into harmony with the holy law of God.

When Moses was absent, Aaron and Hur acted as his deputies, even as they were his chief assistants at the time of the battle with Amalek, recorded in Ex. 17:8-15. It was very fitting that these men should thus act. Aaron was of the tribe of Levi, in which was vested the priesthood. This tribe belonged to God. Num. 3:1-13. Hur was probably the chief prince of the tribe of Judah. Ex. 31:1. An imminent and good man evidently, as the Lord chose from his descendants a skillful man to build the most sacred vessels. Judah was the tribe from which was to come the royal line and our Saviour. Gen. 49:10. Thus the supporters of Moses were the chief priest and the chief prince.

Of the offerings brought, there is some difference of opinion among scholars in regard to the meaning of some of the original terms. The brass of the Bible was doubtless copper, which was abundant in Palestine, or an alloy of copper and tin, forming bronze. As these materials were brought from Egypt, the brass here mentioned was doubtless bronze, which was common in Egypt.

The blue, purple, and scarlet were materials which could be spun and woven into cloth (Ex. 35:25), the color being put for the material. This material was doubtless cotton or wool. See Heb. 9:19.

Rams' skins dyed red are supposed by some to mean leather, colored and dressed like morocco. By others it is supposed to mean skins dress with the wool on, either of a red color, or dyed red. "Badgers' skins" does not have reference to the skins of those animals. The Bible Commentary, edited by Canon Cook, says: "The [original] word bears a new resemblance to the Arabic *tuchash*, which appears to be a general name given to the seals, dugongs. And Dolphins found in the Red Sea (Tristram), and according to some authorities, to the sharks and dog fish (Furst). The substance spoken of would thus appear to have been leather from the skins of marine animals, which was well adapted as a protection against the weather. . . . The skins of the dolphin and the dugong are cut into sandals by the Modern Arabs, and this may explain Eze. 16:10." "Shittim wood" was a kind of acacia, very hard and strong, and also light." The LXX. call it 'wood that will not rot.'" -*Id.*

The gold and silver were largely in the shape of jewels (Ex. 35:22), which the Egyptians had given them on that memorable morning after the slaying of Egypt's first-born. Israel, in asking for these valuable things, only demanded their just wages. Consequently when they gave them to God to build a sanctuary for him, they gave that which had cost them years of toil and sufferings. It was a willing sacrifice on their part. They felt as did David when he refused the gift of Araunah's threshing-floor, "Neither will I offer burnt-offerings on the Lord my God of that which doth cost me nothing." 2 Sam. 24:24. It is willing-heartedness that God loves.

In fact, no other offering but that given with the whole heart is acceptable to God. First, he demands that the individual yield himself. "Son, give Me thine heart," is the request which God makes. Those who do this, realizing that they are not their own, but "are bought with a price," will not give grudgingly. They will only regret that they could not give more. They will first give themselves (1 Cor. 8:1-5), and in giving themselves, they give all. What a contrast this is to the popular ways of raising means in vogue at the present time. What efforts are many times put forth to induce professed Christians and worldlings to give. What artifices are used to make them believe that they are getting in some way the worth of their money here, in fun or in suppers, in prizes won and bazaars, or in some other way. All these ways are contrary to the spirit of divine benevolence. The people gave and gave willingly of their very best. So God gave his only begotten Son. That which is bestowed grudgingly upon the cause of God is not a gift. The Lord does not need it, and it is of no advantage to the one who thus bestows it.

In his second epistle to the Corinthians, the apostle Paul makes the grace of Christ the grand spring of all Christian giving. Giving that is prompted by anything

else is not Christian giving. As an incentive for them to give liberally, the apostle said: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes He became poor, that ye through his poverty might be rich." 2 Cor. 8:9. The plan of salvation begins and ends with a gift. "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. Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:14. And when the work of redemption shall have been completed, the saints will share a glorious immortality as the free gift of God, through Jesus Christ our Lord. This consideration should incite to prompt our cheerful giving. Indeed, it will lead to such giving on the part of every soul who feels the worth of the Saviour's love. Surely it is a slight thing to give the temporal riches which come from God in the first place, and belong to him, when he so freely gives to us eternal riches. "The riches of his grace" is an expression often used by the apostle Paul. But the grace of God is a gift, and consists wholly in giving; we are exhorted to be "good stewards of the manifold grace of God." 1 Peter 4:10. The Spirit of willingness to give is a grace, and a manifestation of the grace of God. See 2 Cor. 8:1-5. This is further proof by the experience of the people in the time of Hezekiah. See 2 Chron. 30 and 31, comparing a special chapter 30:18-20 and 31:4-11.

The great lesson which God would teach men, and which man needs to learn, is that all belongs to God. And from him all came, to him all belongs. He created them by his mighty power; they were redeemed with the precious blood of Jesus. He who recognizes this, and truly yields himself to God through Christ, has learned a great lesson. All service for God will then be willing service; all our offerings will be willing offerings. Selfishness will be swallowed up in love. He will be happy, not because he thinks of self, but because he has forgotten self in his love for God and for souls for whom Christ died. He will not ask, How little can I do and be accepted? but, How can I render back to God the least of all his mercies?

"Back Page" *The Signs of the Times* 15, 12.

E. J. Waggoner

Henry George, who has been making land-tax speeches for some time under the auspices of the London preachers, on the 17th inst. occupied the pulpit of Rev. Stepford Brooks, which had never been filled by an itinerant layman.

It is said that President Harrison will not be content with the eight new war vessels which will be let to contracts shortly after June 30, the expiration of the current fiscal year, but that he will advocate in his message to Congress the building of a strong, modern navy.

It seems that reports from the new gold fields of Lower California have been greatly exaggerated in the interests of land speculators. There is some gold in the new diggings, but the best claims are in the hands of Mexicans, and Mexican officials, it is said, charge exorbitant fees for entering claims for Americans.

According to the *China Mail* of February 9, various missionary societies of England are agitating among the ship owners and steamship companies of Great Britain for a better observance of Sunday, especially in foreign parts. A circular letter to this effect has been addressed to ship owners and directors of companies.

Some seem to think that because there are different versions and readings in the manuscripts of the Bible, the Bible is not worthy of credence. This is what a scholar, Moses Stuart, said in regard to this matter:-

"Not one doctrine of religion is changed, not one precept is taken away, not one important fact is altered, by the whole of the various readings collectively taken."

The *Jewish Times and Observer* mentions the fact that a Hebrew paper is now regularly published in the capital city of our Southern neighbor, and says: "Who would believe twenty years ago, that in the year 1889 a Jewish paper would be published in the city of Mexico?" "Considering that Mexico has always been a Jew-hating country, a Jewish organ is quite a curiosity in that part of the world." The paper is called *El Sabado Servato*.

The Astronomical Society of the Pacific was organized in San Francisco on the 7th ult. and has sent out a circular stating its object, and inviting proper persons to become members. Edward S. Hodden, of the Lick Observatory, is the president, and Chas. Barckhaiter, of Chabot Observatory, Oakland, Secretary of the society. Article XII of its Constitution provides that the society may, by a vote of the majority of all its active and life members, become a branch of an American Astronomical Society, should one be formed.

Referring to the Lenten season, the *Christian at Work* says: "Only the flippant and thoughtless will assume to ridicule a solemn season whose observance commends itself to the devout feelings of by far the larger number of their fellow-Christians. Surely it is well to turn aside for a while from the pomp and circumstance of the world, and in meditation and contemplation, and abstinence and self-denial, bring those things to the fore which the cares and attractions of the world have put for the time aside, if they have not been lost to sight."

Certainly no one should ridicule anything but there are not a few who will continue to regard as a grave error the idea that people can live for the world 325 days of the year and then make it right by a little self-denial during the Lenten season. True Christianity demands devotion *every* day in the year, and it is only putting in few words that which is the plain teaching of the Scriptures to say that those who follow the pomp of the world excepting in Lent are not true followers of Him who said: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men who wait for their Lord." Those who will obey the divine injunction to "pray without ceasing" will need no Lenten season in which, "starving their sin," as the *Christian at Work* puts it, they "will find spiritual refreshment," and they who do not preserve a constant and living connection with the true Vine not depend upon securing it by means of abstinence and self-denial during Lent.

Rev. Justin D. Fulton, the anti-Romanist lecturer, got sadly tangled up in the color line in Richmond, Va., recently. In an address to the First African Church of

that city he said: "Let the black man have money, and he can buy railroads in Georgia and other States where a negro is not allowed equal privileges with a white man, and then the former can say to the latter, 'Now if you don't behave yourself I will put you off my train.'" In concluding he announced that he would preach at the First Baptist Church (white) the following Sunday evening, but the next day the deacons of the church met and after reading the Doctor's remarks, unanimously decided that the church would not be open to him.

If the report telegraphed from West Virginia is correct, and it has not been denied, an overzealous preacher in that State recently incited a mob to destroy eight houses occupied by a number of immoral persons, whose presence in the community was not thought to be desirable by the reverend gentleman. We know nothing about the merits of the case, nor the enormity of the offense committed by the occupants of the wrecked buildings, but nothing short of the highest crimes and a most lamentable failure on the part of the courts to administer justice would at all justify such proceedings. It is, therefore, exceedingly gratifying to know that twenty-five of the men engaged in this high-handed affair have been held to await the action of the grand jury. Correct morals can be neither manufactured nor conserved by any such White Cap methods, and the man who incites mobs to deeds of violence, even though he be a preacher, is a disgrace to Christianity, and an enemy to good government, and ought to be made to feel the hand of the law which He has outraged.

It is even thus that the *Congregationalist* of March 7 raises its voice of lamentation over the closing hours of Congress:-

"The Sabbath desecration which marked the expiring hours of the Fiftieth Congress ought to sadden and shame the nation. . . . When will the people discover that only men who have a conscience, alike for themselves and for the nation, are fit to be intrusted with the public welfare? Let us be grateful that the incoming President declined to receive political visitors, and thus did what he could to observe the day."

It has the true National Reform ring. They want men who have not only conscience for themselves, but conscience for the nation. And it is just this kind of a conscience which will enact and enforce laws commanding all men to abide by what this official conscience may dictate. In its Sunday sitting Congress violated no law, human or divine. We suppose that this fact was recognized by even the extremely conscientious legislators who formed the Blair Sunday Bill. We do it them the charity to believe that they did not violate conscience; and we suppose that they were not convicted of sin or crime. Because they knew that "where no law is, there is no transgression."

"In Time of Peace Prepare for War" *The Signs of the Times* 15, 12.

E. J. Waggoner

Those who invariably enjoy good health are not usually apprehensive of disease, even though an experienced physician can see conclusive evidence that it is lurking in their system. They generally refuse to be warned. That country which for a long term of years has enjoyed uninterrupted peace, will hardly

believe that war can come, when there is every indication of its near approach. Such an one is generally taken unawares, even as was the city of Laish anciently. Judges 18:7. It is equally true that when the people of the nation have enjoyed equality of rights, civil and religious, for many years, they take it for granted that thus it will ever remain, and rest securely even when danger is at their very door.

This is emphatically true of the United States. Their independence was founded on the broad platform of "equal and exact justice to all men, of whatever State or persuasion, religious or political." With but few exceptions through unconstitutional State laws, none have suffered for conscience' sake. It has been the best civil government the world is ever seen.

But a change has come. For years religious politicians have been plotting to effect what will virtually be a union of Church and State. The National Reform Party for the last quarter of a century has had this for its avowed object. Many thousands of others, while disavowing this, are really advocating those principles which will lead to religion by law. Some no doubt are actuated by good and patriotic motives. They cannot believe that they are repeating the history of Rome. They look at that power when fully developed in all its bloodthirstiness, and contrast that with their ideal Government, and say that surely these cannot be alike. Just so those thought who laid the foundation of the Papacy. Many then worked for the ideal Government through motives of patriotism or for the glory of God, but the result was the Papacy and the Dark Ages. The Real was not the Ideal. Wrong principles and premises will never lead to right conclusions. Upon these things the people need instruction; and we do not know of any work which has yet appeared which gives so much instruction in so small space in regard to the evils of Church and State as does a finely executed pamphlet now before us, entitled, "Civil Government and Religion," by Alonzo T. Jones. The chapter headings will give the reader something of an idea of the work: "What Is Due to God and What to CÆsar?" "The Powers That Christianity Be;" "Christianity and the Roman Empire;" "The Religious Arrack upon the United States Constitution, and Those Who Are Making It;" "Religious Legislation;" "The Sunday-law Movement in the Fourth Century, and Its Parallel in the Nineteenth;" "The Workings of a Sunday Law;" and four Appendices.

Right and wrong principles are followed to their legitimate results; the principle of true gospel liberty is developed; for what Governments are ordained is clearly shown; and these, together with the cogent arguments, backed by historical facts, constitute the work a small armory, which should be possessed by every liberty-loving citizen. The battle of religious liberty is to be fought in America. Now, in the time of peace, let every lover of equal rights and exact justice prepare for war by becoming conversant with right principles. They cannot do better in the beginning of these preparations than to purchase a copy of "Civil Government and Religion." The work fitly closes with the Declaration of Independence, and the United States Constitution and the Amendments thereto. The work contains 175 large pages, price 25 cents. Address The *American Sentinel*, Oakland, Cal., or Pacific Press, 43 Bond Street, New York.

April 1, 1889

"Front Page" *The Signs of the Times* 15, 13.

E. J. Waggoner

The German Government has issued a white book disavowing the acts of Consul Knappe in Samoa. Bismarck declares that Knappe had no authority either to declare war or martial law.

Complaint having been made to the Pope by an agent of the French Government of the support given to General Boulanger, Leo is reported to have said that it would be impossible for him to interfere in the matter.

It has been stated that England's drink bill is diminishing, but the facts are that it footed up \$623,615,605 last year against \$621,736,845 in 1887. The amount *per capita* declined, however, sixty cents, namely, from \$16.80 to \$16.20.

The Shanghai correspondent of the London *Standard* says that the number of deaths caused by the famine in Shan Tun is appalling. Many of the inhabitants are committing suicide through despondency, there being still three months to wait for the harvest.

D. L. Moody has given notice that he will begin on the 4th inst., in Chicago a convention of Christian workers, similar to that held in the summer at Northfield. These meetings will continue from thirty to sixty days, and "instruction will be given by well-known leaders of Christian thought and action."

"This seems to be rather a Presbyterian Administration," remarks a Washington correspondent of a prominent New York paper, and so it seems, for it is stated that the President and all of his Cabinet except Rusk and Proctor are Presbyterians. Mr. Proctor and Vice-President Morton are Episcopalians, and Mr. Rusk, it is understood, makes no profession whatever.

Dr. Riordan, Catholic Archbishop of San Francisco, says that the people of the United States are drifting "into deism. The religious bodies outside the Catholic Church are suffering greater losses than we have to bear. On the whole, we are holding our own. It is, I think, beginning to be generally recognized that the time is coming when we shall simply have two forms of belief face to face—deism and Catholicism."

Well, if that is our fate, the former is as good as the latter, one is unchristian, the other *antichristian*. We prefer, however, the truth of God and the religion of Christ. Its allurements may be few, but they will triumph over all opposition.

According to *Public Opinion* there are 1,218 Young Men's Christian Associations in America, 622 in England, Ireland, and Scotland, 1,392 in Germany, Holland, and Switzerland, 200 in Japan, and 553 in 18 other countries. "It is an interesting fact," says that journal, "that there is an organization at Nazareth, where Christ lived for thirteen years, and at Jerusalem, where he was crucified."

Some of the most earnest supporters of the bill which recently passed the Missouri Legislature, declaring that only the English language shall be taught in the public schools of that State, were Germans. One of these is reported as saying that there is no more reason why German should be taught in the public

schools than that the State should furnish instruction in Hungarian, Chaldaic, or Chinese.

It is announced from New York that the Evangelist Yatman, who has recently returned to that city from a trip to the West, is now busy with a scheme which he is pleased to call a college on wheels. He proposes to obtain a number of Pullman cars and arrange sections in them for men who are to receive students in the work of evangelization. He intends to take the cars and men over the entire world, preaching the gospel wherever they go. The experiment will first be tried with fifty students. Mr. Yatman says he already has fully 1,000 applications.

The controversy between Canadian Catholics and Protestants over the award to the former of \$400,000 in lieu of estates confiscated by George III. grows more bitter. The Toronto *Globe* has published what purports to be the oath taken by all Jesuits, in which they swear allegiance to the Pope and renounce all allegiance to any "heretical king, prince, or sect named Protestant." For the publication of this oath the *Globe* has been sued for libel, and thus there is a prospect that the vexed question of the Jesuit's oath will be judicially settled, though it is too much to hope that Jesuits will tell the truth in regard to the matter, even under oath. Their mental reservation tenet will excuse them for any amount of perjury for the good of the church.

The following from the *Guatemalan Star* of January 5 presents the true type of the Catholic pago-papal Sunday, as that day has been observed much of the time for the last thirteen hundred years:-

"The bull-fight of last Sunday was more than usually exciting. One man had an arm broken, and two horses were killed by being gored in the breast by the enraged and desperate toro."

The same paper speaks of a theater and an election held that day. What a comedy it shows to be the so-called increasing religious and enlightened civilization of these days. Not that the degrading bull-fight is any more brutalizing on Sunday than any other day, but it shows that the people have not conscience enough to keep an institution which they hold as sacred. A civil law to compel Sunday observance would not help the sin any. Their hearts would be in the bull-fight just the same. And this, after all, is in harmony with the true spirit of the origin of Sunday sacredness.

"Faith and Humility" *The Signs of the Times* 15, 13.

E. J. Waggoner

The words, "The just shall live by faith," which were commented upon last week, in the article, "Living by Faith," suggested a few other thoughts that could not, for lack of space, be given in that article. The apostle quoted only the last half of the verse, as it was all that specially applied to the subject he was considering, but we may well note the whole. It is this: "Behold, his soul which is lifted up is not upright in him; but the just shall live by his faith." Hab. 2:4.

This text connects faith and humility in the closest relation. Faith exists only in connection with lowliness of mind. This is shown by those texts which teach that only the humble can please God. Prov. 11:2 says that "when pride cometh, then

cometh shame; but with the lowly is wisdom." The prophet says too: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit," and that "trembleth at my word." Isa. 57:15; 66:2. It is through the prayer of faith that we receive grace to help in time of need; and Peter says that "God resisteth the proud, and giveth grace unto the humble." 1 Peter 5:5. So both faith and humility are requisite, and faith cannot exist without humility, as we shall see.

Faith is dependence upon another. If we have faith in Christ, we depend upon him. The man who is full of self-confidence will not depend upon another. No man will use crutches until he finds that his unaided limbs will not support his body; so no man will depend upon Christ for salvation until he finds that he cannot be saved by his own works. But to find out that one's own righteousnesses are but as filthy rags; to be fully sensible that one is wretched, and miserable, and poor, and blind, and naked, must produce humility; or, rather, to be sensible of such a condition is itself humility. But one must realize and acknowledge himself to be in this condition before he will accept Christ, who alone can give him health, food, raiment, and true riches. The man who feels that he is starving will gladly accept food when it is offered; so the sinner who comes to himself, and realizes that his only food is husks, will eagerly take the bread of life. He who thinks that his filthy rags are a prince's garment, will not accept anything better; but he who sees his condition just as it is will gladly accept the robe of Christ's righteousness. But in Christ are hid all the riches of wisdom and knowledge (Col. 2:3), and the lowly of heart will accept him, and so it is that "with the lowly is wisdom."

"Behold his soul which is lifted up, is not upright in him;" that is, the soul of the proud is not just; "but the just shall live by his faith." Therefore the just man is not lifted up. Walking humbly with God is what is required of men, which shows that without humility one cannot walk with God. This is shown, also, by the invitation of Christ: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11:29-30. A yoke of humility and meekness cannot be easy to the neck of pride. From this we can understand how it is that everyone that is proud in heart is an abomination to the Lord. The reason is that everyone that is proud in heart is corrupt in heart; for, says the Scripture, "Only by pride cometh contention." Prov. 13:10. For one to lift himself up in pride is to set himself against God. It was this that caused the fall of Satan in Heaven. Says the Lord through his prophet: "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." Eze. 28:17. He became so puffed up with a sense of his own importance that he could not receive commands from the Lord, and as the result he was cast as profane out of the mountain of God. If that was the effect upon one of the highest angels in Heaven, how heinous pride must be in one who is poor and vile.

"The just shall live by faith." That means that a man can live a just life only by retaining that humble simplicity that will lead him to distrust himself and to trust God. If when he has run well for a season, by the grace of God, he begins to

think that the strength which has enabled him to gain victories resides within himself, then he will fall; for says the Scripture, "A man's pride shall bring him low; but honor shall uphold the humble in spirit." Prov. 29:23. So it is that "pride goeth before destruction, and an haughty spirit before a fall." Prov. 16:18. When a man is high up, he is apt to become dizzy-headed; and when he is in that condition, and has no strength at all, then he must surely fall. But there is no such danger to the humble-minded man, for, as Bunyan aptly puts it-

"He that is down needs fear no fall."

"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." 1 Peter 5:6. Humility leads to exaltation, that is, if the individual humbles himself, the faith which he exercises as the result of humility, makes him one with Christ, and in Christ he is lifted up to sit in heavenly places. This exaltation is nothing less than being owned as a son of God; but the world will not recognize it, because it knew him not. "That which is highly esteemed among men is abomination with God;" consequently that which is most esteemed by God is regarded as of little value among men. Therefore whoever would follow the Lord, must make up his mind to be of little repute. If all men speak well of him, and applaud him, he may know that his way is not pleasing to God. May the Lord help us to see ourselves, not as others see us, but as he sees us; and then may we accept his grace and righteousness, so that he may see us as he wishes to see us. W.

"The Divinity of Christ. (Continued .)" *The Signs of the Times* 15, 13.

E. J. Waggoner

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. He could say with all confidence, to the wicked Jews who were constantly on his track, trying to find something to bring against him, "Which of you convinceth me of sin?" Peter says of him that he "did no sin, neither was guile found in his mouth." 1 Peter 2:22. But stronger still is the statement of the writer to the Hebrews, 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.

Then what did he mean by saying, "Why callest thou me good? there is none good but one, that is God"? 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 fullness of the Godhead bodily." Col. 2:9.

There being this perfect likeness between the Father and the Son-this oneness-it would naturally follow that in very many instances in the Bible it is impossible to tell which one is specially referred to, and in many cases when the word God is used reference is doubtless had to both. But two or three passages which undoubtedly refer to Christ, and which give to him all the power and glory of the Godhead, must be quoted. The first is Ps. 50:1-6:-

"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.

Reference may be made to this text in another connection; it is sufficient here to read it and call attention to it as describing the second coming of Christ. Another text somewhat similar is Hab. 3:3-6. "God came from Teman, and the Holy One from mount Paran. Selah. 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. W.

"From Faith to Faith. Romans 1:17" *The Signs of the Times* 15, 13.

E. J. Waggoner

ROMANS 1:17.

"For therein 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 cause of the difficulty in understanding this text, is a failure to cling to the Bible definition of 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. Not only is the law-the righteousness of God-preached, and its majesty upheld, by the gospel, but by the gospel the fruits of righteousness are made to appear in the life of the believer.

Some would make "righteousness of God" in this text synonymous with "justification." That is all right, if they do not limit the application of the text to the moment of justification from past transgression. It is the application of the law in Christ to the life of the transgressor that justifies him. Through the redemption which is in Christ Jesus, God by his grace counts the past life of the sinner who

believes as though it had been in every respect, in accord with his law. This is justification. It is the revelation, or manifestation, through the gospel, of the righteousness of God. But the text says that this is revealed "from faith to faith;" and this can mean nothing else but a progressive work of righteousness. 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.

Again, Paul says to the Corinthians: "Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness." 2 Cor. 9:10.

To the Thessalonians he wrote: "And the Lord make you to increase and abound in love one toward another, and toward all men." 1 Thess. 3:12. And again he said: "But we beseech you, brethren, that ye increase more and more." 1 Thess. 4:16. But faith works by love; that is, love is the outgrowth of true faith; therefore increasing love must be the result of increasing faith.

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.

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.

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. W.

"Questions Answered" *The Signs of the Times* 15, 13.

E. J. Waggoner

"Will the reading of Matt. 19:28, in the original, allow the interpretation like this, that those who follow Christ in the work of regeneration of the heart, will sit upon thrones?"

No, neither in the original, nor anywhere else. No person can follow Christ in the regeneration of the heart, because Christ was never regenerated. He "did no sin, neither was guile found in his mouth." We can't imagine what idea one could have of Christ to imagine such a reading of the text. The meaning is obvious, namely, that they who followed Christ will in the regeneration sit on twelve thrones. When is the regeneration? "When the Son of man shall sit on the throne of his glory." Why is that time called a regeneration? Simply because it is such. "He that sat upon the throne said, Behold I make all things new." Rev. 21:5. Just as the creation of the heavens and the earth is called their generation (Gen. 2:4), and is described in the book of Genesis, which takes its name from that which it records, so the making all things new is called the *regeneration*, *palingenesis*, another genesis, the first part of the word, *palin*, meaning "again."

The text has no reference to the regeneration of individuals. That is a work that must be done here. The man who is not born again cannot enter into the kingdom of Heaven.

"In 1 Tim. 1:15, 16 does Paul mean to say that he obtained mercy because he was chief of sinners, that thereafter those who were great sinners might be encouraged to hope in God?"

In verse 16 he says that he obtained mercy, that in him "Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting." Of course the fact that Paul had been "a blasphemer, and a persecuter, and injurious," would give the greater hope to those who should after believe on Christ. The fact which Paul states in verse 16, as the reason why he obtained mercy, is the same that he gives as the reason why any are saved: "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 show the exceeding riches of his grace in his kindness toward us through Christ Jesus." Eph 2:4-7. All who are saved will be "to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." Eph. 1:6.

"Please explain how it may be ascertained that

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the Pentecost was fifty days after the departure from Egypt. Can you give us Bible authority that will show that the Pentecost was given as a memorial of the giving of the law, fifty days after the departure from Egypt?"

The Pentecost was fifty days after the Passover, and the Passover was the memorial of the departure from Egypt; but Pentecost was not celebrated fifty days after the departure from Egypt, nor for forty years after, for it was not to be celebrated until the Israelites reached the land of Canaan, and reaped a harvest. Lev. 23:10-21. There is no Bible authority to show that it commemorated the giving of the law. The idea that it did is borrowed from a Jewish tradition, but the tradition cannot be traced back earlier than the time of Christ. So far as we can learn from the Bible, Pentecost was simply a feast of thanksgiving for the harvest. There is no evidence that it had any reference whatever to the giving of the law. The presumption is against there being any connection between the two events, for if there were, the Scriptures would certainly say something about it. For that matter, it is a disputed question whether or not the giving of the law was just fifty days after the departure from Egypt. Expositors differ, and as it is not a vital point, it is not worth while to spend much time discussing it. W.

"A Manifestation of Love" *The Signs of the Times* 15, 13.

E. J. Waggoner

Love for a people is not always manifested in yielding compliance to their wishes. This is shown in the conduct of Moses and Aaron. Aaron's love for the people-if it could be called love-led him to yield to them without reproofing them; but, when he was reproofed, he endeavored to excuse himself by censuring the people, although his own sin was so great that if it had not been for the intercession of Moses, he would have been destroyed. Deut. 9:20. But Moses, "meek above all men," sternly reproofs the people, "Ye have sinned a great sin." But is this because of his anger?-No; but his love. He continues, "And now I will go up unto the Lord; peradventure I shall make an atonement for your sin." Ex. 32:30.

And then the "man of God" goes up to meet

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with the Lord, to plead with him for poor, rebellious, foolish Israel. He is persistent; for forty days and nights he pleads with God. He says: "I did neither eat bread, nor drink water, because of all your sins which ye sinned." Deut. 9:18. The desire of his soul swallowed up all else. He pleads God's mercy and goodness, his love and promises. The Spirit of his great Antitype breathes through the prayer; he will give his very life for the people. Ex. 32:32. His prayer is heard. Aaron was moved by motives wholly selfish; Moses by motives wholly unselfish. Aaron's seeming kindness was destruction to the people. Moses' reproof was their salvation. "Let the righteous smite me, it shall be a kindness; and let him reproof me, it shall be as oil upon the head; let not my head refuse it." Ps. 141:5; Revised Version.

"Back Page" *The Signs of the Times* 15, 13.

E. J. Waggoner

We sincerely hope that our readers will not pass by or read carelessly the article of Sister White on the first page. There is instruction in it which will prove a help to all if they will apply it. May it help some to realize the responsibility.

Brother La Rue writes from Hongkong, China, that the Lord is opening up the way for the work there in a wonderful manner. He says: "God has a care over us and our work; and we know that all is well. We are of good courage, and are doing what we can to spread the truth." He also speaks of the great activity of the friends of the Sunday and of their efforts to secure a Sunday law for Hongkong harbor. It is certainly not without significance that in almost every quarter of the globe the question of a better observance of the Sunday is being agitated.

The *Golden Gate* expresses the belief that "it is in the power of Spiritualists to make their mediums honest." "This they can surely do," says the paper, "if they will encourage none others." But what, we would ask, would be gained if mediums were made honest? It is generally, if not universally, acknowledged by Spiritualists that the spirits themselves are not honest, that they impersonate each other and practice all sorts of deception; what then is to be gained by having honest mediums of communication between them and those who stand ready to be deceived by them?

The *Christian Register* (Unitarian) says:-

"It is pretty hard to find a fairly consistent Sabbatarian. Consciously or unconsciously, our more strait-laced brethren yield their logic or their practice under the influence of the spirit of the age."

No wonder it is hard for the *Register* to find a "consistent Sabbatarian," for the very next sentence in the editorial note from which we quote, reveals the fact that it looks only among Sunday keepers, and, as applied to such, the term "Sabbatarian" is a misnomer. If the editor of the *Register* really wants to find a consistent Sabbatarian, we can tell him where he can find a goodly number of them, but it will not be in the ranks of those who observe Sunday. "The seventh day is the Sabbath of the Lord," and, though the name has been stolen, and is many applied by many to the first day, the appellation "Sabbatarian" belongs, according to the lexicographers, only to those who observe the day specified in the fourth commandment.

The following item from a late Honolulu paper will be of interest to the readers of the SIGNS:-

"The bark *Kabatana* will sail for Hongkong to-morrow in command of Captain Duncan. She will call at Johnson's, Wake's, Week's, and Kalo Deeparages Islands in search of the schooner *Phoebe Chapman*, Captain Lovell, which left here July 31st for Tahiti and the other islands, has not since been heard of. It is thought by some experienced navigators that the schooner got out of her course and was caught on one of these islands that are grouped about 15 degrees N. and 176 degrees W. The missing vessel belongs to the Seventh-day Adventists, and had on board, besides Mr. Cudney, a missionary of that denomination, several passengers for different points in the Pacific. Her whole voyage, including a trip to San Francisco, was calculated to take six months. She is about seven months out now and two or three reports of her having been at Tahiti have turned out to be without foundation. It will be remembered that the schooner *General Segal*

was given up as lost with all hands for about a year, when her fate was discovered and her company rescued by the schooner *Mana* from a lonely island on which they had been cast away."

We hope to be able ere long to chronicle the news of the rescue of Brother Cudney and those with whom he sailed, even should their vessel prove to have been lost.

It is stated that the President is quite a strict observer of Sunday, and that it is very quiet at the White House upon that day. Not a stroke of work is done in the executive offices, and the family rooms are as quiet as the Harrison home at Indianapolis used to be on a Sunday. Few people call, and not one of these on anything approaching business or politics. So strict is the observance that the President's mail is not opened upon that day.

This is, however, nothing more than is to be expected. Mr. Harrison is a ruling elder in the Presbyterian Church, and has, of course, been accustomed to strict Sunday observance. We fancy, however, that, though a great man, he would, were he inquired of on the subject, be compelled to give a very small reason for regarding the first day of the week as sacred. All, high and low, rich and poor, fail to find in the Scriptures any authority for Sunday keeping. However, so far as men are concerned, the President has a perfect right to keep that day as strictly as he desires.

April 8, 1889

"Front Page" *The Signs of the Times* 15, 14.

E. J. Waggoner

The *California Prohibitionist* is authority for the statement that Berryvale, in this State, has a population of 75, and 15 saloons.

More than 30,000 children of school age in the city of Chicago are said to be addicted to the use of strong drink. "What will the harvest be?"

A bill recently before the Wisconsin Legislature to prohibit the teaching of German in the public schools of that State was called up and defeated two days before the time set for its consideration.

"Tobacco," says the *Prohibitionist*, "is the next enemy the reformers of our country must engage. It has now come to be so that a person cannot walk along the streets without having offensive smoke puffed into the face it nearly every step."

Not long since a Western church in need of a pastor, telegraphed to a Boston commercial agency to look up the record and capacities of a pastor in that vicinity. The result of the inquiry and of the information given to the pastorless church has not been announced.

The Pope, according to the desire of the Canadian Episcopacy has issued a brief in which he has decided the amount of the restitution to the Jesuits by the Canadian Government as follows; \$160,000 to Jesuits, \$100,000 to Catholic Bishops, and \$140,000 to a Montreal university. Like obedient vassals, the Canadians have voted the sums claimed.

The nation of Switzerland looking to the fortifications of St. Gothard, is significant, inasmuch as it shows a settled believe on the part of that Government that war between France and Germany is only a question of a short time. Of course the object of the proposed fortification is to prevent the Germans from marching through Swiss territory in the event of a war with France.

A year or so ago the labor unions of New York succeeded in getting a law enacted in that State forbidding the employment of convict labor. The reason is that the prisons have become a heavy burden to the taxpayers, and not only so, but they are beginning to turn out insane paupers. In one of the prisons two young men have gone insane and been sent to the hospital, and others are sure to follow.

The *Congregationalist* tells of a recent revival in Boston for which tickets were issued bearing the words: "Not good for any church-member unless accompanied by one who is not." Our contemporary suggests that if such a barrier were interposed at the doors of every church, the assembly rooms of the saints would present a rather vacant appearance.

It is announced at the University of Southern California has concluded a contract with Alvan G. Clark, who made the Lick 36-inch telescope lens, for a 40-inch lens for the telescope, with which it is proposed to equip the observatory endowed by F. F. Spence, the Los Angeles banker. The observatory will probably be located on Wilson's Peak, a lofty height in Los Angeles County, near Pasadena.

It is stated that Rev. Henry M. Scudder, missionary to Japan, is disturbed because of the opposition which has recently sprung up in this country to the union of the Congregational and Presbyterian churches in the Mikado's empire. In a long letter to the *Evangelist* he explains the situation, remarking that the union movement is purely Japanese, and that almost all the missionaries sympathize with it.

It is thought that the influence of the Catholic Church in Pennsylvania will for the most part be against the adoption of the proposed prohibitory amendment. Archbishop Ryan is said to favor high license rather than prohibition. Those Catholics who have taken the pledge may support the amendment, but as the liquor business of the State is largely in the hands of Catholics the majority of that communion will probably oppose prohibition.

A correspondent of the *Congregationalist* says that he has directly learned from the very best authority that a distillery firm within three miles of the Massachusetts State House, has a contract to furnish 3,000 gallons of rum daily to the African trade, for the next seven years. This would be equivalent to almost one million gallons annually. If Massachusetts were to adopt a constitutional prohibition, that distillery might find it rather difficult to fulfill its contract.

A United Presbyterian writes to the *Christian at Work* from Colorado protesting against the statement that the action of the Presbytery of Detroit, of the United Presbyterian Church, uniting with the Presbytery of the Presbyterian Church, was made probable, indeed, almost inevitable, from the repealing by the United Presbyterian General Assembly of the prohibition against the use of the organ. He says, "While the General Assembly has repealed the rule against the

use of organs, yet that by no means takes away all the differences between this church and the Presbyterian. This was the least of the differences. The principal issues now separating the two churches are the use of a scriptural psalmody, the opposition to sacred oath-bound societies, and restricted communion, in opposition to what is known as open communion."

**"Holding the Truth in Unrighteousness" *The Signs of the Times* 15,
14.**

E. J. Waggoner

ROMANS 1:18.

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness."

God is love; yet "he reserveth wrath for his enemies." The gospel of Jesus Christ is a gospel of peace and love; but all who reject it will be "punished with everlasting destruction." 2 Thess. 1:8. Not only so, but the gospel itself reveals not only the righteousness of God, but also the wrath of God against those who spurn that righteousness. Said Christ: "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. The wrath of God, which is revealed against unrighteousness, is not a light thing. "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.

God is "of purer eyes than to behold iniquity." Sin is foreign to his nature, and cannot be tolerated. But the punishment meted out to the wicked will not be solely because of their personal sins, that is, not simply because they themselves are wicked, but because by their wickedness they have hindered others from being good. Sin is contagious. It is not only a blood disease, making corrupt every part of the individual in whom it has a place, but it affects all who come in contact with the one so diseased. Says the wise man: "One sinner destroyeth much good." Eccl. 9:18.

An erroneous opinion generally prevails in regard to the expression, "who hold the truth in unrighteousness." It is usually regarded as applying to wicked men who have the true doctrines of the Bible, but do not practice them; but this is not the idea. The word here rendered "hold" means, primarily, to hold back, withhold, check, restrain, hold down. It implies more than simple possession; it conveys the idea of shutting up in prison, restraining the liberty, or crushing out. The Vulgate has *detineo*, to hold off, keep back, detain. The idea is that the unrighteousness of men prevents the spread of the truth. Wickedness hedges up the way of truth.

A good illustration of this is seen in the case of Jesus at Nazareth. When he first spoke to the people, their hearts responded, and they were forced to acknowledge the truth. But soon envy, jealousy, and evil passions assumed control, and drove out the good impressions that had been made. Then they began to say, "Is not this the carpenter's son? is not his mother called Mary? and

his sisters, are they not all with us?" Their thought was, "What can this man tell us? we knew him when he was a boy." And then the record says: "And he did not many mighty works there because of their unbelief." Matt. 13:58. They might have received wonderful blessings, but they would not. They most effectually held, or shut up, the truth by their unrighteousness.

It is utterly impossible that a man should long possess the truth while pursuing an unrighteous course. Indeed, we may say that it is impossible that he should have the truth at all, while living in the commission of deliberate sin. For Christ is the truth, and the whole truth; whosoever has not Christ, has not the truth; and the man who lives an ungodly life has not Christ. It may be said that an ungodly man may possess a correct theory of truth. That is so, but a theory will not save him, neither will a mere theory advance the cause of truth. The truth which makes free is the truth as it is in Jesus.

The word of God unhampered will grow and multiply. It will enlarge the one who has it. It must manifest itself. Said the prophet Jeremiah: "Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." Jer. 20:9. But if the prophet had persisted in his first intention, and had refused to speak, that word which was as a burning fire shut up in him, would soon have gone out. The word of God is like a fire; but if a fire is confined, and not given vent, it will soon go out.

"Therefore we ought to pay the more earnest heed to the words which we have heard, lest at any time we should let them slip." Heb. 2:1. The margin has it, "run out as leaking vessels." This shows that it is a wrong view of Rom. 1:18 which makes it teach that a man may possess the truth of God, and still be an ungodly man. He may have the truth, and may have been set free by it; but if he fails to give earnest heed to it, he will soon lose it all. The man who doesn't give heed to the truth which he knows, will soon lose it. He may retain a mental conception of the theory of the truth, but he can no more be said to be holding the truth than a man who has an articulated skeleton can be said to be holding a man.

That the idea that we have presented is the one that was in the mind of the apostle, is still further evident from what follows, namely, that the heathen once knew God, but lost that knowledge because they did not act in harmony with it. And when the truth has once leaked out of the heart, that person is an agent, it may be unconsciously, in the hands of Satan, to prevent some other one from receiving it. For "no man liveth to himself." W.

"The Divinity of Christ. (Continued.)" *The Signs of the Times* 15, 14.

E. J. Waggoner

(Continued.)

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.

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. W.
(*To be continued.*)

"That Wonderful First Day" *The Signs of the Times* 15, 14.

E. J. Waggoner

The following is a part of a heading editorial that appeared in the *Occident* just before last Christmas. We have never seen anything that more fully exhibits the weakness of the claims for the first day of the week as a day above other working-days, than it does:-

"As we do not know the exact date of our Lord's birth it would have been well if, instead of the twenty-fifth of December having been chosen as the time for commemorating the advent, there had been selected, say, the first Sunday after the twentieth of December. It seems especially appropriate that Christmas should come on the day of Him whose birth we celebrate. What added impressions to the sacredness of the day would be given, what increased delight to think of the birth, the resurrection, the ascension, and the coming again in glory as each on the first day of the week. The resurrection and the ascension we know were on this day; the coming again in like manner we may reasonably infer will be on the Lord's day; and so, too, may we not rightly infer that this day was divinely selected for the [first] advent?"

There is a specimen of large conclusions from small premises. The writer starts with the acknowledgment that nobody knows the date of Christ's birth, and the wish that, since any celebration of it is all guess-work anyway, the first day of

the week had been chosen, and winds up with the conclusion that Jesus was born on Sunday. In that case, the wish is father to the thought, just as it is in all Sunday argument. We can readily understand how a little girl can attribute to her doll all the wants and actions of a living child, and can care for it with as much solicitude as a mother could for her babe; and we can understand how a boy can ride his father's cane with as much enthusiasm and real enjoyment as though it was a real horse; but it is passing strange how grown men, with their reasoning faculties fully developed, could regard Sunday with increased reverence and delight, simply because they might *suppose* that Jesus had been born on that day, knowing all the while that it was not so.

But what a wonderfully classic day that first day is. We have long been familiar with the theological sleight-of-hand performance by which two evenings more than eight days apart (John 20:26) were both made to be the first day of the week. That is, we have been familiar by sight only, for we have never been able to comprehend how it was done. We have also known for a long time that the credulous followers of the egotistical ignoramus who some centuries ago wrote under the pseudonym of Barnabas, regard Sunday as both the first and the eighth day of the week, which has only seven days; but we never before heard that both the resurrection and the ascension of Christ were on the first day of the week. How long will it be before the pleaders for Sunday will claim that every notable event in history took place on that day?

Just notice how accommodating that first day is. The resurrection of Christ is generally admitted to have been on Sunday. The writer of the book of Acts says that in a former treatise (the book of Luke) he had set forth all that Jesus began to do and teach until the day in which he was taken up after he had given commandments unto the apostles, "to whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days." Acts 1:3. Luke records the resurrection and the ascension of Christ, and he says that he was seen alive after his passion forty days. Now let any child that knows the days of the week, and can count on its fingers, reckon up and tell on what day the ascension must have been. He arose from the tomb very early in the morning of the first day of the week, so that five full weeks, thirty-five days, would bring us to the beginning of another first day of the week. The fifth day from that, completing the forty days, would fall upon the fifth day of the week, or Thursday. So that, stretching the forty days to their utmost limit, the ascension of Christ cannot be made to have come later than very early on Friday morning; yet the *Occident* has no difficulty in making it come on Sunday. The church festival of Lent is forty days long, yet the Catholics with all their regard for Sunday, do not try the impossible feat of making it begin and end on that day. It always begins on Ash Wednesday, and ends on Easter Sunday. We should like to see the *Occident* solve its problem of making a period of forty days begin and end on Sunday.

So, then, we have Sunday not only the first day of the week, but also the eighth (?) and the fifth; and certain ones also tell us that it is the seventh as well. There is only half the week yet to be accounted for, and surely it will not be a difficult task, for those who have done this, to show that there is no day in the week but Sunday. Of course it is claimed that Christ always appeared to his

disciples after his resurrection on Sunday, including the fishing occasion recorded in John 21, although the people who claim that his appearings to them were only on Sunday, do not seem willing to carry their adherence to apostolic example so far as to set apart the first day of the week as a fishing day.

The reader may have thought it extravagant when we said that but little remained for the Sunday folks to do to show that there is no day in the week but Sunday; and so it is extravagant; but it is no more than they have virtually done already. Thus: They claim Jesus showed his regard for Sunday, and put special honor upon it, by appearing to his disciples on that day after his resurrection. Now to make any point on this, they must necessarily claim that he did not appear to them on any other day; for if he met with them on other days beside Sunday, it would have lost its prominence. This claim they endeavor to make good by stretching a week out over eight or ten days, so as to make two events more than eight days apart, fall on Sunday. But Luke says that Jesus showed himself alive to his disciples after his passion, "being seen of them forty days." Therefore he appeared to them every day between his resurrection and his ascension, just as would naturally be expected; and so our friends who think that they can prove that Jesus showed himself to them only on Sunday, have the Scriptures to help them out in their claim that every day in the week is Sunday. There are some unfortunate persons, known as tramps, who might, on that basis, hail with delight a law forbidding work on Sunday.

While the *Occident* was about it, we cannot see why it does not claim that the crucifixion also took place on Sunday. Then it would have had much more cause to regard the day as sacred. But why pursue the matter further? The fact that men of intelligence are forced to invent such childish excuses for the observance of Sunday, is as good an argument as can be asked for to prove that Sunday has no claim whatever to be regarded as a sacred day. For our part, we deem it far more satisfactory to observe the Sabbath which God has sanctified, and which does not slip around so much, but can always be found on the same day of the week-the seventh. W.

"Pew Endowment" *The Signs of the Times* 15, 14.

E. J. Waggoner

It is stated that Mrs. Cleveland is making an effort to raise money in New York toward building a new American Church in Berlin. Mrs. Rutherford B. Hayes has raised \$25,000 to endow an Ohio pew. Thirty-six thousand dollars has been raised so far, and nearly as much again is still wanted.

"The Golden Rule Applied" *The Signs of the Times* 15, 14.

E. J. Waggoner

How a man can put the golden rule, "All things whatsoever ye would that men should do to you, do ye even so to them," into the same political platform with a demand for Sunday legislation, is more than we can understand; and yet this is what a writer in the *California Prohibitionist* of March 14 advocates. If Sunday observance is enforced by law, it will result in the oppression of Jews,

Sabbatarian Christians, and others who deem it necessary to labor on that day. But the golden rule teaches that the Christian should do to the Jew or infidel as he would have the Jew or infidel do to him, were their positions as regards power and opportunity reversed. Those who keep the golden rule cannot compel any one to keep any Sabbath. Therefore if any party holds to the Sunday-law theory, to be consistent they must relinquish and renounce the gold rule; or if they hold to the golden rule, they must, to be consistent, cease all efforts for Sunday legislation. The two cannot agree. The observance of the Sabbath is a duty coming between man and his Maker alone; the golden rule is a duty lying between men. A man can keep the gold rule and observe at the same time the Sabbath, but he cannot observe the golden rule and force his Sabbath on someone else. Cannot Sunday-law men and Prohibitionists see this?

"American Catholic Statistics" *The Signs of the Times* 15, 14.

E. J. Waggoner

The number of Catholics in this country is usually stated at something over seven millions, but a late number of *America*, a Chicago journal, publishes figures showing that their numbers have been greatly under-estimated. It says:-

"The Catholic hierarchy in the United States has existed just one hundred years. The chancellors of the various dioceses furnish figures in consequence of this centennial, which show that there are in round numbers 12,000,000 Catholics in this country. The New England and Middle States have 5,822,811, the Western States 5,117, 565, and the Southern States 1,215,576. There are 8,118 priests, 7,363 churches, 1,180 chapels, 32 theological seminaries, 125 colleges, 549 academies, and 2,790 parochial schools, having 507,196 scholars. There are also 73 bishops, 13 archbishops, and 1 cardinal."

The significance of these figures lies in the fact that if they are correct one-fifth of the people of this country follow the leadership of the Pope. If they are "good" Catholics they owe their highest allegiance to the Roman pontiff. "If," says *America*, "they are not Catholics first and American citizens second, then they are not loyal followers of the Pope, according to the belief of that astute politician and seeker after temporal power."

"Back Page" *The Signs of the Times* 15, 14.

E. J. Waggoner

A Chicago lawyer who recently secured a fraudulent divorce for a client was a few days since found guilty of contempt of court and sentenced to the county jail for one year and to pay a fine of \$500. If all the divorce sharks were served in the same way it would do something towards solving the divorce problem.

Owing to the preponderance of the hoodlum-element at Sunday picnics in the neighborhood of San Francisco, the South Pacific and other railroad companies have decided to run no Sunday excursion trains from that city this summer. The company has also issued an order prohibiting the selling of liquor at its stations, except at the principle eating stations. It is also considering the advisability of closing all the bars on the ferry-boats on San Francisco Bay.

March 16 a hurricane swept over the Samoan islands, doing untold damage and wrecking the American and German men-of-war in Apia harbor. Four vessels, two American and two German, are total wrecks, while one American and one German vessel it was thought might be saved. The total loss of life in the two fleets was 142; of these 96 were Germans and 46 Americans. The one British man-of-war at Apia, the *Calliope*, having a supply of fuel, which it seems the other vessels did not have, escaped by putting to sea.

In the office chapel the other morning the pastor said in substance: I suppose that most of us have not forgotten that to-morrow, April 1, is a day which heathen custom has set apart as a time in which we may tell lies; but falsehood on one day is just as bad as falsehood on another. The apostle says, "Lie not one to another, seeing that ye have put off the old man with his deeds." Neither does sport justify the foolish lying and jesting; for "as a madman who casteth firebrands, arrows, and death, so is the man that deceiveth his neighbor, and saith, Am I not in sport?" "Wherefore putting away lying, speak every man truth with his neighbor," on all days, under all circumstances. And the SIGNS responds, as will all its truth-loving readers, Amen.

Some time since, in commenting upon the statement that religion and the drama were becoming intertwined, we said: "Religion and the drama may be becoming intertwined, but Christianity and the drama are not and never can. The drama is part and parcel of the world, and the Christian is commanded to 'love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him.'" This the *Freethought*, a liberal paper published in San Francisco, criticizes as follows:-

"We read in holy writ that God himself so loved the world that he gave his only begotten Son for it, and the Son so loved the world that he gave his life to redeem it. We are, furthermore, enjoined to be perfect as the Father in Heaven is perfect. If man is to be as God, and if God loves the world, how can man leave the world outside his affections? Is it possible that there can be inconsistencies in religion?"

This criticism is merely a play upon words. God loves the world in one sense, while the unregenerate man loves it in quite another sense. God's love for the world is that of a parent for a child, a love that would elevate and save, and this is witnessed by the fact that he made an infinite sacrifice to make salvation possible. But the love of the natural man for the world is altogether selfish; he loves it that he may use it to gratify his unholy desires. Man's love of the world is really self-love; God's love for the world is a love for others. There are glaring inconsistencies in religion, so called, but none in genuine Christianity. Religion and Christianity are not synonymous, nor is everything Christian which bears that name.

"America" well says that "the new Roman Catholic University in Washington, which is soon to begin educating American young men, will probably prove itself as un-American in all the ideas and methods found within its walls, as anything could well be. Bishop Keane, the rector of the university, is now in Rome, whither he lately took the statutes of the new institution as framed by the American bishops, to be corrected and approved by the Pope. They have been examined

by a commission of Italian cardinals, on whose recommendations the Pope has acted. While in the shadow of the Vatican, Bishop Keane is picking up the Italian professors to bring back with him under contract to teach American pupils. Therefore, the new university will be, to all intents and purposes, a foreign institution of learning planted on American soil, and reeking with the dogmas of Rome."

"A Millennium Maker" is what the San Francisco *Examiner* calls the Rev. T. De Witt Talmage. That gentleman has submitted the conversion of the world to a mathematician, and finds that 2,754,375 Christians out of the nominal 500,000,000 can accomplish the conversion of the world, or bring about the millennium, by the beginning of the next century, if each converted person will convert another, and that person another, and so on. He thinks an army of 50,000,000 earnest Christians would do it, while an army of 47,000,000 could be held in reserve. But there have been just such millennium makers in the past. The same idea was advocated a few years ago by the *Christian Commonwealth*, of London. The question is not, Can they do it, but will they do it? All *might* become Christians, but the divine word asserts that all will not. The millennium will not come till ushered in by the presence of the Lord to reward his own and destroy the wicked. And the millennium of saints will not be on the earth, but in Heaven.

Quite a number of ladies of Healdsburg, Cal., recently presented to a certain defender of Sunday sacredness, a memorial, in which they say, "We, the undersigned, ladies of Healdsburg, who observe Sunday as the Lord's day, desire to extend to you," etc. Evidently they wrote more truly than they designed. They do not observe the Lord's day, nor do they call Sunday such, but they "observe Sunday as the Lord's day." We may in the same way observe Monday, Tuesday, or any other day of the week, as the Lord's day.

But Sunday is always only observed as the Lord's day. It has no right to the title any more than Monday. "The seventh day," God declares, "is the Sabbath of Jehovah" (Ex. 20:8-11); the Lord calls it, "My holy day" (Isa. 58:13); and Jesus declares that he is Lord of that day. Mark 2:28. The seventh day *is* the Lord's day, and he who observed it according to the commandment, observes the Lord's day. The Lord's day of the Bible then is, not the first day, but the seventh day, commonly called Saturday.

The London *Christian World* has entered a vigorous protest against a London Sunday edition of James Gordon Bennett's paper, the *Herald*. The *World* says that Mr. Bennett "will do well to recognize the general feeling against the publication of the new London edition of that paper on Sundays as well as week-days. It is an intensely unpleasant and dangerous, as well as an unnecessary, innovation."

Prominent ministers of almost all denominations, including Archdeacon Farrar, Rev. Hugh Price Hughes, the Bishop of Ripon, the Archbishop of Canterbury, the Bishop of London, and Drs., Allen, and Drs. Dale, Allan, and Parker, have also spoken against the innovation, but still the Sunday edition of the *Herald* is published. Referring to this matter the *Christian at Work* says: "We would wish Mr. Bennett would discontinue a publication which so greatly offends

a pronounced public sentiment. But we fear there is as little probability of that as there is that the tide of the Indian Ocean will climb to the peaks of the Himalayas."

The soldier of Christ must make up his mind that he cannot please all. In fact, it is not to be his object to please any man. The ship that will sail with every wind will never enter port. The Christian who endeavors to agree with each one he meets will as often go backward as forward. His chief object should be to love God, seek God, please God. Men will find fault with him, it is true. They will find fault with him if he tries to please them. John the Baptist was temperate and abstemious, and men said that he had a devil; Jesus met with men at the social board, and the Jews said that he was gluttonous and a wine-bibber. Matt. 11:18, 19. Their lot would have indeed been hard if their only object had been to please men. But they had a higher objective,-to please God alone,-and their joy was proportionately great. "Not as pleasing men, but God that trieth the hearts."

The extent and severity of the famine in northern China can scarcely be realized in America. In this country of vast resources, numerous railways, and sparse population (only fourteen to the square mile), a failure of crops may cause "hard times" in the district immediately affected, but a famine is scarcely possible, at least such a thing has never been experienced in our country. In China, however, the case is very different. The country is destitute of railroads, and is densely peopled. The provinces now suffering from famine are said to have a population of from 150 to nearly 500 per square miles. A vast majority of these are poor. At least they lead a precarious existence, living from hand to mouth, and with them a failure of crops means not simply financial embarrassment, as it does to the American farmers, but hunger, cold, and nakedness, and in many cases actual starvation.

Northern China has cold winters, and in the present case the horrors of famine have been increased by the rigors of a hard winter. The Chinese Government has done something for the relief of its suffering subjects, and the people in the more favored districts have also contributed, but the resources of the Government and of the people are alike limited, and an appeal has been made to the world. Relief committees have been formed not only in China but in London, Berlin, New York, San Francisco, and other cities, and funds are being collected and aid forward as rapidly as possible. It is stated that the sum of ninety cents will provide food for a single person for three months, and if such be the case certainly none should be permitted to starve unless lack of transportation prevents aid from reaching them in season.

April 15, 1889

"Front Page" *The Signs of the Times* 15, 15.

E. J. Waggoner

Dr. Dix, of New York, declares that the growth of the Protestant Episcopal Church gives ground to believe that it will become the church of America. The *Evangelist* calls for a statistical exposition of his belief.

The *Churchman* is authority for the statement that \$100,000 has been subscribed to pay counsel to defend the Bishop of Lincoln, soon to be tried on technical charges of violating the ritual of the English Church.

God's promises are immutable; so also are his precepts. What is affirmed of the former is affirmed of the latter. And is it not reasonable, more than this, is it not absolutely necessary, if we would truthfully rely upon God's promises, to regard his precepts? To depend upon his promises while violating his precepts is presumption, not faith.

It is stated that although the \$1,000 license fee in the city of Omaha, Neb., reduce the number of saloons to 250 and there has been no diminution in drunkenness and crime. Omaha has a population of only 110,000, yet there were last year in that city 11,910 arrests. Omaha, Neb., reduced the number of saloons to 250 there has been no diminution in drunkenness and crime. Omaha has a population of only 110,000, yet there were last year in that city 11,910 arrests. Surely Nebraska ought to wipe out the disgrace of such a record by adopting a constitutional prohibition.

In the course of a recent debate in the English Parliament, the fact transpired that in Wales, where Sunday closing has been in force for two years, the law has signally failed to materially reduce drunkenness. Those who want to drink on Sunday lay in a supply of liquor on the previous day. The only practical solution of the liquor question is absolute prohibition seven days in the week. Of course there will always be some violations of prohibition laws, just as there are of other laws, but that is no argument against prohibition.

The *Christian at Work*, of March 28, remarks concerning the Jesuits' Estates Bill, that the Protestants do not find fault so much because of the money to be paid, but because of the stipulation connected therewith. The bill provides "that any agreement made between the Government of the province and the Society of Jesus will be binding only insofar as it shall be ratified by the Pope and the legislature of the province." It also provides that "the amount of compensation shall remain in the possession of the Government of the province as a special deposit until the Pope has ratified the said settlement and made known his wishes respecting the distribution of such money in this country."

The Protestants are exasperated, says the *Christian at Work*, because of these clauses. We do not blame them. The Pope has no business with the affairs of Canada whatever.

The Presbytery of Italy has issued a circular letter to English-speaking Protestants on the continent, containing a list of Presbyterian churches in which worship is conducted, and urging professors of religion who are traveling to observe Sunday strictly, "and thus make their example tell for good and not for evil in European countries." A significant feature of the circular is that it asks those to whom it is addressed to keep Sunday as well when traveling as at home.

It is thus that the *Voice* refers to the London edition of the *Sunday Herald* not long since:-

"The New York *Herald* has introduced its Sunday edition into London. Now this isn't fair play, Brother Bennett. It reminds us of the Southern doctor who

baled yellow fever rags, and shipped them to Northern ports during the war. The English public has enough moral diseases to contend with without giving it the seven days' itch."

Will the *Voice* please tell us where in the Sunday London *Herald* is the "seven days' itch"? Is it because the *Herald* is intrinsically bad? And if not, why is the Sunday edition worse than that of the other days of the week? We wait the explanation.

Says the *Lutheran Observer* March 1, in referring to the Prohibition Amendment to be submitted to the people Pennsylvania June next:-

"It is stated that Cardinal Gibbons and Archbishop Ryan, of the Catholic Church, will be neutral in this contest, and that Catholics will be free to vote as they please. Some priests have already declared themselves in favor of the amendment, and others against it."

What a pity it is that the liquor party cannot get the vote of Archbishop Ryan and count in that vote all the Catholics of Pennsylvania. Of course, it cannot be done, and it would be criminal if it could, but if it could be and were, it would be no more immoral than the act of the American Sabbath Union which will supply the signature of Cardinal Gibbons in favor of the Blair Sunday Bill by over 7,000,000, though the Cardinal signed it merely as an individual.

If the question were that of a Sunday law, and the American Sabbath Union could count in one man's vote for the whole, be assured they would do it. The whisky men will do all in their power to defeat the amendment, but they can hardly surpass in trickery and fraudulent methods that body of which Col. Elliott F. Sheperd, of the *New York Mail and Express*, is president, and which the *Lutheran Observer*, with many other religious journals, indorsed. We hope, however, whatever methods may be used against it, that the prohibitory amendment will carry in the Keystone State by a decisive majority.

"Only a Jew" *The Signs of the Times* 15, 15.

E. J. Waggoner

It will do no harm to remember, when our feelings against people of other religions becomes strong, that Christ, and John, and David, and Paul were Jews. Whatever his belief may be, every man is one of God's children, and should be treated as a brother. A scene which actually occurred in Russia, and was reported in a New York paper not long since, carries with it a powerful lesson.

"Let him sink; he is only a Jew," was the exclamation of a crowd of people in a Russian town recently, as they beheld the struggles of a poor wretch in the river. Just then a young man broke through the crowd, which tried to hold him back, and, plunging into the river, brought the drowning man to the shore. As the crowd began to jeer at him for saving the life of a mere Jew, it was discovered that the man whose life was saved was a Gentile, and that his brave rescuer was a Jew. The cheering at once ceased, and the crowd slunk away.

"The Divinity of Christ. (Continued.)" *The Signs of the Times* 15, 15.

E. J. Waggoner

(Continued.)

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 "first-born 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 first-born 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. 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 "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. W.

(To be continued.)

"Aggressive Adventism" *The Signs of the Times* 15, 15.

E. J. Waggoner

The above is the heading of an article in the *Western Christian Union* of March 22, a paper edited and published by the Rev. G. W. Bothwell, D. D., pastor of the Second Congregationalist Church, Oakland. We give the article entire, that the readers of the SIGNS OF THE TIMES may see what "Aggressive Adventism" is defined to be, and how it is to be dealt with. The *Sentinel* referred to is the *American Sentinel*:-

"Our neighbor, the *Sentinel*, has worked itself into a feverish state of excitement lest the Blair Sunday-Rest bill may become a law. If this bill should become a law it will be the formulated sentiments of nine-tenths of all of the evangelical churches of the country. It will be indorsed by the faculties of all of the leading colleges and universities in the land. Intelligent Christian sentiment throughout the world, ever in sympathy with every step toward conformity with the oracles of God, will cordially approve all the main features of this bill.

"Against these majorities, constituted as they are, why are our Adventist friends continuously protesting? We are weary of Ishmaelitism in theology and upon questions of public morals. The methods employed in securing many of the 31,000 names of alleged citizens of California, recently presented in Congress, were not creditable to any people calling themselves religious. We refer to their practice of button-holing unsuspecting citizens in the railroad waiting-rooms and on the street corners-not a few of whom were wholly unfamiliar with the question, and of inducing them to sign a narrow sectarian protest under the specious plea that the Constitution of the United States was threatened. We had entertained a high opinion of this people until we were forced to observe how they secured signatures to their recent petition. We will charitably suppose that the *Sentinel* did not know the methods resorted to by some of their over-zealous canvassers, but that does not affect the fact that they have placed the leaders of the church in very bad company. Every infidel, every dram seller-all desecrators of holy day-will applaud them for what they have tried to do, for reasons too obvious and too ignoble for mention.

"This continuous discussion of the Constitution-this hiding behind it-is one of the most transparent guises we have ever known a professedly religious people to resort to in order to gain other ends.

"The treatment, or the disrespect, shown the framers of the Sunday-Rest bill, recently presented in Sacramento, affords a large class of lawless and immoral people an opportunity for gloating over the defeat of a bill urged and petitioned for by a great majority of the best people in California.

"Again, the *Sentinel*, by its rejoicing, is in bad company. We have no desire to persecute our neighbor, but we think it should look a little more closely after the injudicious people who support it and advocate its interests. It should read them some lectures upon their peculiar methods of proselytism, and then, perhaps, if it did not find favor in the sight of all of the people, it would, at least, have the respect of a worthy conservative class who heartily second every effort to secure fair play.

"Most of the States make provision for the exercise of the peculiar tenets of belief which are entertained by the Adventists. They can worship on Saturday and call it the Sabbath if they choose, but there let their privileges end. Instead of thankfully making use of concessions granted them, and then going off quietly and attending to their own business, as they ought, they start out making unholy alliances that they may defeat the purpose of their benefactors. None of these bills are aimed at them, but if they fail to appreciate the fact they may yet call down upon themselves such a measure of public disfavor as that legislation embarrassing to them may result."

Although the *American Sentinel* is the paper specially referred to, inasmuch as the article deals with Adventists, and is directed against Adventists, we will notice its various points in order. In the first place we will say for the *Sentinel*, that it has not worked itself into a feverish state of anxiety lest the Blair Sunday-Rest bill may become a law. It certainly cannot, but another similar one may; and from the lordly tone of those who are working for such a law, we think a little anxiety becomes those who love liberty. The statement that such a law would be "the

formulated sentiments of nine-tenths of all the churches of the country," shows that there is danger ahead, for, as Hon. Richard M. Johnson well said: "Extensive religious combinations to effect a political object" are "always dangerous." "Among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for the violation of what government denominated the law of God."

As to the method employed in securing the signatures to the petition asking Congress not to pass any Sunday law; the canvassers went in person to the persons whose names appear; those persons were invariably adults, capable of judging for themselves; and they always signed the petition with their own hand. Besides, special pains was taken to let everyone know just what the petition called for. Why, then, do the Sunday-law workers cry fraud? Simply to turn the attention of people away from their own course in securing indorsement to a Sunday-law petition which was marked by fraud at every step. Following are a few of the crooked steps taken:-

1. Instead of obtaining individual signatures, they counted the indorsement of the petition by the vote of a few representative men, as the indorsement of an entire denomination or society.

2. Although the petition specified that each petitioner should be "21 years of age or more," they counted in whole churches, children and all, and in some instances obtained the indorsement of Sunday-schools.

3. Persons that had been counted once in the membership of their local church, were counted again with the membership of the entire denomination, and sometimes still again with some other society; so that some persons were counted no less than six times, as favoring the bill.

4. A letter from Cardinal Gibbons, expressing his own personal approval of the measure, was counted as the indorsement of 7,200,000 Catholics, each one of whom was there certified to be "21 years of age or more."

In view of these things, it is no wonder that they wish to divert attention from themselves. But a more manly, not to say Christian, way would be to acknowledge the fraud, and bring forth works meet for repentance.

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Now as to the final paragraph. We doubt if many of our readers have read any recent utterance that savored more of Russian despotism or the Inquisition than it does. Notice that Mr. Bothwell does not say that Adventists should be content with the privilege of being exempt from the penalties of a Sunday law. No; he does not contemplate anything of the kind; but he thinks that they ought to be very grateful to their "benefactors," the Sunday people, for allowing them to rest on Saturday. He thinks that they ought to be so grateful that they would not say a word by way of exhortation and warning to those whom they regard as in danger because of disregarding God's law. And he intimates that if they do not show a proper sense of gratitude to those who permit them to live in this land of the free, and to worship God as he has commanded them, even this privilege will be taken away. In other words, he plainly intimates that if Seventh-day Adventists do not stop telling the people the truth about the Sabbath and the Sunday, they

will soon be deprived of the privilege, not only of preaching the word, but of keeping the Sabbath.

That the Sunday-law movement will yet develop into this, is becoming quite evident. In Arkansas an effort has been made to repeal the amendment that was made to the Sunday law in 1887, exempting observers of the seventh day from the penalties of the law. Previous to that they had been greatly persecuted, and that amendment gave them as individuals equal rights with others. But now it is proposed to take this away. The framer of the bill acknowledges that it may drive the Seventh-day people from the State; but he says that they are too "aggressive," and his people are getting tired. That is, they are preaching what they conscientiously believe to be truth, and the people don't want to hear it. Well, if the movement is successful, it will not be the first time that "the church" has made use of the civil power to put an end to "heresy" which it could not silence by Bible arguments. The end is not yet, but the signs of the times indicate that it cannot be far off. W.

"The Would-Be Arbiter" *The Signs of the Times* 15, 15.

E. J. Waggoner

"There is almost always," says the *Advance*, "some nature of truth and pertinence in the Pope's 'allocutions.' In one of the latest of these, speaking of the relations between Russia and the Vatican, and more generally of the position of the church in the modern world, the Pope's remarks that it is now more than ever necessary for the Governments to make common cause with the church by reason of the perils by which they are surmounted. The progress of military science, he says, and the perfection of weapons of destruction, are insufficient. The surest defenses of the nations will, after all, be found neither in gun-boats nor in battalions, but rather in the development of the character of the people, and by each being careful to render unto each what belongs to the other, and closely adhering to the dictates of justice.

The evident meaning of all this is that the nations should make the Catholic Church, in the person of the Pope, the arbiter of all their differences. And it is now more than ever necessary that they should do this, since the progress of military science and the perfection of weapons has made so much more destructive than formerly. The events are rapidly taking place which will cause all nations to "wonder after the beast which had the wound and by the sword did live."

"Back Page" *The Signs of the Times* 15, 15.

E. J. Waggoner

We call the attention of our brethren in Pennsylvania to the article by Brother Chadwick in another column. Every vote will count in the coming struggle, and on such a question all Christians ought to be found on the right side.

Pursuant to a request by postal card, we stated last week that the Upper Columbia camp-meeting would be held May 14 to 21; this it seems is a mistake. That meeting will be held at Colfax, Washington Territory, May 22 to 29. The North Pacific meeting will be held at East Portland, Oregon, May 14 to 21.

Mr. D. M. Canright has been in Oakland laboring in the interests of, and supported by, the Pastors' Union. He preached against Seventh-day Adventists and three times, much in the same way as it is taken up in his book, "Seventh-day Adventism Renounced." Mr. C. was replied to in four discourses, three by Elder Healey and one by Elder Waggoner. These sermons were published in full by the *Oakland Enquirer*. If any desire these four numbers, they will be forwarded for fifteen cents, post-paid. The office has only a limited number, so "first-come, first served."

The *Christian Cynosure* says that the "report that the petition of the Seventh-day Adventists against the Blair bill is signed by about ten times as many persons as that church reports, is attracting attention."

Did the *Cynosure* but know it, the petition referred to is not "the petition of the Seventh-day Adventists" but of liberty-loving American citizens, of the various churches, not excepting Catholics, a number of whom have understandably signed a petition. Seventh-day Adventists are, we are happy to say, not the only people in this country who love liberty and justice.

The chaplain of the Arizona Legislature writes to us that the Sunday bill recently before that body has failed to become law because of the failure, or rather refusal, of the Governor to sign it. The first Sunday bill introduced was defeated, but the matter was not allowed to rest there. The women of the Woman's Christian Temperance Union had another bill introduced, for which they worked so diligently that it passed both Houses, but failed to meet the approval of the chief executive of the Territory, and, as our correspondent says, "The people of Arizona are still free to worship according to the dictates of their consciences."

The building of Christian character must be erected upon Christ Jesus our rock through faith and repentance. The stability of that building will depend on the thoroughness and depth of the repentance. He who looks back upon his sinful deeds of alone and counts them not very bad, will surely fall again and again till he either turns away from the truth or accomplishes a deep and thorough repentance. But he who looks at his past sins as the evidence of a sinful heart, a corrupt and unregenerate nature, who realizes that his sins would have been tenfold more numerous and greater had opportunity offered and the Spirit of God not restrained him, who truly sorrows for sin, -such an one is laying the foundation for a stable and permanent character. Rather, he is getting down to the foundation. He is meeting the conditions set forth by our Lord. He is digging *deep* that he may lay the foundation on the Rock. Luke 6:48. The foundation cannot fail, neither that which is built thereon, through a living and true faith.

One so-called orthodox poet writes:-

"Where are the dead? In Heaven or hell
Their disembodied spirits dwell,
Reserved in bonds of clay
Until the Judgment day."

While another sings of being by death "released from cumbrous clay." Now if the latter be true how can the first be? for while both agree that the dead go at once to their reward, the one has "their disembodied spirits" "reserved in bonds of clay," while the other has them released from clay. Which is right? or are both

wrong and the Scriptures right when they teach, as they do in every part, that the only hope of a future conscious existence is dependent upon a resurrection from the dead?

A correspondent of the New York *Evangelist* writing from Washington, D.C., says:-

"Besides convents, parochial schools, and collegiate institutes difficult to number, the Catholics have in this district three establishments for higher instruction, the Georgetown University, the Gonzaga College, and the New Catholic University. The institution in Georgetown is the largest and best endowed center of learning in America founded and owned by the Jesuits. . . . Meanwhile there is not in this city of magnificent resources a single Protestant female college, and the only male institution is Columbia University, poorly endowed, crippled all along the line of instruction for want of means."

Only those who know little about it imagine that the rapid growth of Romanism is not a menace to this country.

An example of modern luxury and extravagance rivaling the far-famed oriental splendor, is the mansion now building of Mrs. Mark Hopkins-Scarles, near New York City. Various and valuable marbles from both continents, costly carved wood, ivory, silver, and gold, are the materials which enter into its construction with lavish profusion. The side walls of the main reception room, or *atrium*, are composed of fifty onyx panels, through which electric lights illumine the costly parlor with the softness of sunlight. Even the servants' bath-rooms and the kitchen are floored and wainscoted in marble. The organ is the largest house organ in America, height forty feet, case of English oak, with pure gold mouldings. The cost of the largest chimney above the roof is said to be \$10,000, while the cost of the whole building, with its surroundings, is estimated at \$2,500,000. And all this to gratify pride (for it does not add to comfort), while thousands of the world are starving!

The *Independent*, some time since, in commenting on the address of the cardinal and bishops of the United States to the Pope, said that "the most intelligent Catholics do not want the Pope to have temporal power." And this sentiment is often heard from Protestants who are endeavoring to persuade themselves that there is no danger. But is it true? Referring to this utterance of the *Independent* the *Catholic Review* of March 9 says:-

"Will the *Independent* kindly tell us who are 'the intelligent Catholics' of the country? Are they the spiritual rulers of the church, who have told plainly in their letter the wrongs the Holy Father has suffered at the hands of the invading Government, and thus voiced the sentiments of the many millions of the faithful and educated Catholics of the republic, or are 'the intelligent Catholics' restricted to the writers whose pens are at the service of the enemy, through the columns of the *Independent*!"

Every true Roman Catholic is in favor of the restoration of the Pope's temporal power, and when crucial test comes, they will fall into line and shoulder to shoulder oppose any power that opposes the Papacy. "Be not deceived;" "Rome never changes."

The *Occident* in speaking of the union of churches recently, remarks that "the thing which seems to be so hopeful, in the realization of the near future, is the blending in one of the bodies of like faith and the co-operation of the remainder. The former seems only a question of time for accomplishment in the foreign field, and the latter is being hastened by the broader minds on all sides."

It refers to the coldness and selfishness manifested by some as chilling, but the "leaders" and their "characters and surroundings" show that these "possibilities" of union are not out of range. And then the *Occident* gives us one of the compelling forces of unity in the following:-

"In fact, at the pressure of providences that necessitate the combination of the forces of Christendom, and the most unbelieving can hardly look to the need of more than ten years to bring into willingness the most unwilling."

Among these so-called providences is the demand for religious legislation. True union would be, not mere *co-operation*, but blending. "Pressure of Providences" united Pilate and Herod, and Jesus was crucified. Politics is bearing too large a share in the unifying of those denominations for the union to be safe or to be looked upon as a thing of good. The Sunday law is one of the essentials, and its consequences are oppression and persecution.

The New Hampshire Prohibition Amendment was defeated by about 5,500 majority. Only 55,000 votes were cast of 90,000, the usual vote of the State.

April 22, 1889

"Front Page" *The Signs of the Times* 15, 16.

E. J. Waggoner

The *California Christian Advocate* is authority for the statement "that at some church socials in this State wine is used by young men and women until they are too drunk to walk home." The *Prohibitionist* thinks that the devil has a pretty heavy mortgage on such churches.

A leading religious paper refers to the fact that there are in the so-called evangelical churches of this country 12,132,651 communicants, as something that should fill every heart with gratitude. But is there not another side to the question, namely, the fact that a very large proportion of those communicants are Christians only in name?

The fact that police captains and police generally are subsidized by the saloons is offered by a correspondent of the *Sabbath Recorder* as a solution to the question as to why a Jew is fined \$5.00 in New York for selling a piece of meat on Sunday, while a saloon keeper who sells liquor all day Sunday gets off for nothing. The solution is reasonable.

Those who die the second death, die not because of the individual sins they commit, but because their probation passes with their sinful nature unchanged. Whether they commit ten sins or ten thousand, if their probation closes while unregenerate they die just the same. The tribulation and anguish, however, will be greater to the one than to the other, but death will come alike to all; for "all have sinned and come short of the glory of God;" therefore all are in a state of

condemnation. Their very nature is subject to death, in harmony with the divine original sentence. The blessed boon and privilege of life in and through the gospel of Christ is set before them. They are not condemned because they reject the gospel; for they are condemned before. Rejecting the gospel does not condemn men, it only leaves them in condemnation. "He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John 3:18.

The *Chinese Recorder* for January, 1889, gives the following statistics of missions in China: "The total of foreign missionaries-men, wives, and unmarried women-is 1,123, an increase of 93; native ordained ministers, 162; and ordained native helpers, 1,278; communicants, 34,555, an increase of 2,265; pupils in schools, 14,817, an increase of 1,140; contributions by native churches, \$44,173, an increase of \$5,936."

Some time since Gov. Larrabee addressed to all the district and superior judges of Iowa a circular inquiring in regard to the working of the prohibitory law of that State, and asking for suggestions concerning it. Out of forty judges who replied, twenty-nine approved the law, eight had not the courage of their convictions, and so expressed no opinion, while three expressed themselves in favor of the repeal of the law.

"The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7. But when the sinner enters into covenant relation with God, and submits, according to the terms of the new covenant (Jer. 31:31-34) to have the law written upon his heart, he is transformed by the renewing of his mind (Rom. 12:2); he becomes a new creature in Christ Jesus (2 Cor. 5:17), and he can say with the psalmist: "I love thy commandments above gold; yea, above fine gold. Therefore I esteem all thy precepts concerning all things to be right." And, "My tongue shall speak of thy word; for all thy commandments are righteousness." Ps. 119:127, 128, 172.

Italy's penal code as it now stands is far from pleasing to the friends of temporal power for the Pope. According to its provisions it is a misdemeanor for the Roman Catholic clergy to advocate either in or out of the pulpit the restoration of temporal power. The state of affairs is not at all to the liking of the ambitious Leo; indeed, the situation is well-nigh unendurable to him, and it is stated that he will shortly formally appeal to the powers of Europe to interfere in behalf of his temporal sovereignty. It seems scarcely probable that such an appeal would be heeded just at present, but it is not difficult to imagine a state of affairs which would make a majority of the great powers willing to favor the Pope in return for such favors as the Papacy could really bestow upon them.

Such interference on the part of some of the powers is no more improbable now than was the repeal of the May laws by Germany only a few months before they were wiped from the statute book of that empire in deference to the wishes of Leo XIII.

"Without Excuse. Romans 1:18-20" *The Signs of the Times* 15, 16.

E. J. Waggoner

ROMANS 1:18-20.

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath showed it unto them. 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; so that they are without excuse."

We have already seen how men "hold the truth in unrighteousness." By their own wicked lives they hinder the progress of the truth in themselves and others. For their unrighteousness the wrath of God is revealed from Heaven against them. That God will punish the ungodly is as evident from Scripture as that there is a God. "The Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies. The Lord is slow to anger, and great in power, and will not at all acquit the wicked." Nahum 1:2, 3.

But God does nothing rashly. He will not punish men for the commission of deeds which they had no means of knowing were wrong. He is righteous, and never will this be more manifest than when his judgments shall have been executed upon the heads of the wicked. Then will the redeemed be constrained to say: "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest." Rev. 15:3, 4.

That God is righteous in executing judgment upon the ungodly, is shown by the apostle in the statement that he has revealed himself to all men. This has been done independently of written revelation, so that none can make lack of education an excuse of not knowing God. In nature God is seen. Rom. 1:20 may be paraphrased thus, to make the meaning more apparent: "For ever since the creation of the earth, the invisible things of God, that is, his eternal power and Godhead, are clearly manifest, being revealed in the things which he has made; so that men who do not acknowledge him are without excuse."

The psalmist says: "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, without these their voice is heard." Ps. 19:1-3, margin. Here is evidence that is open to everybody. "There is no speech nor language," therefore their silent yet powerful testimony is borne alike to all nations. Even the poor Indian

"Sees God in clouds and hears him in the wind."

Everybody who sees the heavens must know that they were created by some power, and that that power must be greater and more glorious than the things created, so that the possession of the natural senses should be sufficient to show anyone the folly of worshiping inanimate nature.

In the forty-fourth chapter of Isaiah the prophet shows the folly and blindness of those who worship graven images. Read verses 9-20. A very similar idea is conveyed by the tradition concerning Abraham when he was at home among his heathen relatives. It is told that Abraham's father was a maker of images, and

that one day when he was absent Abraham destroyed all that were made, with the exception of the largest one, and in the hands of that one he placed a large stick. Of course Abraham was taxed with having destroyed the gods, but he said that the largest god had done the mischief in a fit of anger. "'How can you mock me?' retorted Terah. 'Have idols reason?' Then Abraham answered, 'Do not your hearts hear what your mouth speaks?' But Terah, infuriated at him, took him to Nimrod, that he might be punished. 'If you will not worship the gods of your father,' said the king, 'then worship fire.' 'Why not water,' replied Abraham, 'which puts out fire?' 'Well, then, worship water.' 'Why not, rather, the clouds which hold the water?' 'Very well, worship the clouds as well.' 'But why not, rather, the wind which blows the clouds away?' 'Well, worship the wind.' 'Why not, rather, men, who can resist the wind?' But now Nimrod lost patience, and told him that he spoke only folly. Fire was *his* god, and he would throw him into it-'and,' added he, 'may *your* God come and save you from it.'" -*Hours with the Bible*.

Of course this is simply tradition, and may never have taken place; but the same ideas must have presented themselves to more than one thoughtful mind among the heathen. Everyone who, like Abraham, turned from his father's idols to serve the Maker of heaven and earth, must have first seen the folly of worshipping objects which had no power of will.

It was to the visible creation that the apostle first directed the minds of the heathen when attempting to teach them the way of life. When the men of Lystra were about to sacrifice to Paul and Barnabas, the apostles cried out: "Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein; who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." Acts 14:15-17.

This appeal to the things that are made, was the only way that the heathen could be convicted of the folly of idolatry. But how could they from nature learn righteousness? They could not; but when their minds were awakened to the fact that there is a God above all things that are made, the next thought would naturally be, "What must we do in order to please him?" And when a soul in sincerity asks that question, God will not leave him in ignorance. As Paul said to the Athenians, "He is not far from every one of us." God will send a messenger with the revealed word to those who accept all that is taught them by the revelation of nature. Or he can work independent of human agency, by his Holy Spirit, applied to them directly, as in the case of Abraham. This much we may be sure of, that God is not cramped for means to carry on a work that he has begun. And since he has given a revelation of himself that speaks a universal language, he can easily bring the one who heeds that silent voice into circumstances where he can learn the way of God more perfectly.

The first chapter of Romans should of itself be sufficient to show all those professed Christians who teach what they call the "larger hope," the

baselessness of their scheme of probation after death. They say that such a probation is necessary in order that the heathen who have not had a chance in this life, may have a fair chance, not realizing that in so saying they are charging God with injustice. God has given all men a chance. He has made a revelation of himself in language that can be understood by the most ignorant of the heathen; and the fact that some among the heathen have turned to God simply from the force of this evidence, shows that all might if they would. God did not arbitrarily choose Abraham from among the heathen, to make him the father of the faithful, but he chose him because he already acknowledged God, and in the midst of idolatry was faithful to all the light and knowledge that he had. "To him that hath shall be given, and he shall have more abundantly; but from him that hath not shall be taken away even that which he hath." The truth of the first part of this statement is attested by many instances recorded in the Bible, from Abraham down; the last part will be more apparent as we consider the next verses in the book of Romans.

One thought more. If the heathen are without excuse for their wickedness, what shall be said of those who dwell in a land where the gospel is preached, and where the Bible is within reach of everyone? They cannot say that they have not been called, for on every side there is the voice of God calling, "Turn ye, turn ye, for why will ye die?" When at last they stand before God, not having on the wedding garment of his righteousness, which he offers freely to all, they can utter no word of excuse; they will be speechless. W.

"The Divinity of Christ. Christ as Lawgiver" *The Signs of the Times* 15, 16.

E. J. Waggoner

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 honor 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:-

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"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, 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. W.

"J. H. Waggoner, Death Notice" *The Signs of the Times* 15, 16.

E. J. Waggoner

A cable dispatch from Basel, Switzerland, received the morning of the 17th brings, in the briefest possible terms, the sad news of the death of my father, Elder J. H. Waggoner, formerly editor of this paper, and for the last two years editor of *Les Signes des Temps*, at Basel. He lacked but little more than two months of being sixty-nine years of age, and for over thirty-seven years he was an active worker in the cause of Sabbath reform and in the advocacy of the soon coming of Christ. As a minister he labored in the United States from Maine to California, and was from the first intimately connected with the publishing work. We have no particulars concerning his death, but know that he must have labored almost, if not quite, to the last, because at the writing of the last letter received from him, only a few days ago, he was in his usual health. In his death the cause has lost a faithful worker, and we have lost a most kind and loving parent. But we know that he rests in the blessed hope, which he loved so long. We stop the presses to make this brief announcement. We are anxiously waiting more definite news, and hope to be able to give a more detailed notice in the next issue. E. J. WAGGONER.

"Back Page" *The Signs of the Times* 15, 16.

E. J. Waggoner

On account of the regular annual meeting of the Pacific Press Publishing Co. and the other meetings in connection therewith, we will issue no paper next week. No. 17 of the SIGNS will bear date of May 6. However, as the volume consists volume fifty numbers, our subscribers will lose nothing by this omission,

while printers and editors will obtain a much-needed rest, and be afforded an opportunity to attend the meetings.

It was stated that the Fresno camp-meeting that the missionary contributions from the Sabbath-schools the present quarter are to go to the establishment of a city mission in Hamburg, Germany. This was a mistake. According to the vote of the International Association, the Russian mission is to be the recipient of the Sabbath-school missionary contributions for the present quarter. We hope that it may be bountifully remembered.

The religious press of the country is wont to advocate Sunday laws as a temperance measure, but the fact that two of the leading religious weeklies of the country, namely, the *Congregationalist* and the *Christian Union*, are opposed to prohibition in Massachusetts should open the eyes of the people the fact that with very many the exaltation of Sunday as a religious institution is the first, and, indeed, the only, object of Sunday legislation. The only effectual prohibition is that which closes all saloons 365 days every year, and that is the kind which the SIGNS advocates.

The Young Men's Christian Associations "prayer-meeting topic" for April 22 is one worthy of more than an evening's consideration. It is, "If Christ were not risen, what? 1 Cor. 15:13-19." We earnestly hope that this scripture may be considered apart from dogmatic, man-made creeds. It will throw some light on the source of immortality, and when this boon is given; it will show that men will utterly perish without the resurrection, even those who sleep in Jesus. Power to overcome sin and death, and everlasting life in the kingdom of God depend on the resurrection of Christ and our resurrection through him. Why should the glorious doctrine and fact of the resurrection be hidden by the unscriptural doctrine of the inherent immortality of the soul? Is not the Bible view worthy of serious regard? But if dead men now live, why the resurrection? why so much in the Bible concerning it?

The Roman Catholic Church in Great Britain is well organized. In England and Wales there is 1 cardinal archbishop, 16 bishops with 2 suffragans, and one cardinal (Newman); there are 2,380 priests, serving 1,306 chapels, churches, and stations, with a considerable number privately employed. In Scotland there are 2 archbishops, 4 bishops, and 341 priests. Ireland has 4 archbishops, with 28 bishops. And, as is generally the case, Rome is making its influence felt not only in religious but also in political circles.

The article in the new constitution guaranteeing religious liberty in Japan is to the effect that "Japanese subjects shall, within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief," which means that the subjects of that empire shall believe just as they please provided the Government is willing. The provision is, of course, about as valuable as an exemption clause in a Sunday law allowing Sabbath-keepers to do ordinary work on the first day of the week, provided it does not disturb others, and leaving the "others" the judges of what constitutes disturbance.

It is announced that Wilbur F. Crafts, the Secretary of the American Sunday Union, will visit this State in June next to labor and lecture in the interest of that association. Referring to Mr. Crafts and his proposed visit, the *California Voice*

says: "He should receive here every possible help and encouragement, or, rather, we should of them ourselves to the utmost of his valuable services to rid our State of its unprofitable, demoralizing, and indecent [liquor traffic, we would naturally expect a temperance paper to say, but the *Voice* says] desecration of the Sabbath." It is beginning to look very much as though the whole strength of the so-called Prohibition party was to be given, not to the suppression of liquor selling, but to the securing of Sunday laws.

Are not the words of the psalmist, "If I regard iniquity in my heart, the Lord will not hear me," the solution of unanswered prayers? "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit" (Ps. 34:18), but "he that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9. To turn away from hearing the law is to cling to those things which the law condemns, and that is to regard iniquity in the heart. The precious promises of God are for the broken of heart, those who are penitent, who loathe their sins, and desire to turn away from them; such have the blessed assurance: "Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." Ps. 68:13.

The Roman Catholic archbishop, the "Most Rev. Dr. Riordan," of San Francisco, is on his way back from Rome. While passing through England, he spend several days at Liverpool, during which time he gave his views on the American public school system, as reported in the *Catholic Times* of that city, of February 8. Below we give some quotations which show what this American prelate says of our public schools:-

"Of course the battle is a serious and a difficult one. The public schools are thoroughly equipped for the work of instructing youth, and it is a strain upon us to find resources to enable us to compete with them."

After complaining that no religious instruction is given in the schools, he says: "Of course, the result is deplorable. . . In our country there is an atmosphere not favorable to the growth of religious sentiment amongst the young, and, as a matter of fact, a good many Catholics are impregnated by it."

But if religious instruction were given, the archbishop would be still more dissatisfied than he is now, unless that instruction was Roman Catholic. That is the secret of it all. Rome is a foe to our public schools because they teach the youth to think, and thinking is not favorable to Roman Catholicism. The result of no religious instruction in our public schools is deplorable from a Catholic standpoint only, whether that standpoint is held by Catholic or Protestant.

A leading London clergyman recently asked the question, "Why do the working-people not attend church?" and, according to the *Christian World*, received, among others, the following replies:-

"You ministers despise the workingman, and side with the robber landlords and capitalists."

"The workingman is quite willing to go to places of worship, and to take his wife and family, if the minister will go to him. The workingman don't want controversy. Let the churches be open every night, the same as the public-houses, for singing, lectures, and similar meetings."

"The workingman sees that his interests are neglected in the churches, and he therefore goes to the halls, clubs, societies, the open arch, the park-the workman's chapel. The school-master is abroad-*but not in broadcloth*. We have learned that we must go to men of our own class if we want to better ourselves."

"We workers are beginning to understand some of the past history of the country, and we find that the representatives of the churches and chapels have always been against the workmen."

"We work such long hours that we don't care to go to church on Sundays. We go into the country."

May 6, 1889

"Front Page" *The Signs of the Times* 15, 17.

E. J. Waggoner

A Sunday paper announces that it will soon begin the publication of "a Bible novel of stirring and absorbing contemporaneous interest," under the title, "Jephthah's Daughter; or, the Vow, the Victim, and the Vengeance." That paper is only following in the footsteps of the modern sensational preacher.

The National Liquor Dealers' Association has, it is said, "appropriated \$25,000 for the purpose of paying for the insertion of newspaper articles stating that prohibition is a failure in Kansas and Iowa." If prohibition were indeed a failure would the liquor men spend so much money in fighting it? Verily they would not.

Speaking of Sunday, Mrs. J. C. Bateham says: "Statistics show that on this day, protected by law, the sales of liquor are two and one-fourth times the average for the other six days, and the mischief wrought is in still greater proportion."

Then would it not be well for the organization to which Mrs. Bateham belongs to devote little less attention to the protection of a special day and a little more to the suppression of the liquor traffic on all days?

Much as we may desire to do so, we can offer God no equivalent for that which we receive of him; we can glorify him only by thankfully accepting his bounty. David, speaking by the Spirit, asks, "What shall I render unto the Lord for all his benefits toward me?" and under the influence of the same Spirit answers, "I will take the cup of salvation and call upon the name of the Lord." And that is all that anyone can do to merit the favor of God. "Blessed are the poor in spirit, for theirs is the kingdom of Heaven."

The Presbyterian synod recently in session at Syracuse, N.Y., appointed a committee to devise a plan to promote Sunday observance within its bounds. Among other things, they recommended "that on the second Sunday of May all our ministers be requested to present to their congregations the claims of the Lord's day." The committee also appeals to lay members of the various congregations in the synod, "whether in office as elders or trustees or not, to use all their private and official influence for the better observance of the Christian Sabbath."

"This we do," says the committee, "in the interests of that large and growing number of men in every community who are being robbed of the weekly day of rest, and of all their home and church blessings, by the demand for their Sabbath labor, or the loss of their places of employment."

Of course it is the right of every man who desires to do so to keep Sunday, the so-called Lord's day or a Christian Sabbath; but is it the duty of the State not only to remove all difficulties in the way of keeping that day, but also to make its keeping obligatory upon all in order that those who regard it as sacred may be compelled to do that which they now feel that they ought to do, but which, from fear of losing employment, they neglect to do? We think not.

The *Denver Times* says that the open saloons on Sunday "is not a sign of progress. It is not a mark of enlightenment. It is not an assurance of that strong, true morality on which alone are builded up a stable government, and pure and orderly society." Very true. But is the open saloons on any day a sign of any of these things? Certainly not. And so far as they exist in any community where there are saloons, they exist, not because of open saloons, but in spite of them.

The majority against the prohibition amendment in Massachusetts was a surprise alike to friends and foes of the measure. The total vote for the amendment is 88,696, against 138,195, showing a majority against the amendment of 49,400. Many professed Christians, and even some religious papers, fought shoulder to shoulder with the rumsellers on the side of King Alcohol. It is safe to say that these same religionists are, however, in favor of strict Sunday laws in the interest of temperance.

Do you feel that you are a sinner? Thank God that he has enabled you to see your undone condition, and take courage, 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." And not only has God made ample provision for your salvation, but he pleads with you to accept his mercy. "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18. Whosoever will may come.

No Christian ever yet had his pathway through life so overcast with shadow that some light did not appear. No hour of grief was ever so full of anguish that some cause of gratitude could not be found. If clouds gather round us, never mind; sooner or later they will have a silver lining. And although at times our ears can catch nothing but the clash and clangor of cross purposes in this life, we may rest assured that through all the discord of changing circumstances runs the sweet music of the voice of faith, assuring us that our destinies are in the hands of Him who doeth all things right. The alternation of light and shadow here will only make more glorious the eternally abiding sunshine of our Father's smile, when we enter into his presence to rest forever. Let us only act well our part, and all will be right.

"The Church and the World" *The Signs of the Times* 15, 17.

E. J. Waggoner

Seventh-day Adventists are often accused of preaching about the fallen condition of the churches; but they say no more than what is said by good men in the different churches, men who have the means of knowing. As an instance of this, take the following from the *Standard*, of January 3, a Baptist paper published in Chicago:-

Dr. Arthur T. Pierson, as he looks at the church exclaims: "Our Church life is undermined by worldliness. A worldly church prevents the conversion of sinners. More and more the eyes of men become blinded and sealed to the value of divine things. We thunder in the ears of men the terrible truths of God, but they are deaf and dead, and the very church itself so grieves and quenches the Spirit by fellowship with evil that there is no power in the Lord's people to convert souls. Four-fifths of the nominal membership of our churches add nothing to their real power. They are either a dead weight or a positive hindrance to the advance of the gospel; they help to fill up the gulf between the truly religious, and the open enemies of Christ."

Is this a true picture of the church as we view it as a whole? Is Dr. Pierson to be regarded as a pessimist? or does his consecrated life lead him to read or write "the signs of the times"? What calls for the Friday evening "lectures" in so many churches instead of the old-fashioned, God-honored prayer-meeting? Is it not an absence of that deep spiritual life which presses for utterance when God's children assemble at the hour of prayer? In times of awakening how readily *the people* occupy the time! A long, formal address by the pastor is uncalled for and undesired. This is but a single illustration taken from scores with which every pastor is more or less familiar.

"By the Words" *The Signs of the Times* 15, 17.

E. J. Waggoner

The following from a letter in the *S. S. Times*, and the comments there on, are worth serious thoughts on the part of all:-

"A hollow wax cylinder, a few inches long, and marked with indentations that my eyes hardly noticed, was put on a machine, and touched in a certain way by a roller, when from a small empty funnel issued the notes of a song, sung weeks ago by one far away. I followed the melody, now soft and low, then high and intense. The words, the time, the expression, all were on that wax cylinder, to remain imprisoned in those dots and lines, unexhaling in the air, until summoned forth, and then sounding out upon the ear in perfect facsimile of the original voice. Of course, the exhibition preached its sermon to me on the text, 'By thy words thou shalt be justified, and by thy words thou shalt be condemned.' How emphatically does Edison's new discovery, as well as the 'finds' of the archeological societies, confirm the authority of holy writ! It may be that Edison will invent a thought register next; and then how righteously we shall all have to live! Meanwhile, as we listen to the photograph, we shall have no reason to doubt that God could frame an apparatus to lay up our words, so that all the world shall have to acknowledge to him: 'Thou art clear when thou judgest.'"

It is true that the photograph simply illustrates the truth of the Bible suggestion of the preservation in God's universe of a record of every idle word, and of the sure disclosure of all the sayings and doings of every soul brought into final judgment. And there is added force given by such disclosures as it makes, to the Bible question, "Seeing that these things are thus, . . . what manner of persons ought ye to be in all holy living and godliness?"

"The Bible the Word of God" *The Signs of the Times* 15, 17.

E. J. Waggoner

The *Christian Union* of April 4 contains the following question and answer:-

"Will you please tell me what authority there is for believing the Gospels to be anything more than the honest narratives of men who had lived with Christ; also the Epistles to be anything more than the counsels of wise and good men, not inspired-that is, not having the words put into their mouths by the Holy Ghost?"

"The Gospels themselves do not profess to be anything more. In the Epistles it is asserted that 'we speak in words which the Spirit teacheth.' 1 Cor. 2:13. 'Words' here means 'discourse' rather than the grammatical parts of speech-that is, the ideal rather than the material element of language. To be inspired is not identical with having the words put into the mouth by the Spirit. That the Gospels and epistles are inspired is plain from the fact that they are inspiring. Their inspiration is seen in the moral and spiritual power which they exert upon the conscience, and attests the illumination of their own consciences by the Spirit of Truth. But that this illumination was such as to exclude all error in whatever they wrote, although it is a tenet of local and provincial belief, is no part of the faith of the church catholic."

We do not propose to give a dissertation on inspiration, but we do want to protest against the passing of such theories as the above under the name of "Christian." To say that the Scriptures are to be considered as inspired if they are inspiring, but that the illumination of the writers was not such as to exclude all error in what they wrote, is simply to place them on a level with the writings of Shakespeare, Scott, Milton, and Macaulay. Some people are never moved by the reading of the Scriptures; then, according to the theory of the *Christian Union*, the Scriptures are not inspired to such ones. "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." So then the *Christian Union* would have us believe that the Scriptures are not inspired to worldlings. Its theory by denying that they are indeed "the Scriptures of truth," makes it useless to preach to sinners, for there is nothing to reach them with.

If only the *Christian Union* were concerned in this matter, we should not say anything; but there are God-fearing men who rest all their hope on the truthfulness of the Bible, who have been caught by this theory, which virtually undermines their hope. We say that the theory that men are to judge of the inspiration of the Bible by the impression which it makes upon them, is the foundation of heathenism. Thus, it makes man a judge of God. To be able to decide upon the kind and degree of inspiration in any given passage, is to be

able to know the mind of the Spirit of God. And the man who measures the inspiration of the Bible by his own understanding of it, makes himself equal with God; indeed, he makes himself a god; for he virtually declares that his own mind is the rule for himself. When he pursues a certain course, he does so, not because the Bible says so, but because he wants to. He has no higher standard of right and wrong than himself. There are men who have held these loose views of inspiration who have yet been good Bible Christians, but only because they have not followed out their theories; but the effect of their teaching on others is often most disastrous.

To us it seems a terrible thing to sit in judgment upon God. The man who accepts as inspired only what commends itself to his judgment and understanding, either lifts himself up to the level of God, or else brings God down to his own level, which is the same thing. He says in effect that God cannot know any more than he does, and he really makes his own Bible. As we said before, men may hold such a theory as a theory which they have never, even in thought, followed to its end, and may remain earnest, God-fearing Christians; but what must be the effect of such a theory upon those whose Christian character is wholly unformed? We earnestly exhort every reader of the SIGNS OF THE TIMES to accept the following theory of the Bible as the only safe one, even if they do not comprehend to the full the mind of the Spirit of God:-

"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.

"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.

"Yea, let God be true, but every man a liar." Rom. 3:4. E. J. W.

"Divinity of Christ. Lawgiver and Redeemer" *The Signs of the Times* 15, 17.

E. J. Waggoner

LAWGIVER AND REDEEMER

We may take the fourth commandment, and show that what is true of the whole law is specially true of it. Thus; in that commandment we read that "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. Gen. 2:3 also says: "And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made."

The One who made the heavens and the earth also made the Sabbath for man. He made it by resting at the close of his creative work, and by afterwards blessing and sanctifying the day upon which he rested-the seventh day. It was the same being who created, who rested on the seventh day, who blessed the

seventh day, and who sanctified it, or set it apart for man to use, with instruction how he should use it. But it was Christ who created the heavens and the earth, for "by him were all things created, that are in heaven, and that are in earth, visible and invisible." "All things were created by him." Therefore it was Christ who made the Sabbath. He is Lord of all, even of the Sabbath-day. Matt. 12:8. Thus we identify the Sabbath,-the same day which the Jews professed to keep, and which they wickedly accused Christ of violating,-with the Lord's day. So we have proved in general and in particular that Christ is the Lawgiver for all mankind. We must honor him, therefore, as Creator, and as Lawgiver, and now, lastly, as Redeemer. And in this we come to the comforting, encouraging part of all that has gone before.

A few texts will suffice on this point. We first quote John 3:16: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." But the giving was not all on the part of the Father. Both Father and Son shared equally in this, as in all things else. Paul says of Christ that 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. See also Titus 2:13, 14.

But while the Father and the Son shared equally in this work, the Son was the one in whom the Father was revealed, as we have learned from John 1:18 and 14:7-9. Paul also expressly declares that "God was in Christ, reconciling the world unto himself." 2 Cor. 5:19. We can know the measure of God's love for man only as we "know the love of Christ, which passeth knowledge;" and we can learn this only from Calvary. So John says, "Hereby perceive we the love of God, because he laid down his life for us." 1 John 3:16. It is our God that is our Redeemer.

What a pledge this affords of the faithfulness of the "exceeding great and precious promises" of the gospel. The great law of the universe was broken by the inhabitants of this little planet, and the Lawgiver gave himself to redeem these rebels. If he had deputed an angel, we would have no surety of salvation; but he gave himself. No other life was of enough value. By giving himself he fulfilled the words of the prophet: "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable." Isa. 42:21. He magnified it by his death. By that he showed its worth, and how utterly impossible it is for the law to be changed or abrogated, or to swerve in the least from its rigidity.

This meets the infidel cavil of the injustice of having an innocent person suffer for a guilty one. That would be unjust, under ordinary circumstances; but when that innocent one is the Lawgiver himself, there is no injustice. God could no relax one jot of the claims of his law. To do that would have been to deny himself, to set aside his own righteousness. But he had a right to give himself for man, and in so doing he vindicated his law and justified believing sinners, and at the same time was perfectly just.

And if the Lawgiver gave himself for us, to redeem us from the transgression of his own law, what greater assurance could we ask that he will save to the uttermost all who come to him? Well might Paul say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed

unto him against that day." 2 Tim. 1:12. When we remember also the wonderful power manifested in the creation, in bringing the worlds from nothing, how appropriate are the words of the apostle Peter: "Wherefore, let them that 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. He who is able to take things that are not, to bring to naught things that are (1 Cor. 1:28), is able to take our very weakness and turn it into strength; and for our further assurance we have the record of many who "out of weakness were made strong." Heb. 11:34. Well may the poet sing:-

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word!
What more can he say than to you he hath said,
Who unto the Saviour for refuge have fled?" E. J. W.

"Back Page" *The Signs of the Times* 15, 17.

E. J. Waggoner

The First Congregational Church of this city celebrated Good Friday this year, "the first time," says the *Examiner*, of San Francisco, "that Good Friday has ever been observed in Oakland by any sect except the Catholics and Episcopalians."

This is only another straw which shows that the current is setting Romeward. Easter is generally observed, Good Friday is growing in favor, and many of the leading religious papers outside of the ritual churches are advocating a modified sort of Lent. And the end of the journey is Rome. *She* advocates to compromise. The compromise is all on the side of the Protestant churches, so-called.

A correspondent asks an explanation of the permission given in Deut. 14:21 to the Hebrews to sell to the heathen that which died of itself. The solution to the matter lies in the fact that the "strangers" and "aliens" to which they were permitted to sell that which died of itself, were in the habit of using just such things for food. Some Indian tribes still eat that which "dieth of itself," and they frequently buy or beg such carcasses from their civilized neighbors, and would feel that they were greatly injured if the owner of such animals should bury or burn their bodies instead of allowing them to have them for food. This was undoubtedly true of the heathen neighbors of the children of Israel, hence the permission given in Deut. 14:21.

On the night of April 26, a man was killed in a prize fight in San Francisco. For reasons which it is unnecessary to state, none of the parties to a fight, which had been announced to take place, failed to put in an appearance, and as the secular papers tell the story, "bankers, brokers, lawyers, doctors, men from all the professions and fresh from the Jackson-Cardiff fight, crowded the *caf * and boxes, and, flushed with wine, yelled lustily for a fight." To meet the demand, the manager of the affair induced a young man to take the place of the absent pugilist, and in a few minutes the substitute was dead, killed instantly by a blow over the heart, to gratify the brutal instincts of "bankers, brokers, lawyers, men from all the professions," in the city of San Francisco. In what respect is a

civilization which tolerates such things better than that of Rome two thousand years ago?

"Those Tent Meetings," by Malcom B. Duffie, Battle Creek, Michigan. Address the author. Price, 25 cents. This little monograph both "whyming recital, founded on actual facts and every-day experiences," as many of our laborers in tents will recognize. It is indeed novel, and he who begins to read will wish to finish. It takes up in rhyme the whole course of a tent-meeting, with its varied lights and shadows, true to life, with each point pressed home with appropriate texts from the Book of books. It is neatly printed, and the nine cuts which embellish the work are, on the whole, very natural. It is worth its price, and we do not see how it can fail to do good.

In reply to a question relative to the genealogy of Christ we would say that the lists of the ancestors of Jesus given by Matthew and Luke have been the ground of a great deal of controversy, and numerous theories have been advanced. According to one of these theories, both the lists are intended to present Jesus as the reputed or legal son of Joseph, that of Matthew being the royal and that of Luke the private genealogy of the heir to the crown and throne of David. With this theory is connected the supposition that Mary and Joseph were first cousins.

Another and more widely accepted theory is that Matthew gives Joseph's genealogy, and Luke that of Mary. This view makes Joseph the son-in-law and Jesus the *grandson* of Heli, who, according to the Talmud, was Mary's father. This includes Christ in the royal line of David in two ways: *Legally*, through Mary's marriage with Joseph; and *naturally*, through Mary herself being a member of the royal family.

It is hoped that our readers and friends will not pass lightly over the report of the annual meeting of the Pacific Press Publishing Company, found on another page. There is much in it of interest. While the report does not show a large profit, it shows a greater work than any year previous. Over eleven million pages more of the truth have been given to the world from this office than in any previous year. The friends of the cause of present truth will note the evidences that the work is enlarging in the change that has been made in the *American Sentinel* from a monthly to a weekly; in the greater advantages which the *Sentinel* soon will have, and which are demanded by the increased agitation on the question of Church and State; in the services that has followed the establishment of the branch offices, especially in New York; and in the proposed establishment of an office in the great center of the commercial and literary world, London. All these enlargements and additions call for consecrated work and means. Some are going from us, Brethren Saunders, Gibson, Hope, and others to England, Brother Morrison and wife to Australasia. May God go with them, and may he help his people to consecrate themselves and their means to his work, that these new enterprises may be supported, and that other men may be found whom God can choose to go forth into the great harvest-field. It is too late to falter now. God has no place for laggards. He will choose the clean vessels that are nearest. He will honor those who honor him.

"Ten Lectures on Catarrh" *The Signs of the Times* 15, 17.

E. J. Waggoner

Of all diseases which drive away buoyancy of spirits and darken everything, next to dyspepsia is nasal catarrh; in fact, we do not know but the latter will bear off the palm as the destroyer of comfort and blighter of hope; and hopeful indeed is the individual who will rise above their combined attacks. Catarrh is almost a universal disease, and as harmful as universal. It is not alone the discomfort attending it which makes it so much dreaded, but its results are many times very serious. Blindness and deafness often result, and hoarseness, chronic inflammation of the tonsils, chronic sore throat, and other affections, are sure to follow if the disease is neglected. It present only in a mild form, it renders the one affect peculiarly susceptible to such diseases as diphtheria. Many have tried patent nostrums till they have become discouraged, and many others believe that either the disease does not amount to much or that it cannot be cured.

It is with satisfaction that we notice a pamphlet now before us treating on this very subject, entitled, "Ten Lectures on Nasal Catarrh." The author, J. H. Kellogg, M.D., a thoroughly scientific physician of large experience, has demonstrated the truth of the principles and methods which he advocated. He contends that catarrh, can be cured, not by the much-advertised "catarrh remedies," against which he warns his readers, but by means within the reach of all. He gives the hygiene of the disease, one of the most essential features in its successful treatment, and the best methods in use by experienced specialists, as well as his own experience in thousands of cases of catarrh. In ordinary cases, the patient with this book of instruction can trust himself, while the inexperienced physician can gain much by the study of this work. Valuable prescriptions are given for the disease, which can be made up of remedies to be found at any first-class drug store. It is a book which all ought to have and which, if followed, will be of great value. Price 25 cents. Address, Pacific Press, Oakland, Cal., or 43 Bond Street, New York.

May 13, 1889

"Front Page" *The Signs of the Times* 15, 18.

E. J. Waggoner

The greatest helps to the understanding of the Bible are an unprejudiced, humble mind, an overruling desire to know just what God's will is, that it may be performed, and the Bible itself. "The secret of the Lord is with them that fear him; and he will show them his covenant." Ps. 25:14.

The Lord does not ask us to wait till we are worthy before we come to him. If we should do this, we would never seek him. He invites us to come just as we are, with humble hearts, realizing our unworthiness; and then God says, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Could we ask more? Thus by coming in God's ways, he makes us worthy.

The statement is definitely made in several London papers that the episcopal bishop of Glasgow has inhibited Canon Wilberforce from talking temperance in the churches of that diocese, because he cooperates with the ministers of the Church of Scotland in his work. Commenting on this fact the *Christian at Work* says: "The establishment will not gain much headway in Presbyterian Scotland by this sort of proceedings." Certainly it ought not to gain much.

We suppose that some will see in the fact that the new United States cruiser *Vesuvius* can send four and a half tons of dynamite into another vessel in six minutes, and send a thousand men into eternity in the same time, an evidence of the approach of the time when war will be no more, because it will be so terrible that none will dare engage in it; but to us it is an evidence of the approach of the final clash of the nations of the world before they are dashed to pieces by the Lord at his coming.

An association has been organized in Japan, the object of which is to maintain Buddhism, especially in view of its political character in the empire. The members pledge themselves, in the selection of representatives in Parliament, provincial assemblies, town councils, or local offices, and in the appointment of school-teachers, officials of societies and business companies, "carefully to exclude all who are disloyal to our emperor or untrue to Buddhism by believing in the foreign religion called Christianity." This is simply National Reform in the interest of Buddhism. But there is hope for Christianity in the fact that many of the Japanese newspapers which have no special interest in Christianity are condemning severely this attempt to drag religion into the sphere of politics. And it ought to be condemned not only in Japan but in the United States. If it is right that the majority should rule in matters of religion in one country it cannot be wrong in another, and Japan would have the same right to exclude or boycott Christianity that the United States would have to discriminate in religious matters.

The only real growth in Christian life comes by appropriating God's word. The Christian is begotten through the word of God (1 Peter 1:21; James 1:18), born of the water and the Spirit (John 3:5); and it is by the word of God that he grows up into Christ, the Incarnate Word. 1 Peter 2:1-5. He must not only read the word, or understand the word, but he must appropriate or engraft the word (James 1:21), till the truth of God becomes a very part of his being. It is this that the psalmist means when he says, "Thy word have I hid in mine heart, that I might not sin against thee." Ps. 119:11.

The ceremonies of the Christian religion are few. It needs no more than it has to manifest its true character; for from that individual who possesses true religion, there are ever flowing words and acts which show the hidden spring within. Ceremonies are outward; religion springs from within; its seat is in the affections and principles which control the individual. The multiplying of needless ceremonies, the increase of ritual pomp and splendor, always calls attention from the real inner life to an unreal outer life, till at last religion is lost in form and ceremony. This is the way it was with the early church, and Rome was developed. Are not our Protestant churches walking in the same path in their aping of Rome in ornate display and multiplication of days and times?

Said the Father, "This is my beloved Son in whom I am well pleased; hear ye him." Matt. 17:5. Jesus says, "If thou wilt enter into life, keep the commandments." Matt. 19:17. Again he says, "Blessed are they that do His [the Father's] commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. And this is the testimony of the whole of the inspired word-keep the law of God; "for this is the *whole duty* of man." Eccl. 12:13, 14. But that man cannot keep the law of God is true; nevertheless, it is his duty. And in order that he may perform that duty, and be brought into harmony with his law, God gives him the gracious privilege of doing through Christ what he could not do in his own strength. The righteousness of God is imputed for past sins (Rom. 4:5-8; 3:25, 26), the man is regenerated (2 Cor. 5:17), and his works become the righteousness of faith in Christ; for God works in him to will and to do of his good-pleasure. The law is ever a rule of duty, the gospel is the power of God which brings man into harmony with that rule.

"Five Short Rules for Christians" *The Signs of the Times* 15, 18.

E. J. Waggoner

1. Never neglect daily private prayer; and when you pray, remember that God is present and hears your prayers. Heb. 11:5.

2. Never neglect daily private Bible reading. All backsliding begins with the neglect of these two rules. John 5:39.

3. Never let a day pass without trying to do something for Jesus. Luke 5:13-15.

4. If you are in doubt as to a thing being right or wrong, go to your room and kneel down and ask God's blessing upon it. Col. 3:17. If you cannot do this, it is wrong. Rom. 11:23.

5. Never take your Christianity from Christians. 2 Cor. 10:12. Ask yourself, "How would Christ act in my place?" and strive to follow him. John 10:27.

"Glorify God as God. Romans 1:21" *The Signs of the Times* 15, 18.

E. J. Waggoner

ROMANS 1:21.

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. But the house of Israel rebelled against me in the wilderness; they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my Sabbaths they greatly polluted; then I said, I would pour out my fury upon them in the wilderness, to consume them. But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out. Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands; because they despised my judgments, and walked not in my statutes, but polluted my Sabbaths; for their heart went after their idols. Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness. But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols; I am the Lord your God; walk in my statutes, and keep my judgments, and do them; and hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God. Notwithstanding the children rebelled against me; they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them; they polluted my Sabbaths; then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness." 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. So, as before stated, there is nothing about Sunday which can show the power of God, any more than could be shown by Monday or Friday.

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. E. J. W.

"Peace" *The Signs of the Times* 15, 18.

E. J. Waggoner

Peace is not a feeling or an emotion, but a condition. We are not at peace because a pleasurable, self-satisfied feeling reigns within, but because we have complied with those conditions which bring peace. So is our peace with God. Many look in a wrong direction for peace, and do not know it when it comes. God is not at enmity with us. It is the carnal mind which "is enmity against God." Rom. 8:7. But when the sinner capitulates, lays down his arms of rebellion, when he renounces the carnal heart, and yields himself to God's law, in short, when he complies with the conditions of peace,-repentance toward God and faith in Christ-he is at peace with God. He has naught against God, and the Lord has naught against him. There is naught between them. Whatever joy or solace is present in the individual, there is peace between him and God. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

"Back Page" *The Signs of the Times* 15, 18.

E. J. Waggoner

We learn from the *Japan Gazette*, published in Yokohama, that Brother A. La Rue is now in that city. Brother La Rue has for several years past been laboring as a ship missionary in Honolulu and Hongkong, and already considerable fruit of his labors has been seen. May the blessing of the Lord of the vineyard still attend his efforts.

One of our brightest little exchanges is the *Moral and Scientific Companion*, published at Florence, Arizona. Besides its contributions in the way of articles and cuts of the *flora*, *fauna*, and curiosities and customs of Arizona, it is making a brave and logical fight for civil and religious liberty, or freedom to worship God according to the dictates of one's conscience. It is published monthly, and is well worth its price, twenty-five cents a year. May it grow and prosper in what it so well advocates.

The wife of a prominent Chicago clergyman and editor of a religious paper was detected recently in the act of shop-lifting, and was arrested. Influential friends succeeded in compromising the case, and now it is explained that the lady is the victim of kleptomania, which is nothing more than a violation of the tenth commandment gone to seed, and the legitimate fruit is theft, a violation of the eighth commandment. Commenting on this case, a secular paper says:-

"This case shows the prevalence of what is apologetically called kleptomania. It is very doubtful whether one woman in ten caught in this mean species of theft is really insane. The great majority are consumed by a desire to outshine their neighbors in dress, and, not having the means to purchase costly goods, resort to stealing. It is doubtful whether the compromise of such cases is a good thing, as, despite the hardships to individuals, a few punishments dealt out would do a great deal to check a vice that has become lamentably common."

We hope that our readers will not fail to read "Hindu Widows," found on another page; and try to realize, if they can, that some such custom as this might have been prevalent among us had it not been for Christianity and its educating, humanizing, elevating influences. We often take the glory of all our good deeds, or lack of extremely bad ones, to ourselves; but if we had, in the darkness of heathenism, we too would have been heathens. It is only because the light and liberty and beauty of Christianity has fallen upon the nations of the Orient, that makes these terrible customs look so dark. And how it ought to stir every true Christian to do all in his power to reach with the light of the Word those who are in darkness.

Up to the time of closing this paper full particulars of Elder J. H. Waggoner's death had not been received, but a brief letter from a Brother John Vuilleumier, Basel, Switzerland, confirms the sad news received on the 17th ult., by cable, and also the opinion that his death was very sudden. As was supposed, Brother Waggoner worked up to the very last, the day before his death being one of unusual activity. He was found dead at six o'clock in the morning, in his kitchen, whether it is supposed she had gone an hour before to procure some means of relief from pain which it is thought he was suffering. It seems, however, that his last night must for the most part have been one of quiet, as his wife knew nothing of his absence from her side till a few minutes before she discovered him cold and death.

After a suspension of nearly five months, caused by the death of its former editor, Rev. H. Friedloender, *The Peculiar People*, a Christian journal devoted to Jewish interests, again makes its appearance, this time as a monthly instead of a weekly publication as formerly. In his salutatory, the new editor, Rev. W. C. Daland, says that "there is between the Jews and the Christian nations a misunderstanding centuries old," and that to correct this will be his work. "*The Peculiar People*," he says, "will strive to show the Jews that Christians are not all Jew-haters, that many Christians have a sincere regard and a great care for the true welfare of Israel." It will also "strive to show Gentile Christians that they have totally misconceived the Jewish spirit, that they have undertaken by a wrong method to win the Jewish nation; namely, by Gentilizing the Jews instead of giving them the pure gospel and leaving them to become Christian Jews."

The resuscitated journal has a wide, rather uncompromising field, but while we have no expectation of ever seeing the Jews as a people embrace Christ, we doubt not that there are among them many who may be reached and saved by the gospel of Christ. In this work we bid *The Peculiar People* Godspeed.

Before us lies a Mexican Spanish newspaper, published in San Francisco, the date line of which reads as follows:-

"San Francisco, Sabado, Mayo 4 de 1889," which, being translated in English, is, San Francisco, Sabbath, May 4, 1889.

It means this, that while neither Mexicans nor Spaniards observe the Sabbath of the Lord, they know no other name for the seventh day of the week but Sabbath. May 4 was Saturday, and we here have the witness of the language of the nation to its right to the sacred title of "Sabbath."

But this is not the only witness. Before us hangs a chart of the week designed by Rev. W. M. Jones, a London antiquarian, assisted by Prince Lucien Napoleon Bonaparte, which shows that the regular succession of the days of the week are the same in 160 different languages and dialects; and 108 of these recognize Saturday, the seventh day, by the name *Sabbath*. Fifty-two of these languages are European, and the remainder Oriental and African. We have the united testimony of the Japhetic, the Semitic, and the Hamitic races to the right of the seventh day to the title of Sabbath. Let no one say in the face of this testimony that we cannot tell which the seventh day is, or which day is the original Sabbath. This language-proof is the testimony of the ages.

The *Frontier* is a journal published at Spokane Falls, Washington Territory. A copy of its issue of February has been sent us which contains a marked editorial against the work of obtaining signatures to the remonstrances against religious legislation. The writer believes in religious legislation and what he calls liberty. He refused to sign a remonstrance against religious legislation, or allow the petition to be circulated in his rooms. His ability to judge of what is liberty, can be estimated from the opening sentence, as follows:-

"A man who was in faith a Seventh-day Adventists came to our rooms recently with a petition to the Legislature, asking that the section in the Constitution of the United States in reference to the strict observance of the Sabbath, be not inserted in the new charter for the State of Washington."

First, there is no section in the Constitution of the United States in reference to the strict observance or any observance of the Sabbath; and secondly, no such petition was ever circulated in Washington Territory. The petitions were that the Constitution of the United States should remain as it is. The *Frontier* had better get into the civilization of the district school.

May 20, 1889

"What It Is to Know God" *The Signs of the Times* 15, 19.

E. J. Waggoner

In the article last week on Romans 1:21, entitled, "Glorifying God as God," it was claimed, and proved, that the proper observance of the Sabbath is the one

way by which reverence for the Creator may be shown. The Sabbath is that which preserves the knowledge of God, and when men ignore it they inevitably relapse, sooner or later, into idolatry. The keeping of the Sabbath is the very essence of worship, and when it is kept as God designed it should be kept, it marks the very highest point of Christian life. To some, perhaps to very many, this may seem like too great a claim, but it can seem so only to those who have a low view of what the Sabbath is for. Let us see what the Bible teaches further on this point.

It is evident that to *know* God, in the sense in which the Bible uses the term, is the greatest knowledge that man can attain to. This knowledge is not merely a conception of the intellect, but is that which saves the soul, since spiritual things are only spiritually discerned, and "God is a Spirit; and they that worship him must worship him in spirit and in truth." To worship God means something more than to say that he is God, and to offer prayers to him. Said the Lord: "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." Matt. 15:8, 9.

When Christ comes, it will be in flaming fire, "taking vengeance on them that know not God." 2 Thess. 1:8. Paul's highest desire was that he might know the Lord. Phil. 3:10. Through the prophet Jeremiah the Lord said: "Let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord." Jer. 9:24. And when the saints shall have reached the fullness of the blessings of the new covenant, it will not be necessary for the gospel to be preached any more, "for they shall all know me, from the least of them unto the greatest of them, saith the Lord." Jer. 31:32. Thus it appears that to know the Lord is the highest attainment possible to man.

But the Sabbath was given in order that men might know God. Thus the Lord says: "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. And again: "And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20:20.

Now for the proof that in the proper observance of the Sabbath is found the culmination of the knowledge of God. The statement that God blessed the Sabbath-day and hallowed it, because that in it he had rested from all his works (Ex. 2:3), is well known. The Sabbath, therefore, is the memorial of creation; and creative power is that which distinguishes Jehovah from all false gods. But merely resting from physical toil on the Sabbath-day will not suffice to give one a knowledge of God. The Sabbath must be used as a day of meditation upon the wondrous power of God, as manifested in his works. Thus, in the ninety-second psalm, which is a song for the Sabbath-day, which begins with the statement that it is a good thing to give thanks unto the Lord, and to show forth his faithfulness, we read:-

"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 4-6.

To be glad in the Lord is the privilege only of those that love the Lord, and are upright in heart. See Ps. 5:11; 32:11. Triumphant is overcoming; therefore he who triumphs in the works of God's hands is the one who overcomes by the help of God. But there can be nothing more for the Christian than this, for the promise of the Saviour is, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set

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down with my Father in his throne." Rev. 3:21.

But how is it that through the proper observance of the Sabbath we may be glad in the Lord, and may triumph in the work of his hands? Just this way: As we contemplate the heavens, which declare the glory of God, we remember that they came into existence by his word, and that they keep their respective places, not one failing, because he is great in power. Then we remember that "God is love," and that his love and tenderness are equal to his power. We remember that God so loved the world as to give his Son to die; that Christ was given "to deliver us from this present evil world,"-to save us from our sins,-and then we know that if we desire it and need it in our fight against the flesh, and the devil, all the power of God which was manifested in creation will be exerted in our behalf. When David was in trouble he cried unto the Lord, who heard him, and he says:-

"He bowed the heavens also, and came down: and darkness was under his feet. And he rode upon a cherub, and did fly; yea, he did fly upon the wings of the wind." "He sent from above, he took me, he drew me out of many waters. He delivered me from my strong enemy, and from them which hated me; for they were too strong for me. They prevented me in the day of my calamity; but the Lord was my stay. He brought me forth also into a large place; he delivered me, because he delighted in me." Ps. 18:9, 10, 16-19.

And Moses, the man of God, in the blessing wherewith he blessed Israel, said: "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. 23:26, 27. All the Christian's hope finds expression in the words, "Thine is the power;" and the power of God can be known only by contemplation of his works, for which the Sabbath was ordained.

This line of thought might be extended indefinitely. By considering the tiniest flower or insect, we may learn that nothing is too small to escape his loving care. Says Jesus:-

"Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" Matt. 6:28-30. And so, as we consider God's works, and see how they show his power and his tender loving-kindness, we are glad through them, and, casting all our care upon Him who cares for us (1 Peter 5:7), we are delivered from the power of the adversary, and so we triumph in the works of the Lord.

Now we can understand more fully the works of the Lord by the prophet Isaiah:-

"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." Isa. 58:13, 14.

"Wherefore let them that 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. E. J. W.

"An Encouraging Fact" *The Signs of the Times* 15, 19.

E. J. Waggoner

While many Protestants are drifting toward Rome, it is encouraging to know that some Catholics are opening their eyes to the superstitious and traditionary errors of Rome. Some who are true patriots become aroused at seeing Rome's plotting against our Government, while others, finding no peace in soulless forms, and no consistency in Romish error, have sought Jesus Christ as the only Saviour, and the Bible as the only guide.

Among those who have been instrumental in turning many Catholics away from the darkness of Rome, is "Father" James A. O'Connor, formerly a Catholic priest. He has held services for the past ten years at Masonic Temple, Sixth Avenue and Twenty-third Street, New York City. During this time hundreds of Roman Catholics have turned to Christ. A missionary society was organized and incorporated in 1887, known as "Christ's Mission." "Father" O'Connor desired to have it incorporated under the title, "Christ's Mission for the Conversion of Roman Catholics," but two Protestant judges of the Supreme Court refused to sign it for fear of offending the Catholics. It was at last incorporated under the above title, signed by a Catholic judge.

Mr. O'Connor receives no regular salary, trusting to contributions and the circulation of his magazine, the *Converted Catholic*. He has formed no new church, his object being to lead men from Rome to the Bible and Christ, and then decide for themselves as to what church they should join. His teaching, as he says, is "salvation by the blood of Christ; I know only one way,-repentance towards God and faith in the Lord Jesus Christ; I know only one rule of faith and practice,-the Bible as the revealed word of God, to be believed from cover to cover." His work deserves support from those who are able. May God bless him, and give him many souls for his hire, who shall be led into all truth. His address is, Rev. Jas. A. O'Connor, 60 Bible House, New York City.

"Why Not?" *The Signs of the Times* 15, 19.

E. J. Waggoner

We clip the following from the *Congregationalist* of March 21:-

"Dr. Parker proposes, over his own name, a set of seven propositions for public discussion, the first of which is:-

"The total abolition, as final tests of orthodoxy, of all ecclesiastical creeds, standards, and catechisms, as largely responsible for the infidelity and the hypocrisy of the world.'

"Why not insert the word 'Bibles' after 'and catechisms'? What is the use of scolding at the water when nothing is said about the spring from which it flows?"-*Congregationalist, March 21, '89.*

If the "creeds, standards, and catechisms" came from the Bible, there would be force in what the *Congregationalist* says; but the Bible cannot be held responsible for the conflicting creeds now dividing Christendom. That book teaches "one Lord, one faith, one baptism, one God and Father of all." The creeds and standards no doubt contain Bible truth, but they also contain much error. They are like pure water contaminated and corrupted with foreign and poisonous substances. Many of them are unhealthy reservoirs, a long way off from the spring. Why not drink from the uncorrupted fountain? Why does the *Congregationalist* object to the Bible as a "final test"?

"What Does He Want?" *The Signs of the Times* 15, 19.

E. J. Waggoner

A correspondent of the New York *Observer*, Rev. Carlos Martin, claims that New York is "the most foreign of American cities." He says:-

"According to the statistics of Mayor Hewitt, in his letter to the aldermen on the question of raising the Irish flag over the City Hall, there are nearly a million of our people, out of an estimated population of 1,000,000, who are Irish and German-counting foreign-born parents and their native-born children. Add our large Italian, French, Bohemian, Scandinavian, and such-like colonies, and see how high the figures mount. Read the names on the business signs for another test. You might think yourself in Naples, Stockholm, Paris, Berlin-anywhere else than in America."

But notwithstanding the large foreign element, "in New York," says Mr. Martin, "Sunday revolutionizes the city. One of the most restless and noisy of towns becomes one of the most quiet. The day is (as the statute directs) *dies non*. It is struck out of the calendar in so far as business is concerned-and pleasure, too, in its more ostentatious and offensive forms. The theaters are closed. The opera is not given. The entire business quarter is locked and barred. Lower Broadway is like a country road." "The week-day rush and roar is strangely hushed." And yet the gentleman is not satisfied; he says: "The outward quietude is something to be thankful for. It supplies a congenial environment for Christian worship and work. Let us preserve what we have, and pray and labor for more." Just what "more" he wants is not explained. Is it a law compelling everybody to go to church?

"An Unholy Ambition" *The Signs of the Times* 15, 19.

E. J. Waggoner

The unholy ambition of unregenerate Christendom (if the term may be allowed) is manifesting itself in the Old World among the nonconformist denominations as well as in America. In this country we have the National

Reformers, who are trying to bring everything under their rule; and the following utterance from a celebrated English Baptist divine, Dr. J. Clifford, in an address at Brixton College some time ago, represents a rapidly growing sentiment in England:-

"Religion is to direct and control everything,-legislators as well as churches, peers as well as peasants, trade as well as worship, social customs as well as sermons, the equitable distribution of wealth as well as the individual well-being, the treatment of subject and suspected races as well as our own towns."

Jesus said, when this ambition was manifested among the uninstructed ancients:-

"Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But *it shall not be so among you*; but 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. 20:25-28.

Is not this instruction as good now as it was then? We commend it to National Reformers.

"Back Page" *The Signs of the Times* 15, 19.

E. J. Waggoner

We begin this week the publication of a series of short articles on Russia, which we trust will be of interest to all our readers, especially as so many of them are contributing from week to week through the Sabbath-schools to aid in establishing missions in that country. We bespeak for these articles a careful reading.

We do not recollect ever having seen more error in 66 pages than is contained in a pamphlet entitled, "Some Theological Facts Brought to Light," by O. H. Harris, "founder of 'Progressive Christianity,'" Newman, Ill. One proposition which the author labors to prove is that "repentance is the first resurrection." And this proposition indicates the character of the pamphlet. If that sort of doctrine be "progressive" Christianity, we would prefer to have a more conservative type. The faith once delivered to the saints is good enough for us.

In harmony with the recommendation of the General Conference Committee, Brother E. M. Morrison sailed, on the 5th inst., for Auckland, New Zealand, to assist those already in that country and Australia to carry forward the work in Australasia. Brother Morrison will take a general oversight of the book work in that field, a branch of the work for which he is especially fitted.

On the 8th inst., Brother W. C. and wife, Brother J. I. Gibson and wife, Brother Wm. Hutchinson and wife, and others, left Oakland *via* the Atlantic and Pacific Railroad for various Eastern points. Brother White will attend a number of important meetings in the East, and hopes to return to this coast in the fall. Brother Gibson will spend some weeks in the *Review and Herald* Office at Battle Creek, Mich., before going to London, where he expects to take a position in the Pacific Press branch office soon to be established there, while Brother and Sister

Hutchinson will spend a short time with friends in the East before going to their appointed field of labor in Ireland. May Heaven's choicest blessings attend these brethren and sisters as they go to their respective fields of labor, and may they see the Lord's work prosper in their hands.

We have received from the publisher, Fleming H. Revell, 12 Bible House, New York, and 148 and 150 Madison St., Chicago, the "Report of the Missionary Conference" in London for 1888, in two volumes of some 650 pages each. Price, \$200. These books are full of the most interesting and profitable matter, and should be in the hands of all who are in any way interested in the success of the Christian missions. Every Christian worker should be intelligent in regard to what is being done by the various mission societies for the spread of the gospel in heathen lands, and we know of no better source of information than these books. They are not made up of dry statistics, but are full of live matter, such as all Christian people will take pleasure in reading.

We hope that no reader of the SIGNS will pass by or read carelessly the article on page 202 entitled, "Rejected Because Not Understood." It is well worth a careful perusal, and the most heartily wish that all could have the privilege of reading the book from which it is taken, namely, "The Bible: Its Divine Origin and Entire Inspiration." In these days when professedly Christian men are sitting in judgment upon the Scriptures, assigning degrees of inspiration to the several books of the sacred volume and to their several parts, electing to reject this, and to receive that, it behooves those who believe that "All scripture is given by inspiration of God," not only to be fully persuaded in their own minds, but to be able to give a reasons for the hope that is in them, because of the immutability of the word of God.

Rev. J. Benson Hamilton has an article in the *California Christian Advocate*, in which he gives some statistics relative to the support of the superannuates of the M. E. Church, which he says "ought to be written in tears, if tears would stain." And "they could not," he says, "be more distressing if written in blood." According to his showing, the sums contributed by that wealthy church for the support of its worn-out ministers and ministers' widows are indeed ridiculously small.

The records of seventy-five conferences show that the highest sum paid to any superannuate is \$200, while the average some falls below \$100 per annum, while very many receive such niggardly sums as \$50, \$20, \$10, and \$5 per annum. We think that Mr. Hamilton puts it none too strongly when he says that "Methodism dishonors herself by reducing to pauperism her honored heroes who laid the foundation of her greatness."

Those who are interested in any way in the question, "Does prohibition prohibit?" should send twenty-five cents to the George W. Crane Publishing Company, Topeka, Kansas, for a copy of "Prohibition in Kansas," by S. B. Bradford, the ex-Attorney-General of that State. The pamphlet also has an appendix giving the prohibitory law and the pharmacy law, together with the amendment adopted in 1887.

The author, who is a fearless advocate of prohibition, has had unexampled facilities for informing himself relative to the practical workings of prohibition in Kansas, and no one, whether friend or foe of prohibition, can fail to read his

candid, fearless statement of facts with deep interest. Every friend of constitutional and statutory prohibition should not only read but should study Attorney Bradford's pamphlet, as it will fill their mouths with arguments in favor of prohibition, and the liquor dealers should read it, as it will show them what they will shortly have to meet in other States.

Mr. Caine, a Member of Parliament for Barrow-in-Furness, England, a leading temperance man, also an occasional preacher in Baptist pulpits, has been investigating missionary methods in India. "Evangelization," he says, "proceeds at a pace lamentably slow; missionaries are too few, and for the most part too costly, and much of their time is spent in educational and civilizing work, apart from the preaching of the gospel." And the *Methodist Times* of which Rev. Hugh Price Hughes is editor, is publishing articles to show that the educational work of missions originated by Dr. Duff in India, was a "fatal mistake." It is said that "Mr. Caine's strictures are beginning to stir many earnest minds."

The following from the *Churchman* is interesting as showing the real ground of opposition to Sunday newspapers; it is not the labor that is performed on Sunday, but it is because the Sunday paper is a true successful rival of the churches:-

"The outcry in England against the appearance in London of a Sunday edition of the New York *Herald* appears to be a little paradoxical. Everyone knows that in the principal centers of population in England there always have been Sunday papers of more or less respectability. The *Observer* is a really high-class Sunday paper. The projectors of the *Herald* evidently consider both Paris and London as mere suburbs of New York, but the opposition to their Sunday edition suggests a question as to the violation of Sunday rest involved in the Monday edition of a paper. It is the Monday paper that requires editors, compositors, and printers, to work on Sunday. Only the publishing and distribution of the Sunday paper demand Sunday labor. It seems a more rational demand that proprietors of newspapers do as Italian papers in this city do, *i.e.*, omit a Monday edition, or else publish it only at noon or afternoon. But, of course, we must not lose sight of what is, after all, the strongest argument against the Sunday paper, namely, that its piquant attractions, its otherworldliness and secularity, distract the minds of people from the religious observance of the week's one hallowed day."

May 27, 1889

"Front Page" *The Signs of the Times* 15, 20.

E. J. Waggoner

In a recent editorial article the *Jewish Exponent* raises the question, "What is religion," and offers to "open its columns to a full and free expression of opinion on this subject. It will welcome any thoughtful contributions upon the meaning, scope, purpose, and influence of religion at the present day."

"The Pope," says the *Catholic American*, "is the Father of all people. Catholics and heretics, faithful and enemies, strangers and neighbors, warlike and peaceful, all Christians have an equal title as his children." Whereupon the

Lutheran witness says: "Why then does the Pope not aid us Lutherans financially in the establishment and maintenance of our schools, churches, colleges, and seminaries?"

The *Congregationalist* says: "We regret to see, from the Ultramontane *Univers*, that recent alterations in St. Paul's Cathedral are interpreted as a sign of English return to Romanism. Much the same, also, is alleged of Westminster Abbey." And if we read prophecy and the signs of the times aright the day is not far distant when not only England but all of the nations of Europe will practically return to Romanism and "give their power and strengthen to the beast."

"Is death a reality, or a wise and beautiful change?" is a question discussed by Dr. E. B. Wherelock in a late number of *Carrier Dove*. Of course the conclusion arrived at is that there is no death; that "what we call death is only transition." It is significant that while this is in harmony with the teachings of the modern orthodox (?) pulpit it is contrary to the word of God. Death according to the Scriptures is a sleep, a state of unconsciousness, but popular theology and Spiritualism make it a state of great activity and increased knowledge. We prefer to believe the Bible.

April 30, Jews and Christians worshiped to gather in Newark, N. J. "The congregation of the First Congregational Church and the congregation of the Temple B'nai Jeshurun had convened to hold appropriate services in observance of the centennial. The temple was filled with people. The temple organist opened the services, and the Caecilian choir rendered a final anthem. Dr. Boyd read from the Scripture, and offered a prayer. Rabbi Joseph Leucht then delivered an address of great eloquence and power, in which he paid a great tribute to our history, and progress as a people and nation." Whether or not the prayer was offered in the name of Christ is not stated.

In a recent article entitled, "Creed Tests," written concerning the trial of the bishop of Lincoln for ritualistic practices unauthorized by the Book of Common Prayer, Archdeacon Farrar well says:-

"Men say that they multiply ritual observances in order to glorify the sacrament. Is the sacrament glorified by postures and vestments, or by meek, pure, and humble hearts? Over half of Europe men do not only glorify, but worship the sacramental elements; they genuflect to them and pageant them about like an idol. Are these countries better for this blank idolatry? One of the vilest kings of France, Louis IV., went on his knees in the mud before the host, and was cheered as a religious king; yet he did so coming from the Caprea of his loathly palace, returning to the sty of his habitual vices. Nations are saved by righteousness, manliness, and self-denial; by preaching a simple Christ to simple men; not by miters and candles and such gewgaws."

"Principles and Precepts" *The Signs of the Times* 15, 20.

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. We regard this theory as more dangerous than the one which claims that all law is abolished; for it is the same thing in reality, while it has the *appearance* of great deference to the truth of God. Let us examine it.

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

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.

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.

This subject will be continued in another article, in which we shall consider the objection that there are certain commandments of the decalogue which angels or glorified saints could not violate if they wished to, and that therefore it is absurd to suppose that obedience to those commandments is required of them. E. J. W.

"A Pledge" *The Signs of the Times* 15, 20.

E. J. Waggoner

Christians become sometimes disheartened, almost discouraged. The Lord seems to have forgotten them. He has forgiven past sins, but he gives no help in present trial. The sins of the heart rise up in rebellion against God's will, and there is no power within the soul to put them down, and the Lord has left us to be destroyed of the enemy. So it seems to the sad, sin buffeted heart. But it is not true. God has not forsaken. He "hath not appointed us to wrath, but to obtain salvation through our Lord Jesus Christ." And God has given us a pledge of his willingness to help in all the future, if we will trust in him. Says the apostle Paul, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also *freely give us all things?*" Rom. 8:32. What greater pledge could be asked than this? So surely as God gave his Son, so surely will he grant all needed help to the seeker. Has he given the greater gift? he surely will the lesser. Take the promise home to thy heart, Christian; it will never fail thee, if thou wilt but meet the reasonable conditions which God asks of thee. Hold to it by faith; it is one of the "exceeding great and precious promises,"-a help to impart to us the "divine nature."

"Cast thy burden upon the Lord, and he shall sustain thee." Ps. 55:22.

"The Sabbath-School. The Sin of Moses" *The Signs of the Times* 15, 20.

E. J. Waggoner

Old Testament History.
(Lesson 23, June 5, 1889.)

1. When the Israelites came to Kadesh, in the Wilderness of Zin, what took place?

"Then came the children of Israel, even the whole congregation, into the desert of Zin in the first month; and the people abode in Kadesh; and Miriam died there, and was buried there." Num. 20:1.

2. From what did the people suffer?

"And there was no water for the congregation; and they gathered themselves together against Moses and against Aaron." Verse 2.

3. What did they do and say?

"And the people chided with Moses, and spake, saying, Would God that we had died when our brethren died before the Lord!" Verse 3.

4. What did they charge Moses with doing?

"And why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there?" Verse 4.

5. What did they say of the place where they then were?

"And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink." Verse 5.

6. Whom did they blame for bringing them out of Egypt? Verses 3-5.

7. Who had really brought them from Egypt?

"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, 2.

8. Then to what was their murmurings equivalent? - *To a denial that God had anything to do with their wonderful deliverance.*

9. What does the psalmist say of them?

"They forgot God their Saviour, which had done great things in Egypt; wondrous works in the land of Ham, and terrible things by the Red Sea." Ps. 106:21, 22.

10. While the sin of the Israelites was exceeding great, is it an uncommon one?

11. What did Moses and Aaron do in this extremity?

"And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces; and the glory of the Lord appeared unto them." Num. 20:6.

12. What directions did the Lord give them?

"And the Lord spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink." Verses 7, 8.

13. When the people were gathered before the rock, what did Moses say?

"And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?" Verse 10.

14. What does the psalmist say of this occurrence?

"They angered him also at the waters of strife, so that it went ill with Moses for their sakes; because they provoked his spirit, so that he spake unadvisedly with his lips." Ps. 106: 32, 33.

15. How did it go ill with Moses?

"And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." Num. 20:12.

16. In what particular did Moses and Aaron trespass against the Lord?

"Because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel." Deut. 32:51.

17. When Moses allowed the Israelites by their rebellious words to provoke his spirit, what position toward God did he also assume?

"Aaron shall be gathered unto his people; for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah." Num. 20:24.

"For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes; that is the water of Meribah in Kadesh in the wilderness of Zin." Num. 27:14.

18. Do we have any intimation that the Lord in any degree excuse to sin because he labored under great provocation?

19. In this giving way to anger, of what grace did Moses show a lack?

"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil." 1 Cor. 13:4, 5.

20. What evidence have we that, although Moses was prohibited from entering the promised land, he repented of this and was fully forgiven?

"So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Bethpeor; but no man knoweth of his sepulchre unto this day." Deut. 34:5, 6.

"Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." Jude 9.

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. and, behold, there appeared unto them Moses and Elias talking with him." Matt. 17:1-3.

21. Then what must even the best of men say to the Lord?

"If thou, Lord, shouldest market iniquities, O Lord, who shall stand? but there is forgiveness with the, that thou mayest be feared." Ps. 130:3, 4.

NOTES

We are often prone to excuse some sin in ourselves, on the ground that it is the only time we ever committed it; or that we but seldom fall into it, and only under the greatest provocation. Many seem to think that if a person has great provocation he can commit the sin with impunity. But that reasoning would have made it right for the Saviour to yield to Satan's temptation in the wilderness; for

no man ever suffered so fierce temptation. The truth is, there is no excuse for sin, and anger is not admissible under any circumstances. When the translators of our common version of the Bible wrote that charity "is not *easily* provoked," they were evidently moved by some consideration for the weakness of the flesh. They seem to have the idea that a man might have charity and still be provoked to anger, providing he was not very easily provoked. But they did a great injustice to the truth, for the words as Paul wrote them are simply, "is not provoked." True charity does not get provoked under any circumstances.

The sin of Moses was a great one, even greater than that of the people; for he had all the light that they had, and more. It is true that the people were the cause of his fall, yet that did not in the least relieve him from responsibility. The real cause, after all, was in his own heart, otherwise nothing that the people could have done would have moved him. The Lord cannot tolerate sin, no matter in whom it appears; yet he is "the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." Ex. 34:6, 7. That Moses repented, and was abundantly pardoned, is shown by the fact that after his death he was raised and taken to Heaven and was commissioned to come on the message of love to Christ. From this we are warranted in concluding that if it had not been for this one sin he would not only have been permitted to enter the land of Canaan, but would, like Elijah, have been translated without seeing death.

"Back Page" *The Signs of the Times* 15, 20.

E. J. Waggoner

Dr. Craft's visit to the Pacific coast in the interests of the so-called American Sabbath Union, has been postponed till August and September.

For answer to the question, Who spoke the law? inquirers are referred to the article, "The Gospel in the Old Testament," on page 308 of this paper. See also "Spirit of Prophecy," Vol. 2, top of page 217.

The *Pacific Union*, a labor paper, remarks that "Los Angeles last year exported 8,095 tons of beer," and asks, "How much did the country gain?" Nothing.

May 17 the senior editor of this paper, Elder E. J. Waggoner, left for the East, to be absent probably until about the first of September. After visiting his mother, who has just returned to Michigan from Basel, Switzerland, Brother Waggoner will attend the Pennsylvania and New York camp-meetings, subsequently spending some time with Prof. Wm. R. Harper, at Philadelphia and Chautauqua, for the purpose of completing a course of study in Hebrew which he has been pursuing for several years.

May 22 to June 10 Brother Waggoner will be at Williamsport, Penn.; June 10 to 17 at Rome, New York; June 18 to July 3 at Protestant Episcopal Divinity School, Fiftieth Street and Woodland Avenue, Philadelphia, Penn., and from July 5 to August 15 at Chautauqua, New York. Those wishing to write to him personally will govern themselves accordingly. Matter intended for the SIGNS OF

THE TIMES or *American Sentinel* should be sent to the office of publication as formerly.

A Baptist minister in Eureka, this State, recently preached a sermon in which he took strong ground against all religious legislation, including the Blair bills recently before Congress. He declared that such measures were opposed to Baptist principles. His church, however, seemed to have taken quite another view of the case, for we understand that they were so displeased with the sermon that they requested the resignation of their pastor, and will employ some man who will suit them better. Times change, and it seems that Baptists change with them.

It is stated that Worcester, Mass., has a religious society called "Faith Home." The members, who number a dozen only, unable to obtain spiritual satisfaction in the churches, meet every Sunday and study the Bible to suit themselves. They believe that they can reach perfection and an equality with Christ, and thus resist death and live an eternity on earth. To do this they believe that the body must be regenerated by means of certain mental and physical preparations. Of course all this is contrary alike to the teaching of the Scriptures and to the tangible experience of the human race, and for the latter reason of course few will believe it; but it is really no worse to believe that the whole man may resist death than to hold that the most important part of man is now immortal, and that that which we call death is only transition. Truly there is no telling to what lengths of absurdity people will go when they repudiate the teaching of the word of God.

"How will it end?" meaning the world, is a question which is discussed in the San Francisco *Chronicle* of May 19, and as usual the religious editor of that paper has shown that whatever other virtue he may possess faith in the Scriptures is not a part of his stock in trade. Referring to the testimony of Inspiration, he says: "A sacred writer has remarked that when the final catastrophe comes as the heavens will be rolled together as a scroll, and the earth will melt with fervent heat. He had probably seen volcanoes, experienced earthquakes, and so gain some idea of the irresistible character of subterranean forces." And that is all. He then turns to the theories of science falsely so called, and dwells at length upon the hair-brained idea that the world is destined to freeze up. Anything is, it seems, preferred to that which the word of God teaches. But the newspapers are not to blame, they are only following the lead of the popular ministers who speak smooth things and prophesy deceits.

June 3, 1889

"Front Page" *The Signs of the Times* 15, 21.

E. J. Waggoner

One argument (?) used against prohibition is that such laws are violated. In this line the *Alta* says: "Iowa is a prohibition State, but of five murderers on trial there now, four are proved to have committed the crime while drunk." Taking another and more sensible view of the matter, the *Pacific Union* retorts: "Which only shows that two prohibitory laws have been violated—one against the use of liquor, and the other against murder. Would the *Alta* have them both repealed?"

Rev. Henry Truro Bray, minister of an Episcopal Church at St. Louis, has at his own request been removed from the ministry. He states that his views in regard to religious matters have undergone a change, which renders it impossible for him henceforth conscientiously to perform his ministerial duties. He asserts also that many clergymen are in a position similar to his own, but for various reasons are unable to follow his example and leave the church, in whose doctrines they no longer believe. Many admitted this to him, including one bishop. It would be interesting to know who these gentlemen are who are not in a position to be honest.

The *Advance* urges that because the President and Postmaster-General are church-members they should see to it that the Louisiana State Lottery be not allowed to use the United States mails in their swindling business. No lottery should be permitted to use the mail; but an appeal to the officers of the Government to enforce the law should not be based upon the fact that they are church-members. If it be true that President Harrison ought to officially do certain acts because of his religious belief, it follows that another President, holding different religious views, should act differently. Every president should execute the laws faithfully, whatever his individual opinions and religious preferences may be.

"For it pleased the Father that in Him should all fulness dwell." So says Inspiration of our Saviour. Sinner, are you laden with iniquity? He will "undo the heavy burdens." Is the past all blotted and marred and blackened by sin? "Whoso confesseth and forsaketh [his sins] shall have mercy." Do you fear the deepest pain cannot be washed away? "Though your sins be as scarlet, they shall be white as snow." Are you weary? "Let him take hold of My strength." Yes; Jesus is able to save "to the uttermost." Bereaved one, do you mourn? He will comfort you. Toiler, are you weary? He will give you rest. Yes; there is fullness in our Redeemer. There is a balm for every bruise, a healing for ever hurt. Then, sinner, mourner, toiler, why not come? Could you ask more?

Modern Spiritualism is based upon the first recorded lie of Satan. The penalty pronounced upon man for sin was death. "In the day that thou eatest thereof thou shalt surely die;" "The soul that sinneth it shall die." These are the words of the Lord. Satan says, "Ye shall not surely die." And it is a remarkable fact that, from that time to this, the arch deceiver has deluded a large part of the race to believe that death is life. And upon this doctrine of the immortality of the soul, or consciousness in death, are built some of the most soul-destroying doctrines known. The multitude of heathen gods, which were but deified dead heroes, the worship and invocation of saints, purgatory, Mormonism, Swedenborgianism, and modern Spiritualism, are all built upon this error. The united testimony of Scripture is that "the dead no not anything;" that life depends upon the resurrection, that all rewards and punishments take place at that time.

There is quite a sentiment among Presbyterians in favor of a revision of the confession of faith as proposed by the Presbytery of Nassau. Writing on the subject, a correspondent of the New York *Evangelist* says:-

"Man made the Westminster Confession, and man may alter it. There has been progress of doctrine all through the centuries, and that progress will

continue. Is it anything more than reasonable to suppose that on vexed questions two centuries and a half of Christian thinking have put us into possession of better "forms of words" than even the Fathers employed? Must we hastily conclude, if one says this, that he is drifting away from that great doctrinal anchorage, the eternal purpose of God? Why not grapple with the revision problem, seeking, as the Fathers did, the divine guidance and blessing? If the Confession is perfect in all its parts, and needs no alteration, let us say so. But let us not commit ourselves to the feeble proposition, "It is inexpedient to take any action on the question."

On the same subject the *Presbyterian* says:-

"It is evident that the church is not at all ready for the revision of its doctrinal standards, and that if there is any dissatisfaction or restiveness in regard to it, it is local and limited. When the Scotch and English Presbyterian Churches get through with their work of revision, the church in America may be ready to consider whether anything of value has been secured by their labors; but for the present there seems to be no reason for the agitation of the subject."

"God's Seventh Day Man's First Day" *The Signs of the Times* 15, 21.

E. J. Waggoner

There is nothing that can be proved so conclusively that no one can find a chance to cavil, if his inclination or selfish interests prompt him to do so. The infidel Hume once said that if there were anything in the forty-seventh proposition of Euclid that crossed any person's selfish interest, or limited the power of any man or class of men, there would be hundreds who would dispute the mathematical demonstration that the square of the hypotenuse of a right-angled triangle is equal to the sum of the squares of the other two sides. And so it is. It is not difficult, with the mass of mankind, to gain their assent to the most absurd theories, if their passions or business interests lead the way; but it requires more than mere human reason to thoroughly convince a man of the plainest truth, against his inclinations. Only the grace of God can subdue the evil heart of unbelief.

By no other means than by the existence of the principle just cited, can we account for some of the so-called arguments against the Sabbath of the fourth commandment. One of the weakest of these is that the day which is observed by the majority of people is indeed the true Sabbath of the fourth commandment, since "God's seventh day was Adam's first day." We would not think this objection worthy of notice in this paper had not several correspondents especially requested it.

What is meant by the expression, "God's seventh day was Adam's first day"? Of course nothing else can be meant but the seventh day of time, according to God's count. This, it is claimed, is man's first day, because he could not have any knowledge of time that had passed before his creation! To be consistent, the advocates of this theory should keep as their Sabbath the seventh day, counting by sevens from the day of their birth. If this chanced to be on Wednesday, then they should keep Tuesday, for how do they know that there was any such thing

as time before they were born? It will be replied that others have kept a record of time, and we accept their testimony and reckoning. Exactly so; and is it not possible that the same God who imparted to Adam the knowledge of the Sabbath, could inform him of the fact that there was a measurement of time before he was created? It seems that Moses found out a great deal about things that occurred before his own time, even as far back as the very beginning, because he was willing to take the Lord's word for it; and the first day of Adam's existence is rather early for him to be setting up his own reckoning in opposition to that of his Maker.

But it is strange that none of those who have stumbled at this objection raised by their leaders, have ever questioned the truth of the assumed fact. They have never thought to inquire if God's seventh day was indeed man's first day. This point can be settled by reading the first chapter of Genesis, which contains a record of the transactions of each day of the creation week. There we learn that man and the lower animals were created on the *sixth* day of the week. If Adam, then, as is claimed, commenced an individual reckoning of time, the seventh day of the week would have been the fifth day of the week according to God's reckoning. No one can deny this. We know it is claimed that Adam was created late on the sixth day, and that the next day was really his first day. Really, it was no such thing. We are not informed as to the exact hour of the day when Adam was created, nor does it matter; we do know that he was created on the sixth day, and, consequently, that was his first day of life. If a child is born on the 12th of June, the 12th and not the 13th of June in each succeeding year is celebrated as his birthday, even though he were born late in the afternoon.

Now why do not the advocates of the theory in question stick to the facts in the case? Simply because the facts would demolish their theory. If the facts were adhered to, they could find in them no semblance of an excuse for Sunday-keeping, and it would not be for their interest to advocate the observance of either the fifth or the sixth day of the week.

The absurdity of the theory is apparent enough, but we want to consider it a moment in the light of the fourth commandment. That says, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Did God mean by this the seventh day, or the first day? "Both," say our friends; "he meant the seventh day according to his own private count, but the first day according to man's reckoning." We have heard that the Jesuits say a thing that they do not mean, and which is not true, and make a mental reservation, or repeat the truth in an undertone; but this theory charges God with the same duplicity. The commandment was spoken to and for men, and must, of course, be in the language to which men are accustomed, otherwise it would be meaningless. Now if God's seventh day was Adam's first day, then man's seventh day must be God's sixth day; and, this theory being true, it follows that the fourth commandment enjoins the observance of neither the first nor the seventh day, but the sixth!

But this, and similar absurd theories, arise from the assumption that the Sabbath is a human institution, and that God has nothing much to do with it, except to advise man to rest when he feels like it. The fact is, that it is God's day

upon which we are to rest,-the one upon which he rested, and which he blessed and set apart. It is "*the seventh day*" which is "*the Sabbath of the Lord thy God.*" Man could not make a day holy if he tried; but God made the Sabbath holy, and he commands man not to desecrate it. Man had nothing to do with making the Sabbath; his only duty in regard to it is to keep it.

One word, in closing, to our brethren who may sometimes be at a loss to know how to answer an objector. Do not hold yourselves under obligations to refute at sight every assemblage of words that may be called an argument. Ask the objector first to *prove* his proposition, and in ninety-nine cases out of a hundred he will demonstrate that there was nothing to refute. In the remaining instance you may need to aid him by quoting a few texts of Scripture. E. J. W.

"Romanism in England" *The Signs of the Times* 15, 21.

E. J. Waggoner

That Romanism is gaining ground very rapidly in England is beyond question, and this too in opposition to the well-known conservatism of the English people. This gain is not in proselytes which are made to Romanism, but in the sentiment of the people, especially the more aristocratic. Some entire churches have become Catholic, and many others are that now in all but name, and it certainly seems to be only a question of time when almost the entire State church of that country will do homage to the Pope. The following extract from a letter to the *Irish Churchman and Protestant Review* (London) will perhaps give the reader a better idea of the drift of the High Church than anything that we could say:-

"As a member of the Church of England, I have been simply astounded during the last few years at the rapid growth of Ritualistic practices, and the wholesale dissemination of Ritualistic doctrines in our Established Church, and at the barefaced effrontery of the High Church party in thrusting forward, on every possible occasion, the pernicious theology of the Church of Rome. The question which all this has naturally suggested to my mind-as I doubt not it has to the mind of many another-is, Where is this to end? Carlisle, in 1810, said, 'Popery cannot come back any more than Paganism can.' Dr. Ryle, bishop of Liverpool, writing in 1888, said, in the face of such proofs as those now furnished in the services, the practices, and the doctrines of the Ritualistic party, 'It is absurd to tell us that extreme Ritualism has no tendency to Popery, and is not the highway to Rome.'

"With the doctrine of Transubstantiation-a doctrine against which our ancestors, three hundred years ago, contended with their very lives-ringing in our ears, and preached week after week in Protestant churches throughout the length and breadth of the land; with the practice of auricular confession growing up in our midst from day to day; with the introduction into our services of strange gestures, vestments, incense, candles, and a host of other relics of the Church of Rome, can we, as honest members of our grand old church of England, come to any other conclusion than that are arrived at by the bishop of Liverpool?

"Unfortunately for the evangelical party, High Church principles have now attained such a hold on the minds of the people that the difficulty of combating

the evil is becoming daily-I had most said hourly-a more and more stupendous task."

"Back Page" *The Signs of the Times* 15, 21.

E. J. Waggoner

At this writing it seems probable that before this paper reaches the reader the work of the Berlin Conference on Samoan affairs will have been completed, and that in a manner most satisfactory to the people of Samoa. It seems that everything claimed for the Samoans by this Government has been conceded by Germany.

The *Catholic American* says that "the restoration of the temporal power is in the highest degree an international question which deserves to be discussed in an international congress." And we take it from Rev. 17:12, 13 that it will be so discussed, and that the powers of Europe will "have one mind, and shall give their power and strength unto the beast," the Papacy, but only for a little while; for it is that power whom the Lord shall "consume with the spirit of his mouth, and destroy with the brightness of his coming." And his coming is near.

In a recent article on "The Roman Question," or rather on the restoration of the temporal power of the Pope, the *Catholic American* asks: "How can the (the Pope), without being independent in temporal affairs, have the assurance of being able to teach all nations?" We give it up; and we confess that we do not see how he could have that assurance even with temporal power. "How can they preach except they be sent?" says the apostle, and we are sure that the Pope has no authority at all, as Pope, to teach the gospel. The power of which he is the embodiment is called by the apostle, "the man of sin," and "that wicked," and "unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?" He "that as God sitteth in the temple of God, showing himself that he is God," can have no divine "assurance of being able to teach all nations."

A correspondent of the *Christian Oracle* in a late communication to that paper makes the proposition that "Adventists who pretend to keep the Sabbath law ought to do their utmost to compel all around them to keep the Sabbath," and says, "They do not obey the command and unless they do." His proof (?) is as follows:-

"Examine the Sabbath law of the decalogue. You must keep the Sabbath yourself. But is that all?-No indeed. You must compel others to do it to, and here are the ones named: (1) Your son; (2) your daughter; (3) your manservant; (4) your maidservant; (5) your cattle; (6) the stranger or the gentile."

The most notable feature in this exhibit is the omission, after the word stranger, of the words, "that is within thy gates." The commandment says, "Nor the stranger *that is within thy gates*." This requires Sabbath-keepers to require all upon their premises to refrain from labor upon the seventh day, but lays no duty upon them, and gives them no authority outside of that, as everybody knows, and as every honest man will admit. The Sabbath-keeper can and should say to a stranger who for any reason might desire to do any unnecessary work upon his

premises on the Sabbath, "You must not do it;" but he would have no right to say it to his neighbor who wished to work upon his own premises, within his own gates.

The California *Christian Advocate* of April 17 has the following, which will be of interest to all the readers of the SIGNS OF THE TIMES. We have before alluded to his proposed visit and to its object, but this presents it more fully and shows that so far from being dead the demand for religious legislation is not even sleeping on this coast. The *Advocate* says:-

"Rev. Wilbert F. Crafts, field secretary of the American Sabbath Union, is planning to spend August and September in the Pacific States and Territories, in the interests of Sabbath observance, and especially in the interest of the proposed National Sunday-Rest day, for which ten millions have petitioned Congress. He has spoken on this subject twice before the Senate's Committee on Education and Labor, also at the international convention of the Brotherhood of Locomotive Engineers, and at the General Assembly of the Knights of Labor, both of which bodies indorsed the petition unanimously. He has presented this subject in the halls and churches of the chief cities of twenty-two States. The remaining States and Territories he expects to visit before the next Congress. Of course, his visit on our coast will greatly help in securing Sunday laws in California and Nevada, the only States that have none, and in securing better enforcement of the existing laws in the other States and Territories, and better observance of the Sabbath by church people. . .

"Mr. Crafts is to debate with Professor Jones, of the Seventh-day Adventists, in Michigan, and will probably arrange to meet some of their leaders in California also."

Of course our readers are aware that Mr. Crafts is not to debate with Professor Jones, of the Seventh-day Adventists. But the reason has not yet been stated; it is this: He simply don't want to. The facts are that Mr. Crafts challenged Mr. Jones for a debate; the challenge was promptly accepted, and the time, place, etc., etc., all agreed upon when for some not very clearly defined reason the valiant champion of National Reform backed out, and now says that he will not debate. Possibly he has concluded that "Professor Jones, of the Seventh-day Adventists," has arguments which he does not care to encounter at short range.

We are not authorized to speak on the subject, but we doubt not that if Mr. Crafts will make his wishes known in time, and give a sufficient guarantee that he will not run before the battle begins, he can be accommodated if he desires "to meet some of their leaders in California."

Cardinal Newman is credited with saying that "much of the fault found with the gospel comes from a wish to make religion acceptable to the world in general, and more free from objections than any moral system can be made, and more immediately and visibly beneficial to temporal interests of the community than God's comprehensive appointments condescend to be."

This is certainly true, and the fact is to be deplored, but in catering to the demand for a gospel shorn of its "objectionable" features, the ministers of the present day are only following the example of the bishops, especially in the third and fourth centuries, when to make Christianity acceptable to the heathen they

incorporated with Christian rites the many pagan forms and ceremonies still observed by the Roman Catholic Church. The children are only following the example of the heathen, for the time is come when people will not endure sound doctrine. And as in the fourth century, as related by Gibbon, the most respectable bishops persuaded themselves that the heathen "would the more readily renounce the superstitions of paganism, if they found some resemblance, some compensation, in the bosom of Christianity," so the popular ministry to-day console themselves with the thought that lowering the standard, and throwing over the follies of the world the garb of religion, will make Christianity so attractive that all will embrace it. But alas! when thus emasculated it is no longer the Christianity of Christ, and is little better than the baptized paganism, which is now known as Roman Catholicism.

June 10, 1889

"Front Page" *The Signs of the Times* 15, 22.

E. J. Waggoner

A writer in the *Missionary Review* says that out of 3,000,000 converts in all the foreign mission fields, 30,000 have gone as workers in the field, or one out of every 100, while Protestant Christendom has sent forth but one out of every 5,000. The odds are greatly in favor of the converts from among the heathen.

The Christian life is a warfare, therefore do not be discouraged when trials and temptations come. Have you failed to realize all that you hoped to attain ere this? Do not lose courage; thank God for the help that he is giving you, and trust him for still greater blessings. Humble yourself under the mighty hand of God and He will exalt you in due time.

The *California Prohibitionist* says:-

"Adherents of high license admit that it incites to the illicit selling. But they say this can be prevented by the earnest endeavor of honest officials. True, but would not the same amount of honest endeavor wholly prevent the sale, and so make prohibition prohibit?"

The question is pertinent and we would like to hear it answered by some ardent advocate of high license.

According to the *Church News* (Catholic), the ruins of the tower of Babel have been turned to some account at last. The Carmelites of Baghdad have recently erected a statue of the Virgin Mary on the highest portion of the wall which remains standing. Considerable doubt formerly existed in the minds of many antiquarians as to whether the tower of Babel in reality ever had any connection with the ruins which now go by its name, and some have gone so far as to state that even the cite of Babylon (supposed to be the ancient Babel), is at present unknown. But of course this difficulty is now all cleared away by this action of the Romish Church. In her supreme wisdom and infallible judgment she has for ever decided the matter by celebrating a mass on the spot, and then setting up the statue of the "blessed lady," as before referred to. Well, so be it. Inasmuch as Babel means confusion, and the name is perpetuated in the Greek word

Babylon, we can conceive of no more appropriate place for the great mysterious Babylon, the mother of harlots, to set up her idolatrous shrines, and practice her iniquitous mysteries than she has found in this instance.

The *Japan Christian Advocate* says: "The assassination of Viscount Mori, Minister of State for Education, with subsequent explanations given for the deed, would indicate a deep-rooted devotion among a certain class of Shinto believers. It may indeed be that the quiet, unobtrusive cult of ancient Japan may prove in the end to be a stronger adversary of Christianity than even Buddhism. Buddhism is, after all, an alien religion; Shintoism is the original Japanese religion, and is to be found nowhere else. From time immemorial it has held its own, and has for all these ages lived to sustain a national reverence for the emperor."

Massachusetts is the most illiterate State of the Union. Cardinal Manning, in his article on public schools in America, refers to this; but, as the *Churchman* says:-

"It is mainly owing to the cardinal's own brethren, who have taken possession of it to an overwhelming extent, that the State has changed from having the smallest number of illiterates of any State in the Union, compared with its population, to the one which has the greatest number. It is the immigration from the French parts of Canada and from the south and west of Ireland, which has filled the cities and manufacturing towns of Massachusetts, and of the adjoining States, with their present illiterate population. The number of native illiterates, leaving out the foreign element entirely, would not be one-hundredth per cent. of the population. A larger proportion of the new-comers from Canada and Ireland can neither read nor write."

Education or enlightenment of the people has never been a part of Rome's mission. Her mission is to enslave and blind.

It is stated by a French missionary who has been through Ecuador that the Indians there, though nominally free, are really in a state of slavery. They are bought and sold, bequeathed by will, seized by a creditor in payment of debt, and really in no way distinguishable, in such respects, from a beast of burden. The state of things has been brought about by the law which allows an Indian to sell himself into slavery when he is unable to satisfy his creditor in any other way, and once a slave he is rarely able to extricate himself. His wife and children share his miserable lot. The greater part of the Indians, this missionary says, are reduced to this condition, and live a life of the utmost degradation and misery. As Ecuador is a strongly Catholic country, the Pope, who has of late been posing as an ardent anti-slavery advocate, might show his faith by his works, and order his vassals to use their influence for the abolition of slavery in that country. We have no idea, however, that the crafty Leo will trouble himself about the matter in the least; it will be much easier for him to do nothing, and then with a great flourish of trumpets carry off the honors after others have done the work.

"Manner of Christ's Coming" *The Signs of the Times* 15, 22.

E. J. Waggoner

The subject of the second coming of our Lord is one which has ever been ear to the Christian heart, and so plainly do the Scriptures teach the doctrine, that, notwithstanding all the unbelief there is in the world, few comparatively who profess any faith whatever in the sacred word are found to deny that Christ will come again. But strange as it may seem, while the Scriptures are equally clear as to the manner of his coming, the subject is far less clearly understood than the fact of that coming. We propose, therefore, to show what the Scriptures teach upon this important subject, first, however, reminding the reader that every text which speaks of the manner of our Lord's coming is also positive evidence that he will come as promised in John 14:1-3 and Heb. 9:28.

In his first letter to the Thessalonians, the apostle Paul warns the brethren against indulging in hopeless sorrow for their dead friends, as though they were lost. He assures them, "by the word of the Lord," that those who live until the Lord comes will have no precedence over those who fall asleep in Jesus. We will not be with Christ any sooner than they are. And then he proceeds to tell how this can be. "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. 4:16, 17.

We shall have occasion to use this text again, and we pass it for the present. Turning to the first chapter of Acts, we read the account of Christ's ascension. In his gospel, Luke had previously written, "And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." Luke 24:50, 51. In Luke's second narrative we have this account: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. 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 1:9-11.

There is no mistaking these words. Christ was there in person. In bodily form, while in the act of blessing his disciples, he ascended to heaven. And the angels declared that "the same Jesus"- "the Lord himself," 1 Thess. 4:16-should come in exactly the same manner as had left the earth. Now, as showing the perfect harmony of the Bible narrative, we quote right here the words of John: "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. Even so, Amen." Rev. 1:7. The one who claims that the coming of Christ is death, or conversion, or anything else than a literal return to earth, squarely contradicts these plain texts.

Our Saviour foresaw that before his return many would be engaged in this very work. In order to draw the attention of man away from the real advent of Christ, as described in the Bible, Satan and his angels will transform themselves, not merely into angels of light, but into the appearance of Christ himself, and will "show great signs and wonders; insomuch that if it were possible, they shall

deceive the very elect." Matt. 24:24. They will claim that Christ is already come, and will work miracles to support the claim. How, then, can we be sure that they are not the Christ; here is the sure guide: "Wherefore if they shall say unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24:26, 27. The reason why it will be impossible to deceive the elect, is because they will remember and implicitly believe the plain declarations of the Bible.

These texts prove not only that the coming of the Lord is a literal event, but that it is yet future. Do you still say that it took place on the day of Pentecost? We answer that Paul's words in Heb. 9:28 were written many years after that time. None of the apostles had written a line at that time, and, since the resurrection of Christ, had engaged in no public work whatever. Is it claimed that the destruction of Jerusalem answers to the coming of the Lord, we remind you that the book of Revelation was written more than a score of years after Jerusalem was conquered by Titus; and in that book, besides the description already quoted (Rev. 1:7), almost the closing words are these: "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12. "He which testifieth these things saith, Surely I come quickly." Verse 20. These forbid the application of the promise to any event before the close of the first century.

Again, no event has ever yet occurred comparable to the coming of the Lord as described in the Bible. Peter, in answer to those who, professing to be able to see no signs of such an event, derisively asked, "Where is the promise of his coming?" says: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Pet. 3:10.

The psalmist says: "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." Ps. 50:3-5.

The heavens have not departed as a scroll when it is rolled together; not yet as the glorious appearing of the Son of man in those opening heavens dazzled every eye as does the vivid lightning flash. Not yet have "the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." Rev. 6:15, 16. The time is still future when the voice of the Archangel and the trump of God shall call the dead in Christ from their graves, and when the living righteous, with glad accord, shall unite in the exclamation: "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. 25:9.

That they will not pass and leave saints and sinners alike unconscious of its arrival. The Lord comes, not as an intercessor, but as a king, "without sin." There is thenceforward no more mercy for sinners-they receive according to their deeds; no more trials for saints-he appears to them unto salvation. This being so, it is manifestly fool-hardy in any one to say, "We shall know more about it when it comes than we do now." Yes, we will; but those who put off their knowledge of it until it comes, will learn to their sorrow. While the signs that show that coming near are fulfilling all around us, let us search the Scriptures that we may be children of the light, and, having our lamps trimmed and burning, be able to hail our Lord with joy when he returns. E. J. W.

"Puritanic Prejudice" *The Signs of the Times* 15, 22.

E. J. Waggoner

The *Catholic Mirror* says:-

"One of the most significant things in connection with the recent national celebration of the Washington inauguration centenary was the fact that in New Hampshire, the only State in the Union where Puritanic prejudiced against Catholics finds expression in the statute books, the sole patriotic commemoration of the event was the celebration held in Manchester under the auspices of the Catholic Young Men's Societies."

We have no sympathy with the spirit of intolerance which excludes anyone from participation in the affairs of State because of his religious views and are in favor of granting the full civil and religious liberty alike to Catholics and Protestants, but we cannot help thinking that Papists are the last people on earth who ought to find fault because religious prejudices find expression in the statute books. There is not a Catholic country in the world where such prejudice does not find just such expression.

"Back Page" *The Signs of the Times* 15, 22.

E. J. Waggoner

We desire to call special attention to the appeal from the non-Partisan Constitutional Prohibition Organization of South Dakota, published on page 349 of this paper. We trust that it will be carefully considered, and that every reader of the SIGNS OF THE TIMES will do his whole duty in helping to secure constitutional prohibition for this new State.

On a recent Sunday a young man in this city had one of his feet crushed while attempting to leave one of the local trains. It might be supposed at first thought that this circumstance would furnish an argument for some of our zealous Sunday advocates, but perhaps its force may be destroyed by the fact that the young man was returning from church at the time of the accident.

The *Congregationalist* is rather a unique reason why modern scholars should familiarize themselves with the writings of the so-called church Fathers, namely, "that they may see how frail they were, and may observe the gross defects developed almost at once when the original congregationalism of the early

church became subverted by human ambitions in a very different and a very human system."

And that is about the only benefit to be derived from the study of their productions. As Dr. Clarke says, there is not a "heresy that has disgraced the Romish Church that has not challenged them as its abettors," and there certainly is not a truth which cannot be proven much more clearly and directly without their testimony than with it. There can, therefore, be no good reason for studying their writings, except the one given by the *Congregationalist*.

Animadverting upon Mr. Parnell's unfortunate departure from the truth in the House of Commons some years since, the *Congregationalist* says:-

"Mr. Parnell is accounted a Protestant, but we regret to see that he is reported unblushing to have avowed that, in a certain memorable instance, he modeled his conduct on the Jesuitical maxim that 'the end justifies the means.' That wicked notion is indeed older than the Jesuits. In the fourth century Chrysostom shaped his action by it, and stoutly defended it. . . . And, with him, Origen and Jerome explained Gal. 2:13, etc., as an instance of its use by Paul for the purpose of persuading the Jewish Christians of the need of circumcision. There is more moral ozone in the atmosphere of our day, which long since toned up the general standard of veracity to a plane of purity of motive and utterance kindred to that of the New Testament itself, and far surpassing the defective and effete standard of the early Christian Fathers."

Yet some are wont to go to the writings of the same Fathers to prove important Christian doctrines. Indeed, they are almost the sole reliance of the champions of the Sunday sabbath. But the standard of the Fathers was worse than effete; it was wicked, and no one knows it so well as those who are most familiar with the writings. Will the *Congregationalist* be consistent and hold only that which can be proved by the Scriptures?

It would seem that the past week or two have been almost without a precedent in the way of destructive floods and storms, the effects of which have been felt more or less in all parts of the world. During the latter part of May, a terrific hurricane swept over New South Wales, Australia, accompanied by the heaviest rainfall ever known there, causing much damage to property, and some loss of life. Devastating floods were reported from Austria, France, and other portions of Europe about the same time. Heavy rain and hail-storms in some parts of Mexico destroyed a great deal of stock, and many persons were drowned. Severe storms throughout China have also caused immense damage both to life and property. In the United States heavy snow-falls have damaged growing crops in Michigan; West Virginia and Kansas have suffered from disastrous cyclones and tornadoes, Missouri, Nebraska, Illinois, and portions of other States have incurred much loss on account of unprecedented rainfall, doing great injury to the country.

All these disasters, however, sink into insignificance compared with the terrible story that comes from Pennsylvania. The news seemed almost too horrible to be true, but later dispatches have confirmed the matter, and the details are simply heart-rending. Near Johnstown, Pennsylvania, covering what was formerly the site of Conemaugh Lake, up among the Allegheny Mountains, lies a

large artificial reservoir, the largest in America, extending over thousands of acres, and formed by an immense dam over 100 feet high, which has been extended across the valley, here something like 1,000 feet wide. The extraordinary rains of the two days preceding resulted in so increasing the volume of all the streams emptying into the reservoir that the dam could no longer withstand the pressure, and in the afternoon of May 31 the entire structure gave way, allowing the raging mass of water to sweep unchecked downward through the narrow valley, carrying death and destruction in its mad onward course to the towns and cities miles away.

South Fork, Mineral Point, Woodvale, and Conemaugh, were successively swept away by the angry flood. Then came the beautiful city of Johnstown, with its busy thousands, all unthinking of the terrible fate so soon to befall them. Here alone it is estimated that 1,500 people lost their lives; 1,000 houses were swept away in a twinkling, and as the great mass of floating *debris* lodged against the massive railroad viaduct at the lower end of the city, a second dam was thus formed and in a few minutes the water was 55 feet deep all over the plain covered but a moment before with human habitations. Two heavily loaded passenger trains which had been delayed by the rain, were washed away, and many passengers lost. To add to the horror, the mass of buildings crowded against the viaduct to the height of 50 feet, caught fire, and it is estimated that at least 500 persons perished in the flames. The whole occurrence simply beggars description, and the loss of life has been terrible. Incredible as it may seem, it is stated that the whole number of lives lost by the calamity is not less than 8,000, while some fear that even a higher figure will be reached. The loss of property will be many million dollars.

Truly it would seem that the events connected with the time of the end, as foretold by the Saviour are coming upon the world, and that we have reached the time when there is already upon the earth "distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:25, 26. Surely, the time of our redemption draweth nigh.

June 17, 1889

"Front Page" *The Signs of the Times* 15, 23.

E. J. Waggoner

All the humanity of the world, all the divinity of Heaven, and all the evil of hell, is embraced in the three words, love, sin, and duty. The impulses which govern us, the forces which control the universe, the anomalies of our present life, and the mysteries and vast possibilities of the life to come, all are brought within the scope and meaning of the solemn words.

Improve well the opportunities and fill up the privileges of to-day, for to-day, only is thine. Yesterday is dead to thee for ever; its records of good and evil are sealed up for eternity. To-morrow, with its hopes and fears, is not yet born to thee; the light of its sunshine may never fall upon thy countenance. But to-day is thine.

Thank God for its choice, endure patiently its sorrows, and press nobly forward in the discharge of all its duties. Use its moments well, for they will soon be thine no more forever.

Spiritualism claims 20,000,000 adherents, which is certainly a very moderate estimate, for there are hundreds of thousands in the so-called orthodox church who are Spiritualists in all but name; that is, they believe the fundamental doctrines of Spiritualism. Thousands in all the churches believe that their departed friends are their guardian angels, watching over them and shielding them from a thousand unknown and unseen dangers, and influencing them in some mysterious way for good. Such persons are to all intents and purposes Spiritualists.

We are prone to think that because men died for their faith in past ages, the sublime issues which rendered such heroism necessary on their part must always be sublime. While it may be true that the record of these issues, and perhaps some of the questions themselves, will always be sublime in a certain sense, it is not true that they are sublime in the sense of being the living issues of to-day. The ministry of to-day is too ready to dwell in the midst of a dead past, instead of taking up the vital, present truths that so intimately concern our own time. If we are of the impression that God gave all his truth to past generations, we labor under a mistake. There are truths which concern the people of God to-day, living truths, burning questions, which were unnecessary for them to know in past generations, and these are the sublime issues upon which we should dwell, instead of relegating our labors to the domain of the past.

As reported in the Los Angeles *Tribune* of May 23, Dr. Cantine (Methodist), of that city, said in a recent sermon that "Christ laid an injunction upon the disciples to keep the seventh day of the week, but after Christ's resurrection the disciples met on the first day, and Christ countenanced it, and it became the established day for worship." Yes, we believe that Christ did enjoin the keeping of the seventh day, for he taught all to keep the commandments of God. But we do not believe that the disciples immediately disobeyed the commands of their Master, and instead of keeping the seventh they kept the first. At all events, we would like a few Scripture references on this point, before receiving Mr. Cantine's statement as beyond question.

The *Christian Nation*, a National Reform organ published in New York City, intimates that Dr. Vincent recently strangled to death by an apparatus for the treatment of spinal disease, with which he was experimenting, and also Mind-reader Bishop, were the victims of divine displeasure because they both experimented on Sunday. Would it not be well for the *Nation* to first show that God himself has any special regard for Sunday before jumping to the conclusion that he is sending judgment upon those who fail to observe it according to the National Reform order? And while our contemporary is about it we would like it to account for the fact that not a few ministers have dropped dead while preaching on Sunday, and also that no longer ago than May 26, a minister was struck by lightning in his pulpit on Sunday at the New Liberty Christian Church, in Fountain County, Ind.

It is not until we reach the end of our own strength that we begin to realize the strength of God. As long as we have confidence in ourselves we fail to see our need of outside help, therefore the Lord does not help us; but when we acknowledge the failure of our own efforts and come to God all weak and broken down, distrustful of ourselves, and realizing our need of divine help, then it is that Christ becomes a source of strength to us. It is thus that his "strength is made perfect in [or through our] weakness." The cry of the poor publican, "God be merciful to me, a sinner," was what brought salvation to his soul. There is nothing so strong with God as our very weakness, yet nothing so weak in his sight as our own strength. If there is such a thing as death-bed conversion it is because the individual is brought to the point where he recognizes this fact, and is ready to cry out like Peter, "Save, Lord, or I perish."

"Babylon Is Fallen, Is Fallen" *The Signs of the Times* 15, 23.

E. J. Waggoner

It is quite common to hear from their own lips the admission that the popular churches are losing their spiritual power. A writer in the *Interior* (Presbyterian), after avowing loyalty to his church, utters the following complaint, which is but a specimen of what is frequently heard from representatives of all the daughters of Babylon:-

Is it not a fact that about all the old methods, such as visitation, catechizing, prayer, and oversight of the baptized, have been dropped? What has taken their place?-Nothing! Nor do we recall that the General Assembly has ever advised giving up these old methods of the fathers. In the matter of discipline, where is the church session that has done its whole duty? Take a sample of sessional proceedings on the subject of discipline. The eldership is gathered together to look after the spiritual interests of the church. They have opened their conference with prayer for God's guidance. After the transaction of some matter of minor importance, they begin a free conversation on the state of religion in their church. Mention is made of one brother who does not properly observe the Sabbath-sometimes driving, sometimes looking after his business, often neglecting the services of the sanctuary-and it is telling on the life of the family. They are all sorry that such is the case, but they hardly think best to do anything with him. He is high-strung, wealthy, and they do not wish to alienate him and lose his support. Probably a sermon by the pastor on Sabbath observance will prove effective. (But if he ever hears it, the pastor must have it cut and dried and laid up for him whenever he catches him in the church!) Mention is made of another who is becoming the victim of drink. He is a "tippler" and has gone to the stage of drunkenness and disgraced himself and family. They are exceedingly sorry for him, but it will hardly do to discipline him, for he is brother to Mr. A., and is related to some of the best families in the church, and it would be very humiliating to their pride, and probably alienate some of them, to them . . . church take up the matter. Thus it goes, no discipline being exercised. The sessional records are free from scandal, if the church is not. It is not hard to understand how and why the spiritual condition of such a church is continually growing worse.

June 24, 1889

"Editorial Correspondence" *The Signs of the Times* 15, 24.

E. J. Waggoner

After a journey of five days from Oakland, devoid of unusual incident, I reached Chicago, the morning of May 22. At the mission rooms, 26 and 28 College Place, where I at once went, I met Brethren Olsen and White, just from the camp-meeting at Ottawa, Kansas, and Brethren Saunders, Hope, and Hutchison, who had preceded me from California, and had reached this point on their journey to England. These brethren went on to Battle Creek, Mich., the same day, while I remained at the mission till the next day. This was a privilege which I had long desired to enjoy. The mission is in a most delightful location, and is as well equipped for carrying on the business for which it was designed as can be imagined. I greatly enjoyed the hospitality of this family of workers, with Elder G. B. Starr at the head, and still more did I enjoy the privilege of uniting with them in their regular weekly prayer and missionary meeting, and in their family worship. Brother Starr laid before us his plans for the missionary training school to be held in the fall, and we feel sure that it will be a means of much good to those who attend.

After spending three days with my mother, in Michigan, and one day with the book Committee in Battle Creek, I came on to Williamsport, arriving here May 28. The workers' meeting had then been in session just one week, Elder A. T. Jones in charge. About fifty workers were present, and a good degree of interest was exhibited. Several expressed themselves as already having received light on the subject of the righteousness of God and how it may become ours through faith in Christ.

At the present writing, June 6, the camp-meeting proper should have been in session three days, but owing to the great flood, the attendance is just the same as during the workers' meeting. To-day a train leaves Williamsport for the first time in six days. All communication with the outside world has been cut off, and it was feared that no Conference session could be held; but after viewing the situation, the brethren have concluded that the churches are well enough represented to allow of the business being transacted. So the exercises will go on to the close of the appointed time, just the same as though there was the expected attendance. But for the flood, the camp-meeting would have been the largest ever held in this State, as more tents had been ordered than ever before; but the brethren in charge are of good courage, and doubt not that even this will be made to work for good. Sister White arrived yesterday, having been six days making the trip from Battle Creek, and three days making the last fifty miles of the journey by wagon.

Of the terrible calamity that has befallen this section of Pennsylvania, the readers of the SIGNS OF THE TIMES have learned ere this from the secular papers. But no tongue can ever describe the situation. Next to Johnstown, which was almost entirely swept out of existence, Williamsport was the greatest loser.

The loss in this town is many millions of property and quite a number of lives, how many is not yet known. In the section of the town nearest the river, it is impossible to tell where the streets run. Houses, mills, logs, lumber, and almost everything else, are left in one confused mass. The stock of goods in nearly every store in the city was almost completely ruined. Not the least feature of the calamity is the danger of disease from the decaying matter that fills the streets.

Although the camp-ground was on the outskirts of town, near the hills, it was covered to a depth of three feet by the waters, which rose so rapidly Sabbath, June 1, that all were compelled to flee. No one was injured, however, and comparatively little loss was sustained by the campers. The inconvenience suffered was nothing compared with the suffering of those who lost their homes and members of their families in the angry flood.

The weather now is pleasant and seems to be settled, and the prospects for a happy termination of the meeting are good. E. J. W.

"Baptized by Fire" *The Signs of the Times* 15, 24.

E. J. Waggoner

How often do we hear people ask the Lord to baptize them with the Holy Ghost and with fire! But they do not know for what they are asking. They connect in a vague sort of way Matt. 3:11 and Acts 2:3, and suppose the latter to be the fulfillment of the former. But even though the cloven tongues were as of fire, and although they were upon all, the disciples were not in any sense baptized with the tongues or the fire. Baptize means to immerse, not to sit upon. They were on the day of Pentecost baptized with the Holy Spirit. The room in which they were was filled with the divine, life-giving influence, and they were literally immersed in the Holy Spirit, and the tongues were but another manifestation of the same Spirit.

There are two classes spoken of by John in Matt. 3:11. One class—the faithful—will be baptized with the Holy Spirit; the other—the wicked—will be baptized by fire; immersed in the lake of fire (Rev. 20:15), and utterly burned up. Rev. 20:9. This application of Matt. 3:11 is shown to be correct, by the next verse: "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."

Let no one pray, therefore, to be baptized with fire, unless he wishes the Lord to burn him with fire. E. J. W.

"An Appeal to the Liberal-Hearted" *The Signs of the Times* 15, 24.

E. J. Waggoner

Among the losers by the recent flood in Williamsport was the Pennsylvania Tract Society. The waters rose so rapidly and so unexpectedly that scarcely anything could be removed to a place of safety, and upwards of fifteen hundred dollars' worth of books was ruined. Several of our brethren also suffered the loss of furniture that was upon the lower floor of their dwellings. The Pennsylvania society is young, and can ill afford to stand this loss. It has been one of the most

active of our Tract Societies, and we appeal to the friends of the cause to assist it financially in this time of need. We feel sure that our brethren will respond promptly, and thus encourage the hearts of the workers in this State. This we feel is the least that can be done. Aside from this, there is suffering in the flooded district by those who have lost everything, which cannot be described or even imagined. Requests for help for these sufferers have met with a response from various portions of the country, and we hope that our brethren will remember that true Christian charity does not consist in remembering only those of their own number. A little from a great many will not impoverish the givers, and will be a great blessing to the receivers. Send your contributions at once to L. C. Chadwick, Box 2716, Williamsport, Penn., and they will be properly applied. E. J. WAGGONER.

July 1, 1889

"Cause and Result of Unthankfulness. Romans 1:21" *The Signs of the Times* 15, 25.

E. J. Waggoner

ROMANS 1:21.

"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. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruption. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves; who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen."

In the two preceding articles upon this portion of Scripture, we have seen that the Sabbath, when kept in the way that God designed that it should be kept, is the thing by which we show our knowledge of the true God, and which tends to increase that knowledge, so that it stands as the one great safeguard against idolatry. It follows, then, as has been shown, that the heathen who became so by not glorifying the Creator as God when they knew him, lost that knowledge by departing from his Sabbath.

There is another expression which should be noticed in this connection. It is the phrase, "neither were thankful." The apostle states that their darkness and degradation were due to the fact that when they knew God they glorified him not as God, neither were thankful. Unthankfulness to God tends to the commission of the greatest sins. Let us see how this is. When men do not thank God for his goodness and mercy shown, it is an evidence that they have no just conception of him. No one who realizes the love of God, as shown even in creation alone, can fail to express love and gratitude to the Creator. And this will bring him in still closer relation to God, for God will reveal himself to such an one still more. But when a person does not thank God for life and breath and all things which are

enjoyed at his hand, it is an evidence that he does not regard God as the giver of these things. He does not, in fact, glorify God as God. He has separated himself from God by his ingratitude, and is necessarily left to himself and to the commission of all the evils to which human nature is subject.

Too much importance cannot be attached to the words of the psalmist, "It is a good thing to give thanks unto the Lord." A continual expression of thanks to God is no more than justice demands, for he is continually bestowing blessings. The continual exercise of thankfulness keeps in mind the blessings and their Giver, and thus brings the soul nearer to God. So Paul says in his letter to the Philippians, "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."

This is not a mere matter for theorizing concerning the heathen, but is a practical question for every Christian. The Christian who does not continually thank God for his mercies in whatever condition he may be, is in a dangerous position. According to the apostle's words just quoted, no prayer should be offered without thanksgiving; but this does not mean simply thanksgiving for something received in the past. It means thanksgiving for the blessings asked for in the prayer; the giving of thanks for them even before they have been received. Unless this thanksgiving accompanies the petition there can, indeed, be no blessing received; because nothing can be received without faith, and thanksgiving is an indication of the possession of faith. Take the words of Christ, recorded in Mark 11:24: "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Note that the receiving of the things is contingent upon believing that we have them. It is our faith that makes them real to us; but if a person greatly desires a thing and is fully persuaded that he has it, surely thanksgiving to the one who has brought it to him is the most natural thing to follow. But how can he believe that he has it? Why, he has simply the promise of the Lord, who cannot lie, that if we ask we shall receive. What stronger evidence can be desired?

Take an illustration of our application of this scripture. Here is a poor man who is in great need of food for his family. After suffering the pangs of hunger for some time he goes to a wealthy farmer who is noted for his generosity, and makes known his want. The man responds at once to this appeal for help, and says to his poor neighbor, "I will give you a sack of flour which stands in my store-house. Take this key, and go and help yourself." Now what would be the first impulse of that poor man? Why, it would be to thank his benefactor. What for? For the flour. But he has not received any yet. No; but his confidence in the man's word leads him to believe that the flour is his, and he thanks him first, and then goes and gets it.

Surely the Christian should express no less confidence in the promise of God that he delights to give good things to his children, and will grant grace to help in time of need; and when he has once made his request should accompany that request with thanksgiving that God is so liberal. This is an evidence of faith, with which alone God is pleased; but if the petitioner, after making his request, says, "Now I will wait and see if this is granted; and if it is I will thank God," he will never offer thanks, for his course is an evidence that his petition was not offered

in faith. Surely, then, it is a good thing to give thanks unto God; and since thanksgiving is so absolutely necessary for the Christian, we may well understand how a neglect to thank God for his mercies, leads to forgetfulness of God as the giver of mercies; and finally into all the abominations into which the heathen sank. E. J. W.

July 8, 1889

"Vain in Their Imaginations. Romans 1:21" *The Signs of the Times* 15, 26.

E. J. Waggoner

ROMANS 1:21.

Closely connected with the lack of thankfulness which the heathen manifested, was an exaltation of self. The apostle states that "they became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things."

Forgetfulness of God, which is indicated by an unthankful spirit, is necessarily accompanied with an exalted idea of self. In the proportion that men cease to acknowledge God, they take to themselves the honor that should be given to God. Becoming vain in their imaginations, or their reasoning, their foolish heart was darkened; professing themselves to be wise, they became fools. This is the history of all who have gone into sin, from Satan in Heaven to the last sinner on earth.

Let us trace the course. In the 18th chapter of Ezekiel there is unmistakable reference made to Satan, in the expression "King of Tyrus." To none other will the description in verses 12-15 apply. Satan and not the literal king of Tyre was the cherub that covered the throne of God. He, and not the king of Tyre, had been in Eden, the garden of God; he it was who sealed "up the sum, full of wisdom, and perfect in beauty." Of him it is said, verse 17 "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." How this was done is described by the prophet in Isaiah 14:12-14, which reads thus: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the most High."

From this we may learn that becoming vain in his imagination, because of his beauty and wisdom and majesty, he imagined that he had them by his own power, instead of being dependent upon God for them. He aspired to be equal with God, or even above God; but that was an impossibility, and since he persisted in his determination, it necessarily resulted in a total separation between him and God. Instead of being subject to God, he stood in open

rebellion; and being in open rebellion against the source of light and knowledge, and goodness and mercy, he necessarily went into darkness, and ignorance, and all evil. Thus his wisdom was corrupted by reason of his brightness. By his vain imagination he separated himself from God, and lost everything.

It was in the same way that Satan caused our first parents to fall. Coming to Eve, he appealed to her pride, and attempted to make her dissatisfied with God by making it appear that she had not been treated with the consideration due so superior a being as she was. With affected surprise he asked, "Is it true that God has said, Ye shall not eat of every tree of the garden?" As much as to say, "Is it possible that God would so circumscribe a being of such beauty and power?" and then in reply to Eve's statement of the prohibition that God had laid upon them, and the penalty for transgression, he replied: "Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods [literally, like God] knowing good and evil." Virtually he said to her, "God is trying to keep you in ignorance of your wonderful capabilities. You are in reality equal with God, and all that is necessary to make you like him, is to assert your liberty, and throw off the yoke that he has placed upon you. You have in yourself the life, so that you cannot die; and therefore you are in all respects equal with God." By means of this falsehood he deceived her, and the vain imagination with which he filled her heart caused her to fall.

Just so it was with the heathen, who, when they knew God, glorified him not as God, neither were thankful, but became vain in their imaginations. They arrogated to themselves attributes which belonged to God alone; particularly the quality of immortality. God reveals himself to us as the living God. His great characteristic is the possession of life, and the power to create and give life; but the heathen looked at their own powers, at their intellectual activity, and could not conceive of any being in the universe greater than they were. They could not imagine that such minds as theirs could ever cease to act, and so they concluded that they had an indestructible principle within themselves. Not only that, but having adopted the idea that the soul is naturally immortal, and survives the death of the body, they logically concluded that it existed prior to the existence of the body, virtually making the soul self-existent.

This being the case, they felt no dependence upon God; for the sole claim which God has upon us is in the fact that he has created us. If we had created ourselves, and could exist without the direct power of God, we would be answerable to nobody but ourselves. Therefore, with their ideas of their immortality, it was most natural for them to conclude that they were their own judges, that they were a law unto themselves, and that the desires and impulses of their own natures were simply a manifestation of the divine Spirit within them. Then followed naturally the result: "They became fools, and changed the glory of the uncorruptible God" into the most degraded objects, and gave way to the most abominable, licentious practices. It could not be otherwise. "The heart is deceitful above all things, and desperately wicked." "From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." Mark 7:21, 22. These things are natural to every human heart, and when men in

the pride of their hearts had separated themselves from God, and had taken their own impulses as the rule of their life, it invariably followed that they should sink into sin and degradation.

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.

They did not at once become fools intellectually. The ancient Greeks and Romans were highly intelligent, even while abominably licentious idolaters. It was indeed their wisdom that caused them to forget God and put themselves in his place. Yet in the course of centuries the effect of continued vice must naturally be to debase the intellect, until we find mankind degenerated even below the level of the brute, both morally and spiritually, and scarcely equal to them intellectually. Yet the word "fools" as used in Romans 1:21, 22 is used in the sense in which it is used by the psalmist when he says, "The fool hath said in his heart, There is no God." There is no such thing, strictly speaking, as an atheist. Everyone believes in a god of some kind, and the infidel who professes to believe in no God at all, makes himself God, and worships himself.

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. E. J. W.

August 5, 1889

"Exposition of 2 Cor. 3:7-11" *The Signs of the Times* 15, 30.

E. J. Waggoner

Several questions have of late been asked us upon 2 Cor. 3:7-11. As that is a passage which those who are striving to teach the law often find difficult to explain, and which enemies of truth use with great confidence as being opposed to the law, we will try to give a simple scriptural exposition of it. The fifth and sixth verses of the chapter read as follows:-

"Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life."

It will be noticed that the last clause of verse 5 is an answer to the question, "Who is sufficient for these things?" asked in verse 16 of the preceding chapter. The subject which is under consideration is the Christian ministry, as is seen by verse 6, and the first verse of chapter 4. The apostle is showing its excellence, and in so doing contrasts it with the ministry of the old covenant. The word "testament" in verse 6, means "covenant," and the statement is that we are made ministers of the new covenant; "not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life." Many people seem to have the idea that in this verse Paul is contrasting the two testaments or covenants. The old covenant they call the letter, and the new covenant the spirit. But one who reads the verse carefully cannot fail to see that this is an error. The old covenant is not referred to till we reach the seventh verse. Paul's statement is simply to the effect that he and his associates were ministers of the spirit of the new covenant,

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and not of its letter; for the new covenant has its letter as well as the old. On this point Dr. Clarke makes the following pertinent comment:-

"Every institution has its letter as well as its spirit; as every word must refer to something of which it is the sign or signifier. The gospel has both its letter and its spirit, and multitudes of professing Christians, by resting in the letter, receive not the life which it is calculated to impart. Water, in baptism, is the letter that points out the purification of the soul; they who rest in this letter are without this purification; and dying in that state, they die eternally. Bread and wine in the sacrament of the Lord's Supper, are the letter; the atoning efficacy of the death of Jesus, and the grace communicated by this to the soul of the believer, are the spirit. Multitudes rest in this letter, simply receiving these symbols without reference to the atonement or to their guilt; and thus lose the benefit of the atonement and the salvation of their souls. . . . It may be safely asserted that the Jews in no period of their history ever rested more in the letter of their law than the vast majority of Christians are doing in the letter of their gospel. Unto multitudes of Christians Christ may truly say, Ye will not come unto me that ye may have life."

In the above quotation it is shown that the letter of the new covenant kills; but the reason why it kills will be made plain after we have made a brief comparison of the two covenants. These two covenants with their ministrations are brought to view in contrast in verses 7 and 8, which read thus:-

"But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the Spirit be rather glorious?"

In this verse the old covenant is called the "ministration of death." Why it was so called is very apparent to one who understands what the old covenant was.

We will state it briefly. Before the Lord gave the ten commandments from Mount Sinai, he said to the Jews:-

"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 a holy nation. These are the words which thou shalt speak unto the children of Israel." Ex. 19:4-5.

On the third day after this, the Lord spoke the ten commandments in the hearing of all the people: "and he added no more; and he wrote them in two tables of stone." Deut. 5:22. Then Moses went up to the Lord in the mount, and the Lord gave to him precepts growing out of the ten commandments. See Ex. 21, 22 and 23. The confirmation of the covenant, the preliminaries of which are given in Ex. 19:5-8, is related in Ex. 24:3-8. There learn that,

"Moses came and told the people all the words of the Lord, and all the judgments; and all the people answered with one voice, and said, All the words which the Lord hath said will we do." After this "Moses wrote all the words of the Lord;" and after he had built an altar and offered sacrifices, and read in the audience of the people; and they said, All that the Lord hath said will we do, and be obedient." Then "Moses took the blood, and sprinkled it on the people, and said, Behold, the blood of the covenant, which the Lord hath made with you concerning all these words." Thus was the covenant confirmed. We learn from this that the old covenant was simply an agreement between God and the children of Israel, concerning the commandments of God. The people on their part promised faithfully to keep the commandments, and the Lord promised to make of them a great nation.

In connection with this covenant there were "ordinances of divine service, and a worldly sanctuary," Heb. 9:1. This sanctuary is described in Ex. 25; 26,27, and 30, and the principal "ordinances of divine service," are described in Ex. 29:38-42, and Leviticus, chapters 4 and 16. With these facts before us, we may understand why the ministration of the first covenant was called a "ministration of death."

(1) In this covenant the people had made an explicit agreement to keep the law of God. (2) By this law is the knowledge of sin (Rom. 3:20), "for sin is the transgression of the law." 1 John 3:4. (3) The "ordinances of divine service" connected with the first covenant were for sin; but Paul tells us (Heb. 10:4) that "it is not possible that the blood of bulls and of goats should take away sins." Those "ordinances of divine service" were only "a shadow of good things to come, and not the very image of the things," and therefore the sacrifices which the people offered had no power to make them perfect. Therefore (4) all who had to do with the old covenant alone were condemned to death; "for all have sinned and come short of the glory of God" (Rom. 3:23); "and the wages of sin is death." Rom. 6:23. There was in the old covenant no provision for the forgiveness of sins; therefore the ministration of that old covenant, which was performed by earthly priests, was, so far as their work extended, the ministration of death. Only the perfect can have life, and their ministration made nothing perfect.

It is true that during the time of the ministration of the old covenant, sins were forgiven (Lev. 4:26, 31, 35), and this forgiveness was real, but it was obtained solely by virtue of faith in the promised sacrifice of Christ, and not because of anything in the old covenant. Paul says of Christ, in Heb. 9:15, that "he is the mediator of the new testament, that by means of death, *for the redemption of the transgressions that were under the first testament*, they which are called might receive the promise of eternal inheritance." Thus we see that when sins committed under the first covenant were forgiven, they were forgiven by virtue of the second covenant.

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 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? It certainly is allowable, for they are death to all men, because all have sinned, and the "wages of sin is death." The law is the cause of death to every sinner that shall perish, and so by metonymy it is called death. In like manner the sons of the prophets said of the poisonous gourds, "There is death [*i.e.*, a cause of death] in the pot" (2 Kings 4:40); and the Lord said that "the tree of the field is man's life" (sustainer of life). Deut. 20:19. 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.

Thus we find that in every case of the word, the ministration of the old covenant was "the ministration of death." 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. E. J. W.

(Concluded next week.)

August 12, 1889

"Exposition of 2 Cor. 3:7-11. (Concluded.)" *The Signs of the Times* 15, 31.

E. J. Waggoner

(Concluded.)

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. 8:9; 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. 11:20. 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 reader 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. E. J. W.

August 19, 1889

"Faith and Humility" *The Signs of the Times* 15, 32.

E. J. Waggoner

"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. This text indicates that the greater a man's faith is, the less will he think of himself. As the apostle expresses it, he will "think soberly." Pride is intoxication. Just as alcohol stimulates a man without building him up, and finally deprives him of reason, so a man, to use a common expression, "loses his head" when he gets to hunting for the good traits in his character. And withal pride, like alcohol, furnishes no nourishment with which to build a man up. If a man is to grow strong, he must receive nourishment from a source outside of himself; but the vain person lives upon himself, and so becomes poorer by what he feeds upon. And as alcohol causes a man to stumble in his walk, and finally brings him to ruin, so "pride goeth before destruction, and a haughty spirit before a fall." Prov. 16:18.

So the apostle well describes humility as thinking soberly. But why will a man live soberly, according to the measure of faith which he possesses? The answer is not difficult. Faith is that which justifies the sinner. Rom. 5:1. If men were not sinful, they would have no need of faith. The only reason for having faith in Christ is to secure pardon for past sins, and freedom from the love of sin. No man will exercise faith in Christ unless he feels himself to be a sinner. It is the sense of sin, which comes by the law, that drives a man to Christ that he may be justified by faith. Therefore for a man to confess Christ, is to acknowledge himself a sinner. Great diseases call for great remedies; the weaker a man is, the more aid will have to be given him. So the more the man feels his sinful condition, the more faith in Christ will he exercise. Therefore it is true that great faith on the part of any person is an evidence that that person feels that he is by nature very weak and sinful, and that without Christ he is nothing.

But such a feeling is in itself humility, which is nothing else but "a sense of one's own unworthiness through imperfection and sinfulness." Such a man estimates himself at his true value, which is nothing. And since faith in Christ cannot be exercised by any except those who "have no confidence in the flesh," it follows that the man who walks by faith will be a humble man. It is only when Christians lose their sense of unworthiness, and begin to look upon themselves with complacency, that they lose faith. When the individual is nothing in his own eyes, Christ is everything; but when he begins to rise in his own estimation, Christ sinks out of sight. Nothing can produce true humility but a knowledge of one's natural imperfections.

In harmony with these ideas, and the text first quoted, are the words of the prophet Habbakuk: "Behold, his soul which is lifted up is not upright in him; but the just shall live by his faith." Hab. 2:4. Faith and humility are inseparable. We ask again. Why does a man exercise faith in Christ? Simply because he feels a need of Christ; he has no confidence in his own strength, and feels that without Christ he must perish. It is not natural for the human heart to acknowledge another as superior. "The heart is deceitful above all things, and desperately wicked." Independence, boastfulness, and self-conceit are natural to the human heart. But "if any man be in Christ, he is a new creature." He became a new creature in consequence of acknowledging his wretched sinfulness, and pleading for mercy through Christ. This in itself was a humiliation of soul. Now, so long as he continues in that state of justification by faith, he must retain a sense of his own unworthiness, for by the law of faith boasting is excluded.

Says the beloved disciples: "This is the victory that overcometh the world, even our faith." 1 John 5:4. It is only as we exercise faith that God's strength supplies our lack, and keeps us from falling. And since faith and humility are so closely joined together, Bunyan has beautifully written,-

"He that is down needs fear no fall;
He that is low, no pride;
He that is humble ever shall
Have God to be his guide."

The man who is lifted up with pride and self-esteem must assuredly fall sooner or later, for the time will come when "the lofty looks of man shall be humbled," and the Lord alone exalted; but the man who is down cannot fall, for he is already as low as he can be. But such an one shall not always be abased. The promise is, "Humble yourselves in the sight of the Lord, and he shall lift you up," James 4:10. Not in their own estimation, not in the estimation of the world, will such be lifted up, but they will be raised up to sit together in heavenly places in Christ Jesus. Eph. 2:6.

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." Jer. 9:23, 24.

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord." 1 Cor. 1:30, 31.

Therefore "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.
E. J. W.

August 26, 1889

"Extent of the Sabbath Commandment" *The Signs of the Times* 15, 33.

E. J. Waggoner

Although there is no limitation either in the Sabbath commandment as spoken from Mt. Sinai, or as recorded in Gen. 2:1-3, the fact that many claim that it was limited in its application, makes it necessary for us to consider the question, For whom was the Sabbath sanctified? or, in other words, who were commanded to keep the Sabbath holy? When we consider that the day was sanctified, *i.e.*, appointed or commanded, in Eden, there can be but one answer: The commandment was given to those then living. It is not possible that it could have been otherwise. But the account here is anticipative, and the holy Sabbath was then sanctified for the use of some future generation. For to every commandment there must be two parties; the one commanding and the one commanded. A command cannot be made unless someone is present to receive it. In this case God issued the command, and Adam and Eve were the ones to whom it was directed. But they represented all who should afterward live upon the earth. See Gen. 3:20. It follows, then, that the Sabbath commandment embraces the whole world; all who have descended from Adam and Eve.

In harmony with this conclusion we have the words of our Saviour, in Mark 2:27. "The Sabbath was made for man." This can mean nothing less than the whole human race, for the word "man," when used without any limiting word, means "mankind; the totality of men." When the word is limited, it means man to the exclusion of women; and no one will claim that the women of whatever race or class of people to whom the commandment is given are not under obligation to keep the Sabbath. No one will be found bold enough to claim that the word "man" in Mark 2:27 has a different meaning from what it has in Gen. 1:27; 2:7.

It is also most evident from the Scriptures that God designed to have the Sabbath kept by all men in all parts of the world. Christ said that "the Sabbath was made for man," and the inspired apostle declared that God "hath made of one blood all nations of men for to dwell on all the face of the earth." Acts 17:26. The God who made the round earth, and made all men to dwell on all the face of it, also made the Sabbath for man—all men—to keep as his holy day. What further evidence is needed to show that God designs that "all men everywhere" should keep the Sabbath.

This being the case, it is manifestly improper to speak of the Sabbath as the "Jewish Sabbath," for it belongs to no special class of men. It belongs to no man at all, but is the property of God; he claims it as his own. See the commandment, also Isa. 58:13. If men, regardless of the commandment, choose to rest on some other day, they may call it *their* Sabbath, or give it any name they please; but "the seventh day is the Sabbath of the Lord." There is just as much difference between keeping man's Sabbath and the Sabbath of the Lord as there is between worshipping man and worshipping God.

We see that the commandment, as given at creation and renewed on Sinai, furnishes no warrant whatever to the idea that the Sabbath was to be local, or was given simply to the Jews. Not only this, but even in the Old Testament it is

expressly stated that the Sabbath was not designed for the Jews alone. Thus we read: "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 hand from doing any evil. . . . 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." Isaiah 56:2, 6, 7.

The position of the commandment in the law of God is also enough of itself to convince anyone that it is binding upon all men. Even profane persons will admit that it is wrong to take God's name in vain; and none claim that there is any privileged class who may swear with impunity. The fifth commandment is almost universally disregarded, yet no one thinks of asserting that its obligation does not extend to all mankind. The sixth, seventh, eighth, ninth, and tenth are admitted to be of universal obligation, yet they are no more emphatic than the fourth, and the penalty for disregarding them is no more severe than that for violating the Sabbath commandment.

It is true that the Sabbath rests solely on the commandment. This is urged by some as an objection. They say that it was always wrong to kill or to steal, but was not always wrong to break the Sabbath, since the Sabbath did not always exist. Hence they claim that the Sabbath is not moral. To this we reply (1) that the Sabbath has existed ever since day and night existed; (2) that God has always been the Supreme Being, and it always has been wrong to disobey him. Therefore, whenever he issues a command it is man's moral duty to obey. (3) The Lord claims the Sabbath as his own; he calls it "my holy day;" he has set bounds about it, and forbidden man to trespass upon it; he warns us not to venture to take it for our own use. Now if we violate this commandment, we take that which is not our own, and are guilty of theft, a thing which is admitted by all to be immoral. Many other proofs might be adduced to show the morality of the fourth commandment.

But although "the Sabbath was made for man," it does not thereby become his property, to do with as he pleases. It was made for his use, not for his abuse. Paul, in 1 Cor. 11:9, says that the woman was made for the man. He does not mean that she was made to be the slave of man, who could be taken or put away at his pleasure, as in heathen lands, but that she was made as a help, a blessing to man. So the Sabbath was made *for* man, *i.e.*, not against him; it was designed to aid him both spiritually and physically. A farmer who has hired servants may, in order to lighten their labor, buy certain tools for them. But no one would suppose that the servants would have any right to sell those tools which their employer had thus purchased. All would understand that he bought them for the servants to *use*, and to use in his service only. On this subject the "Speaker's Commentary" uses the following forcible language:-

"On what principle of legislation can it be maintained that, because laws are imposed by the ruler for the benefit of the subject, therefore they may be

dispensed with by the subject at his own convenience? This is utterly untenable as regards the laws of man; still more as regards the laws of God." E. J. W.

September 2, 1889

"The Day of the Sabbath" *The Signs of the Times* 15, 34.

E. J. Waggoner

"Remember the Sabbath day, to keep it holy. Six days shalt thou labour, 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; . . . 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."

Language could not be framed so as to express more clearly the fact that the Sabbath of the Lord was permanently fixed upon a definite specified day. The last charge to be brought against the fourth commandment is that of indefiniteness. If it is not definite, then language cannot be made to convey ideas.

But many of the "inventions" that men have "sought out" is the theory that the commandment does not prescribe the observance of a certain day recurring at regular intervals, but that it enjoins the observance of one-seventh part of our time. The term "sought out" if fitly applied to this invention, for no trace of this theory appears in the commandment. It was brought to light about two hundred years ago as the only alternative of those who wished to persuade themselves and others that they were keeping the commandment, while at the same time they were observing a day of their own choosing. But this is one of the thinnest disguises ever invented. It is a very easy matter to show its absurdity, as we will demonstrate. Notice carefully the following argument:-

If God sanctified an indefinite seventh part of time, he must of necessity have left it optional with man to choose which day he would keep; the only thing commanded would be rest; man could suit his own convenience as to time. It would then follow that whatever day man should choose to rest upon, *that* would be the portion of time sanctified; and thus the act of the Creator would be dependent on the act of the creature. But it is not at all consistent with the dignity of even a human lawgiver to make the meaning of his enactments contingent on the caprice of the people; much less would such a course reflect honor upon the government of God.

But this is not the worst result that would naturally follow. If an indefinite seventh part of time were sanctified, then not only would it be left to man to choose the day for rest, but each individual would be at liberty to rest upon the day which might please his fancy. One man might take the seventh day, and another might take the fourth, and then, according to this theory, not one-seventh but two-sevenths of the time would be sanctified. Or, to suppose a case which would be very likely to happen if men should actually try to put their theory into practice, every day in the week might be kept by different individuals, and then it would appear that in the beginning God had sanctified or set apart *all* the time! But in that case what would become of the theory that he sanctified only a

seventh? We submit to anyone that this is not a forced conclusion; if the conclusion is absurd, it simply proves that the theory is question is absurd.

But before men reach this point in their endeavors to evade the law of God, they usually recover their reasoning faculties to some extent, and say that it is necessary for all men to keep one and the same day. The exigencies of business require it. Then we ask, Who shall appoint the day? What man is there whose judgment all will follow? There is no man or class of men whose authority even a majority of persons will acknowledge, so as to defer to it. In a case that is left open, every man is on an equality with every other. There is positively no way out of this dilemma but to admit that the commandment plainly declares, that God, I the beginning, decided definitely which day of the week should be observed. So we see that the one-seventh-part-of-time theory is an impossibility when reduced to practice. And even if it were possible for all men to agree upon some day of their own choosing, that day would be *their* Sabbath, and not the Sabbath of the Lord, which the commandment enjoins.

But some will say, "Granting that a definite day was set apart, how can we tell which one it was?" This must be an easy question to answer, else it were useless to have a definite day appointed. The commandment says, "The seventh day is the Sabbath." Mark, *the* seventh day, not *a* seventh day. The seventh day of what? Not of the month, for that would not meet the demand for a rest after six days of labor. For the same reason it cannot mean the seventh day of the year. It must mean the seventh day of a period of time of which seven days is the sum. But this is the week; and we therefore are shut up to the conclusion that the commandment enjoins the observance of the seventh day of the week. A really candid thoughtful person could not decide otherwise.

For further proof that the seventh day of the week is meant read Luke 23:54-56; 24:1. The sacred historian after describing the crucifixion and burial of Christ says: "And that day was the preparation, and the Sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day *according to the commandment.*" Now if we can find what day it was on which they rested, we shall know beyond all doubt which day is "the Sabbath-day according to the commandment." The next verse says: "Now upon *the first day of the week*, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared." To avoid any possibility of cavil, we turn to Mark 16:1, and there read that this visit took place "when the Sabbath was past." Luke, then, has given us in consecutive order the record of three days as follows: Christ was crucified on "the preparation day;" the day following was the Sabbath, upon which the women rested "according to the commandment;" and the next day was the *first day of the week*. This proves unmistakably that the Sabbath of the commandment is the seventh day of the week. E. J. W.

September 9, 1889

"Making Trouble" *The Signs of the Times* 15, 35.

E. J. Waggoner

"And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?" 1 Kings 18:17. This question was asked when Elijah met Ahab as he and his servants were searching for water. What had Elijah done, that he should be accused of troubling Israel?-He had rebuked them for their idolatry, into which they had been led by Ahab and his father. In consequence of the almost universal wickedness, Elijah had declared, from the Lord, that there should be no rain. For three years there had been no rain, and yet the idolatry did not cease, nor did Ahab abate his wickedness. To some people it would seem that Elijah's preaching was in vain, and that, since no one heeded it, it would have been better to leave the people to worship their idols in peace. And no doubt Ahab voiced the sentiment of many of the people, when he accused Elijah of being the author of all their trouble.

But what did Elijah say? "And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." Here Elijah threw the entire responsibility upon Ahab and his family, because they had led the people into idolatry. How could that be, when the people were enjoying peace and quiet until Elijah came with his stern message? The reason is, the people were violating God's commandments, a thing which always brings his displeasure. The judgments of God will inevitably be visited upon those who persist in violating his law. But God never punishes any people until he has faithfully warned them of their sin. This was the part which Elijah had to perform. He was God's messenger. After he had warned them to no purpose, a slight manifestation of God's wrath against ungodliness was made. But who was responsible for this manifestation of wrath? Was it Elijah? All will agree, with Elijah, that the responsibility rested upon those who had done the wrong. The case against them is clear.

Now another point. Since even the people of Israel could not be induced to leave their idols and serve Jehovah (for although they did acknowledge that the Lord is God, they went back into idolatry, and were destroyed as a nation in consequence), would it not have been better to leave them alone? If they were determined not to serve Jehovah, was it not wrong for Elijah to cause them to lose confidence in Baal, by showing his lack of power? Who will say, Yes? Not one. Baal-worship would them no good, and they might better worship nothing. There was no power in Baal to reward them for worshiping him, or to protect them from the wrath of Jehovah, and therefore they might as well be atheists as to serve Baal. No person will have the hardihood to say that the worship of Baal was any improvement on no worship at all. Now for the parallel.

In these days we find that a large majority of people professing Christianity call the first day of the week the holy rest-day-the Lord's day. But God says, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Moreover, as he commanded the people anciently to break their images, so he commands people to trample upon Sunday as a day of rest saying, "Six days

shalt thou labor, and do all thy work." "Six days thou shalt work but on *the* seventh day thou shalt rest." Ex. 34:21.

But now it comes to pass that when the truth on the Sabbath question is preached, while very many acknowledge, and many more are convicted at heart, that the seventh day-Saturday-is the Bible Sabbath, very few have the courage of their convictions, and walk in obedience to the commandment. Still further, the most of those who are convinced that the seventh day is the Sabbath, and who do not keep it, having seen the utter absence of any Bible proof to sustain the Sunday-sabbath, very naturally lose much of their respect for that day. And on this account it is often said that the preaching of the seventh-day Sabbath has an injurious effect; it unsettles the faith of many in regard to their present practice, while few make a radical change. We now ask, Is this an injury? and if it is, who is responsible for the injurious effects?

Is it more pleasing in the sight of God to keep Sunday than to regard no day as holy? To keep the first day and violate the seventh, is direct disobedience to God's law. Any transgression of the law is sin. To break the Sabbath and keep no day at all, is also direct violation of the law. This also is sin. Who can say that the latter sin is worse than the former? And if it be decided that the second is the greater sin, what is the advantage, since both are sins? God does not tell us to choose the smaller of two sins, but to put away all sin.

Question: Is it simply a spirit of worship that is required by the first commandment, or is it the worship of a special object? You say, It is the worship of one particular Being,-the Lord of heaven and earth. Then the design of the commandment can in nowise be met by worshiping some other object? Of course not; for that commandment particularly forbids the worship of anything except the true God. Well, the fourth commandment requires the observance of a special day of the week-the seventh-and forbids the observance of any other. The commandment does not simply require rest in the abstract, but rest on the day which he has appointed. To offer him any other day, is simply to ask him to be satisfied with a counterfeit.

When a laborer goes to his employer's office to receive his wages, he confidently expects to receive the amount before agreed upon, in good coin. Will he be satisfied with counterfeit money? By no means. But will not the counterfeit money be better than nothing? Not a bit; indeed, it may prove to be worse than no money; for while he cannot purchase a morsel of bread with it, he may get into serious trouble if he attempts to pass it. We think the illustration will hold good in every particular when applied to the Sabbath question. The seventh day is the genuine Sabbath; it has God's stamp upon it. The Sunday is only a base counterfeit; it bears none of the marks of genuineness. Now while this counterfeit Sabbath is worth nothing, it may get us into serious trouble if we persist in attempting to pass it instead of the genuine. See Rev. 14:9-12. As with the counterfeit coin, so with the counterfeit Sabbath,-*honest* ignorance that it is counterfeit may be accepted as an excuse; but when the man is told, or has an opportunity to know, that the coin is counterfeit, what excuse can he make? His unbelief will not save him.

The one who detects a counterfeit coin, and informs the one who holds it that it is of no value, is not called a troublesome fellow, although he materially mars the peace of the possessor of the coin. The one who made the base coin, and they who persist in circulating it, are the real enemies of their fellows. So those who make know the truth concerning the Lord's Sabbath and its counterfeit are the friends, not the enemies, of their fellowmen. They are obeying the commandment of God: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins."

The man who detects the counterfeit coin in his neighbor's possession does not offer a good one in its place; but those who show the worthlessness of the Sunday-sabbath, offer in its stead the Sabbath which bears the stamp of Jehovah, and which will be accepted at the gate of heaven. If men refuse to accept the genuine, and go without any, it is their own fault. When the true Sabbath is presented, "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 hand from doing any evil." Isa. 56:2. E. J. W.

October 21, 1889

"Nature of Christ" *The Signs of the Times* 15, 40.

E. J. Waggoner

The humiliation Christ voluntarily took upon himself is best expressed by Paul to the Philippians: "Have this mind in you which was also in Christ Jesus; who being originally in the form of God, counted it not a thing to be grasped [that is, to be clung to] to be on an equality with God, but emptied himself, taking the form of a bond-servant, becoming in the likeness of man; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross." Phil. 2:5-8, Revised Version, marginal reading.

The above rendering makes this text much more plain than it is in the common version. The idea is that, although Christ was in the form of God, being "the brightness of his glory, and the express image of his person" (Heb. 1:3), having all the attributes of God, being the ruler of the universe, and the one whom all heaven delighted to honor, he did not think that any of these things were to be desired so long as men were lost and without strength. He could not enjoy his glory while man was an outcast, without hope. So he emptied himself, divested himself of all his riches and his glory, and took upon himself the nature of man in order that he might redeem him. It was necessary that he should assume the nature of man, in order that he might suffer death, as the apostle says to the Hebrews that he "was made a little lower than the angels for the suffering of death." Heb. 2:9.

It is impossible for us to understand how this could be, and it is worse than useless for us to speculate about it. All we can do is to accept the facts as they are presented in the Bible. Other scriptures that we will quote bring closer to us the fact of the humanity of Christ, and what it means for us. We read in John 1:14 that "the Word was made flesh," and now we will read what Paul says as to the

nature of that flesh: "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. 8:3, 4.

A little thought will be sufficient to show anybody that if Christ took upon himself the likeness of man, in order that he might suffer death, it must have been sinful man that he was made like, for it is only sin that causes death. Death could have no power over a sinless man, as Adam was in Eden; and it could not have had any power over Christ if the Lord had not laid on him the iniquity of us all. Moreover, the fact that Christ took upon himself the flesh, not of a sinless being, but of sinful man, that is, that the flesh which he assumed had all the weaknesses and sinful tendencies to which fallen human nature is subject, is shown by the few words upon which this article is based. He was "made of the seed of David according to the flesh." David had all the passions of human nature. He says of himself, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Ps. 51:5.

A brief glance at the ancestry and posterity of David will show that the line from which Christ sprung, as to his human nature, was such as would tend to concentrate in him all the weaknesses of humanity. To go back to Jacob, we find that before he was converted he had a most unlovely disposition, selfish, crafty, deceitful. His sons partook of the same nature, and Pharez, one of the ancestors of Christ (Matt. 1:3; Gen. 38), was born of a harlot. Rahab, an unenlightened heathen, became an ancestor of Christ. The weakness and idolatry of Solomon are proverbial. Of Rehoboam, Ahijah, Jehoram, Ahaz, Manasseh, Amon, and other kings of Judah, the record is about the same. They sinned and made the people sin. Some of them had not one redeeming trait in their characters, being worse than the heathen around them. It was from such an ancestry that Christ came. Although his mother was a pure and godly woman, as could but be expected, no one can doubt that the human nature of Christ must have been more subject to the infirmities of the flesh than it would have been if he had been born before the race had so greatly deteriorated physically and morally. This was not accidental, but was a necessary part of the great plan of human redemption, as the following will show:-

"For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted." Heb. 2:16-18.

If he was made in all things like unto his brethren, then he must have suffered all the infirmities and passions of his brethren. Only so could he be able to help them. So he had to become man, not only that he might die, but that he might be able to sympathize with and succor those who suffer the fierce temptations which Satan brings through the weakness of the flesh. Two more texts that put this matter very forcibly will be sufficient evidence on this point. We quote first 2 Cor. 5:21:-

"For he God hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

This is much stronger than the statement that he was made "in the likeness of sinful flesh." He was *made to be sin*. Here is a greater mystery than that the Son of God should die. The spotless Lamb of God, who knew no sin, was made to be sin. Sinless, yet not only counted as a sinner, but actually taking upon himself sinful nature. He was made to be sin in order that we might be made righteousness. So Paul to the Galatians says that "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. 4:4, 5.

That Christ should be born under the law was a necessary consequence of his being born of a woman, taking on him the nature of Abraham, being made of the seed of David, in the likeness of sinful flesh. Human nature is sinful, and the law of God condemns all sin. Not that men are born into the world directly condemned by the law, for in infancy they have no knowledge of right and wrong, and are incapable of doing either, but they are born with sinful tendencies, owing to the sins of their ancestors. And when Christ came into the world, he came subject to all the conditions to which other children are subject.

From these texts we are enabled to read with a better understanding Heb. 5:7, 8, where the apostle says of Christ:-

"Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered." Jesus spent whole night in prayer to the Father. Why should this be, if he had not been oppressed by the enemy, through the inherited weakness of the flesh? He "learned obedience by the things which he suffered." Not that he was ever disobedient, for he "knew no sin;" but by the things which he suffered in the flesh, he learned what men have to contend against in their efforts to be obedient.

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And so, "in that he himself hath suffered being tempted, he is able to succor them that are tempted." "For we have not a High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in the time of need." Heb. 4:15, 16.

One more point, and then we can learn the entire lesson that we should learn from the fact the "the Word was made flesh and dwelt among us." How was it that Christ could be thus "compassed with infirmity" (Heb. 5:2), and still know no sin? Some may have thought, while reading this article thus far, that we are depreciating the character of Jesus, by bringing him down to the level of sinful man. On the contrary, we are simply exalting the "divine power" of our blessed Saviour, who himself voluntarily descended to the level of sinful man, in order that he might exalt man to his own spotless purity, which he retained under the most adverse circumstances. "God was in Christ," and hence he could not sin. His humanity only veiled his divine nature, which was more than able to successfully resist the sinful passions of the flesh. There was in his whole life a

struggle. The flesh, moved upon by the enemy of all unrighteousness, would tend to sin, yet his divine nature never for a moment harbored an evil desire, nor did his divine power for a moment waver. Having suffered in the flesh all that men can possibly suffer, he returned to the throne of the Father, as spotless as when he left the courts of glory. When he laid in the tomb, under the power of death, "it was impossible that he should be holden of it," because it had been impossible for the divine nature which dwelt in him to sin.

"Well," some will say, "I don't see any comfort in this for me; it wasn't possible that the Son of God should sin, but I haven't any such power." Why not? You can have it if you want it. The same power which enabled him to resist every temptation presented through the flesh, while he was "compassed with infirmity," can enable us to do the same. Christ could not sin, because he was the manifestation of God. Well, then, listen to the apostle Paul, and learn what it is our privilege to have:-

"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 fullness of God." Eph. 3:14-19.

Who could ask for more? Christ, in whom dwelleth all the fullness of the Godhead bodily, may dwell in our hearts, so that we may be filled with all the fullness of God. What a wonderful promise. He is "touched with the feelings of our infirmity." That is, having suffered all that sinful flesh is heir to, he knows all about it, and so closely does he identify himself with his children, that whatever presses upon them makes like impression upon him, and he knows how much divine power is necessary to resist it; and if we but sincerely desire to deny "ungodliness and worldly lusts," he is able and anxious to give to us strength "exceeding abundantly, above all that we ask or think." All the power which Christ had dwelling in him by nature, we may have dwelling in us by grace, for he freely bestows it upon us.

Then let the weary, feeble, sin-oppressed souls take courage. Let them "come boldly to the throne of grace," where they are sure to find grace to help in the time of need, because that need is felt by our

Saviour, in the very time of need. He is "touched with the feeling of our infirmity." If it were simply that he suffered eighteen hundred years ago, we might fear that he has forgotten some of the infirmity; but no, that temptation that presses you touches him. His wounds are ever fresh, and he ever lives to make intercession for you.

What wonderful possibilities there are for the Christian! To what heights of holiness he may attain! No matter how much Satan may war against him, assaulting him where the flesh is weakest, he may abide under the shadow of the Almighty, and be filled with the fullness of God's strength. The One stronger than Satan may dwell in his heart continually; and so, looking at Satan's assaults as

from a strong fortress, he may say, "Nay, in all these things we are more than conquerors through Him that loved us." E. J. W.

October 28, 1889

"That Blessed Hope" *The Signs of the Times* 15, 41.

E. J. Waggoner

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." There are several points that may be noted on this text: 1. Those who are dead are represented as asleep. The term is very common in the Bible. Read Job 7:21; Dan. 12:2; John 11:11-14, etc. The righteous are asleep in Jesus. 2. This being the case, it follows that the dead are unconscious, for a sleeping man knows nothing of what is going on around him. The general tenor of the inspired writings is in harmony with this idea. For examples see Job 14:14-21; Ps. 6:5; 88:10-12; 115:17; 146:3, 4; Eccl. 9:5, 6, 10. 3. It is folly to say that we cannot know anything of the future. Paul said that he would not have his brethren ignorant; if we believe his words, we must admit that something can be known of man's future. 4. It is not wrong for Christians to sorrow; the only sin is in giving away to uncontrollable grief, as did the heathen. They, having no hope, indulged in the most extravagant expressions of sorrow-tearing out the hair, rending their garments, uttering loud shrieks, cutting their flesh, etc. A Christian's grief may be even more acute than that of the heathen, for Christianity tends to elevate, and to quicken the sensibilities, but it will always be tempered by hope.

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." From what place will God bring them? "From heaven," many persons say. But the apostle says that those whom he brings have been *asleep*, and if the view of our friends be true, it must be that the saints in heaven do nothing but sleep, and that is absurd. The psalmist says, "In thy presence is fullness of joy; at thy right hand there are pleasures forevermore." We think it will need no argument to convince any rational person that David's conception of "fullness of joy" and "pleasures forevermore," would not be met by a long period of unconscious sleep. Those who are asleep are in the grave, and from thence God will bring them, even as he did our Lord. Just as surely as Jesus died and rose again, so surely will God raise from the dead all the sleeping saints.

"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 [precede] them which are asleep." Paul says, "We which are alive and remain unto the coming of the Lord." From this some have supposed that Paul expected that the Lord would come in a very few years, and that he would live until that event; but this was not his expectation. Paul received his instruction directly from Heaven. Now to say that Paul was mistaken in regard to the time of Christ's second advent, is equivalent to saying either that he was not inspired, or that the Holy Spirit was mistaken. Neither of these positions can be taken by those who believe the Bible. That Paul

had a correct idea of the time of the second advent, is clear from 2 Thess. 2:1-8. In his vivid narrative, Paul speaks of things to come as though they were present.

The word "prevent" is from the Latin words *pre*, before, and *venio*, to go, meaning, "to go before," and was formerly used in this sense. It is so used in King James' version. See Ps. 88:13; 119:147, 148. But as one who went before another was able to "head him off," as it is commonly expressed, the word finally became restricted to its present signification, to hinder. The Revised Version has the passage in harmony with modern usage.

"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." We cannot regard this text in any other way than as a description of an actual occurrence to take place in the future. If the expression, "the Lord himself," does not mean Jesus Christ in person, but is a figure of something else, what words could the apostle have used to express the reality? If this be figurative language, then there is no literal language in the Bible. It agrees, however, with the words which the angel spoke to the disciples at the ascension of Christ. Acts 1:9-11. The last clause of the verses quoted settles an important point: "And so shall we ever be with the Lord." How shall we be with the Lord?-By the descent of Christ to raise the dead and change the living. Can we not be with him before that time?-No; for so he told his disciples when on earth. The ardent Peter said, "Lord, why cannot I follow thee now? I will lay down my life for thy sake" (John 13:27); but still Jesus did not reverse his former sentence: "As I said unto the Jews, Whither I go ye cannot come; so now I say to you." Then he comforted them with these words: "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." This is the "blessed hope;" with these words the apostle Paul commanded Christians to comfort one another. Men should be careful how they attempt to improve on the methods laid down by Inspiration.

Some time ago a religious journal of note made an admission on this text, that was fatal to the popular view (the one which it also holds), that all men have inherited immortality. It said: "It is hard for us to understand how those converts could have imagined that it was peculiarly unfortunate to die before Christ's second coming. It was because they imagined, and Paul too, perhaps, that Christ was to come soon, in the life-time of some of them [we have already shown that he did not imagine any such thing], and that his coming was physical; and they did not understand the doctrine of immortality of the soul." That is, the doctrine of the immortality of the soul is so opposed to the doctrine of Christ's second coming, that those who hold to the former necessarily ignore the latter. We believe that this is the case. But the doctrine of Christ's second coming is one of the most prominent in the whole Bible, and it must therefore follow that the Bible is opposed to the doctrine of the immortality of the soul. It was well said that "they did not understand the doctrine of the immortality of the soul;" but if Paul and his co-laborers did not understand nor teach it, whence is it that our modern

teachers have learned so much about it? Have they a later revelation in which Inspiration has corrected its former mistakes? Away with a doctrine which leads men thus to treat God's word. Such teachers would do well to ponder upon Paul's words to the Galatian brethren. Gal. 1:8.

"But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." No argument can be drawn from this to prove that Christians cannot know anything about the Lord's coming, for the next verse shows that he comes as a thief only to those who cry, "Peace and safety,"-those who are not watching. The brethren, Paul states, are not in darkness that that day should overtake them as a thief. Christ gave his disciples very full instructions in regard to the times and the seasons (see Matt. 24), and as the whole gospel was revealed to Paul by the Lord himself, he had imparted the same information to the Thessalonian brethren. The prophecies of the Old Testament, especially the book of Daniel, give much light on the times and the seasons.

On 2 Thess. 5:10, Dr. Barnes makes the following comment:-

"'Whether we wake or sleep.' Whether we are found among the living or the dead when He comes. The object here is to show that the one class would have no advantage over the other. This was designed to calm their minds in their trials, and to correct an error which seems to have prevailed in the belief that those who were found alive when he should return, would have some priority over those who were dead. 'Should live together with Him.' The word rendered 'together' is not to be regarded as connected with the phrase 'with Him,' as meaning He and they would be together, but it refers to those who wake and those who sleep, those who are alive and those who are dead,-meaning that they would be *together*, or would be with the Lord *at the same time*; there would be no priority or precedence."

This is exactly the truth on this important subject. Happy would it be for Christianity if the churches had never departed from it. E.J.W.

"The Rest that Remains For the People of God. A Brief Exposition of Heb. 4:9" *The Signs of the Times* 15, 41.

E. J. Waggoner

"There remaineth therefore a rest to the people of God." Heb. 4:9. This text and its context require frequent explanation. We accordingly give the following, which, although brief, will, we think, be found a sufficient key to the entire chapter. That God made to Abraham a promise of an inheritance, is well known. We will quote only two texts. The first is Gen. 13:14-17: "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."

Again the Lord said to Abraham, after he had offered Isaac:—"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." Gen. 22:17.

Putting these two texts together, we learn that the inheritance promised to Abraham contemplated peaceable and quiet possession of the land, not simply a few square miles, but of the whole world. Rom. 4:13. Now it was in pursuance of this promise that the Lord delivered the children of Israel from Egyptian bondage. See Ex. 6:1-8.

Passing by the wanderings in the wilderness, we come to the address which Moses made just before his death. Speaking to the tribes of Reuben and Gad and the half tribe of Manasseh, who were allowed to settle on the east side of Jordan, he said: "The Lord your God hath *given you this land to possess it*; ye shall pass over armed before your brethren the children of Israel, . . . *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; and then shall ye return every man unto his possession, which I have given you." Deut. 3:18-20.

From this we learn that the giving of them rest was nothing more nor less than the establishing of them in their possession. The same thing is also shown by the following words:-

"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 shall there be a place," etc. Deut. 12:9-11.

In further confirmation of the idea that the promised rest comprehended quiet possession of the land, we read 2 Sam. 7:1, which says that "when the king sat in his house, and the Lord had given him rest round about from all his enemies," then he thought to build a house for the Lord. In refusing to allow him to do this work, the Lord made great promises to David, and 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.

It is evident, then, that the "rest" promised to the Israelites was the inheritance. Into this rest Joshua led them, as it is written: "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. 12:44. Yet in the face of this declaration, the apostle declares (Heb. 4:8, margin) that Joshua did not give them rest, and that the Lord afterward spoke of "another day," in which they might secure rest. We have just read from 2 Sam. 7:10 the promise of that rest. If Joshua had given them that rest, then another day could not have been spoken of.

Although God did give to the Israelites the land of Canaan, Abraham had no part in it (see Acts 7:5), neither did Isaac and Jacob, to whom the promise was made as well as to Abraham; and the apostle, after mentioning these patriarchs, and many other worthies, 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. This shows that the possession of the land of Canaan by the Israelites did not fill all the specifications of the promise. This is still more evident from the fact that they were at peace when the Lord renewed the promise, in 2 Sam. 7:10.

But how shall we explain the statement in Josh. 21:43-45, that God gave to the Israelites that which he promised?—Simply on the ground that the partial inheritance which they then had might have been made complete if they had obeyed and trusted God. That they did not have the complete rest and inheritance that was promised to Abraham, is evident from the fact that the promise to him included nothing less than the possession of the whole world. Rom. 4:13. Now from Jer. 17:19-27 we know that God designed that the Israelites should be forever established in the land of Canaan, whose capital, Jerusalem, was to be the capital of the whole world, even as the New Jerusalem will be the capital of the earth made new. But, although they were given possession of the capital of their inheritance, they entered not into the full possession thereof, because of unbelief; so that it was the same as though they had never had any of it.

But the "Lord is not slack concerning his promise," and so "there remaineth therefore a rest to the people of God." This rest is the same as that promised to Abraham, namely, the whole earth; for, after evil-doers have all been cut off, "the meek shall inherit the earth, and shall delight themselves in the abundance of peace." Ps. 37:11. The fact that some could not enter into rest because of unbelief, does not invalidate the promise that those who will now believe shall enter into it, for the rest was prepared and completed from the foundation of the world; and God will not allow his original plan to be frustrated. With the knowledge that the earth is the rest that was promised to Abraham and to his seed, and which remains for us who believe, it is very easy to understand Heb. 4:3, 4, and the relation which the facts there stated bear to that rest. Thus:-

The apostle says, "And God did rest on the seventh day from all his works." This is positive proof of the statement made just before, namely, that "the works were finished from the foundation of the world." Gen. 2:3 says that God "rested on the seventh day from all his works which he had made," and that his blessing pronounced upon the seventh day was "because that in it he had rested from all his works which God created and made." He made the earth "to be inhabited" (Isa. 45:18), and gave it to man for a peaceful abode; and the fact that he rested on the seventh day was a proof that the works were finished and the rest prepared. The Sabbath, therefore—the memorial of God's rest—a day in which to be glad through the work of God, and to triumph in the works of his hands, as we meditate upon their greatness (Ps. 92:4, 5), is an assurance that God has prepared a rest for his people, and that they will share it just as surely as he is the great Creator who changes not. The rest that remains is, therefore, the coming inheritance and kingdom of the saints. The "another day" of Joshua is the day of final reward.

When Christ shall descend in glory, sitting upon the throne of his glory, having received the uttermost parts of the earth for his possession, that he may rid it of

all that corrupt it, he will say to the righteous who have kept the faith, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34): and when they, with him, shall have executed upon the wicked the judgment that is written (see Jude 14, 15; Ps. 149:5-9), then will be fulfilled the promise given through the holy prophet: "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." Isa. 32:17, 18. Then shall the people of God enjoy the rest which was prepared for them from the foundation of the world. E. J. W.

November 11, 1889

"Can We Keep the Sabbath?" *The Signs of the Times* 15, 43.

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 [anxious] 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 fullness thereof." Ps. 50:10-12. Surely you need have no fear or 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."

Again the Lord says: "But thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth." Deut. 8:18. No one can doubt the truth of this statement. "He giveth to all life, and breath, and all things." We could not keep ourselves alive for a single moment. All men, good and bad alike, are equally dependent on God for life and its attendant blessings. Now, if God has prospered you in the past, when you were trampling on his law, unwittingly it may be, will he not be more likely to continue his blessing if you obey him? Will he not have an especial care for his servants who cheerfully obey him? Certainly no

person who professes faith in God's word should ever fear to keep his commandments.

Do not, however, get the idea that abundant riches are promised to those who obey God. The psalmist saw that the wicked were "not in trouble as other men;" he saw that they had more than heart could wish; and he became envious when he saw the prosperity of the wicked. But when he went into the sanctuary of God, and understood their end (Ps. 73:17), then his envy ceased. He saw that God does not propose to reward either the good or the bad in this life. The wicked may well have riches in this life, for that is all the enjoyment they will ever have; and the righteous can well afford to have but little of this world's goods, and even to suffer affliction and persecution, since for them God has reserved "an inheritance incorruptible, undefiled, and that fadeth not away"- "an exceeding and eternal weight of glory."

But there is this difference between the wealthy sinner and the poor servant of God: There is no promise made to the transgressor of God's law. God allows the sun to shine, and the rain to fall, alike on the just and unjust. But the transgressor has no assurance that all his riches may not "take to themselves wings and fly away," and he be left a beggar; while the righteous man who may have but a bare living, has the promise that that little will be continued to him. God often permits his servants to be brought into strait places, and, in order to try their faith, to be sometimes brought where they can see no opening whatever; still his promises are sure, and cannot fail. Food and clothing are promised, and though these may be scant, yet "a little that a righteous man hath is better than the riches of many wicked." Ps. 36:16.

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. E. J. W.

November 18, 1889

"Can We Keep the Sabbath? No. 2" *The Signs of the Times* 15, 44.

E. J. Waggoner

One of the most common objections 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 honor 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 Egyptians 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 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 Lord. 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.

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." E. J. W.

November 25, 1889

"Is It a Sin?" *The Signs of the Times* 15, 45.

E. J. Waggoner

It is not 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 good deal more good if you wrote and preached against sin, instead of saying so much about the Sabbath?"

The idea expressed in this question is one that obtains quite generally. To be sure, there are many who teach that Sabbath-breaking is a sin; but the Sabbath whose observance they would enjoin is a counterfeit Sabbath, and not the true Sabbath of the Bible. But it is true that even among those who believe that Sunday is the Sabbath, there is a great deal of indifference as to the manner in which it is observed.

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. And whenever a man does anything, knowing that that act has been forbidden by some power having the right to enact law, he stands self-condemned.

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 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. We do, therefore, really dishonor God by violating one of his commandments as truly as though we violated them all.

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. The multiplication of sin only serves to make it more offensive to him. In this age of the world, human life is held very cheap, and murders are so frequent that we read of the worst crimes with scarcely a second thought; but we are not to suppose that God is less moved by a murder now than when Cain killed his brother. The fact that a multitude join together to commit any sin, does not recommend it to him. He says, "Thou shalt not follow a multitude to do evil;" and he has expressly declared that "though hand join in hand, the wicked shall not be unpunished."

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. E. J. W.

December 2, 1889

"The Spirit as Guide" *The Signs of the Times* 15, 46.

E. J. Waggoner

When Christ told his disciples that he was about to go away, and that they could not follow him, their hearts were filled with sorrow and anxiety. They dreaded to face an unfriendly world alone. He had been their guide and instructor, and they had learned much from his teachings. They knew of no one who could fill his place. Peter had echoed the sentiments of all the disciples when, in answer to Christ's inquiry if they also would go away, he said, "Lord, to whom shall we go? Thou hast the words of eternal life." They knew that no one else could do for them what Jesus had done; and the thought of being separated from him was a sad one.

To comfort them, Christ gave them the assurance that he would come again and receive them unto himself, and that by this means they could again be with him. But even this promise was not sufficient, for there would still intervene a long period during which they would be left alone. How could they do without the presence and counsel of their Lord?

Again Jesus meets the difficulty by promising that whatsoever they should ask in his name should be done for them; and he added, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth." John 14:16, 17. This Spirit was to be sent in his name, and was to take his place until his return. Said Christ, "I will not leave you

comfortless [orphans]; I will come to you." This coming does not refer to his personal, visible coming, when he will receive his people to himself, but to the Spirit who should come in his name. The Spirit was to be their guide, to prepare them for his coming at the last day.

The offices of the Spirit are many; but there is a special one pointed out in this discourse of our Lord. Said he: "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:25, 26. It is as a teacher that the Spirit is here brought to view.

Many persons entertain very erroneous views as to the manner in which the Spirit operates. They imagine that it will teach them something which the Bible does not contain. When certain Bible truths are presented to them for their observance, they excuse themselves from all responsibility in the matter by saying that they are led by the Spirit of God, and do not feel it their duty to do that particular thing. They say the Spirit was given to guide into all truth; and, consequently, if it was necessary to obey that portion of the Scripture, it would have been brought to their notice. The fact that they do not feel impressed to obey is proof to their minds that there is no necessity for obedience. To such persons the Bible is of no account; they make its truth depend entirely upon their own feelings. And they actually charge God with the inconsistency of authorizing his Spirit to speak in contradiction of his revealed word. The fact that God cannot lie should convince anyone that his Spirit and his word must always be in harmony.

Christ prayed for his disciples, "Sanctify them through thy truth; thy word is truth." The psalmist David said, "Thy righteousness is an everlasting righteousness, and thy law is the truth." From these passages we learn that when Christ said, "When he, the Spirit of truth, is come, he will guide you into all truth," he meant that the Spirit would lead them into a proper understanding of that which had already been revealed. He plainly stated this when he said, "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Many things that Christ said were not understood at the time; but they were made plain by the Spirit, after Christ had ascended to heaven. And it is thus that the Spirit teaches us now; it leads those who are humble and teachable into a proper understanding of the written word of God.

Paul gives testimony on this point which is not uncertain. In Eph. 6:13-17, he describes the Christian's armor. The following is the concluding portion: "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, *which is the word of God.*" Christ said that when the Comforter, the Holy Spirit, should come, he would "reprove [convince] the world of sin, and of righteousness, and of judgment." Paul says that "by the law is the knowledge of sin." Both these passages are harmonized by the one quoted from Paul to the Ephesians. The Spirit does indeed convince of sin, but it is by impressing on the minds and hearts of men the claims of God's word. The Bible is the sword, the instrument by which the Spirit pierces the heart and lays bare its wickedness.

The Spirit is the active agent, but the word of God is that through which it works. The two always act in harmony.

We should look with suspicion upon any spirit that counsels opposition to the word of God. John tells us that there are many spirits, and that we are to try them. In Isaiah we are told by what we are to try them: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20. It is the spirit of darkness that leads men to act contrary to the word of God. E. J. W.

December 9, 1889

"Who Is to Blame?" *The Signs of the Times* 15, 47.

E. J. Waggoner

There are very many people who want peace, but they want it after their own ideas. It is quite common for people who have taken a wrong course to lay the blame of the trouble that inevitably follows upon someone who, so far from following in the wrong, has endeavored to set things right. They say, "If you will let us alone, there will be no trouble." Many children are very patterns of propriety so long as everything goes to suit them, but when their tracks are crossed, there is trouble. Then the trouble is charged, not to their own perverseness, but to their parents, or those who try to check their wrong-doing. It is a painful fact that these children do not always lose this trait when they grow up. It is not easy to live under condemnation, and, therefore, the natural mind seeks an excuse for sin, and an *excuse* is not very hard to find.

An instance in point is seen in the case of Ahab. His course is briefly stated in the following scripture: "And Ahab the son of Omri did evil in the sight of the Lord above all that were before him. . . . And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him." 1 Kings 16:30-33. Elijah was a man of God, who dared to stand boldly for the worship of the true God, even though he were the only one in the nation who was not an idolater. His life alone was a constant rebuke to the wicked king, and his testimony was plain. Through him the Lord spoke, and said that on account of the wickedness of Israel there should be no rain throughout the land. This came to pass, and great suffering necessarily followed. But did Ahab acknowledge that he himself was the cause of all this? Hear him: "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?" 1 Kings 18:17. Like a petulant child, he blamed the one who was trying to save him. But Elijah stated the case in its true light when he answered: "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." Verse 18.

But human nature is the same now as in the days of Ahab. The following paragraph is from a report of labor, which a first-day preacher sent to the organ of his denomination, and which will serve to illustrate this fact:-

"Our next was at Battle Creek. This is the headquarters of the Seventh-day Adventists. As Saturday is one of the busiest days of a city, and Sabbath [Sunday] the great working-day of the Adventists, and as the ungodly are embolden to respect neither, it is hard to tell in Battle Creek whether it is Saturday, Sunday, or Monday. Thus the seventh-day system spreads infidelity."

Note the parallel. Ahab led Israel into idolatry; Elijah fearlessly preached and practiced the religion of the true God. The result of this was that many of the people halted "between two opinions." 1 Kings 18:21. They did not believe anything. In the modern instance, the Seventh-day Adventists teach, and try to conscientiously live out, the commandments of God. This includes the observance of God's Sabbath, the day which he rested upon, blessed, sanctified, called his own, and commanded all men to observe. See Gen. 2:2, 3; Ex. 20:8-11; Isa. 58:13, and many other texts. The great mass of mankind, following in the wake of papal lawlessness and assumption, trample upon God's holy day, and exalt a rival in its place. In consequence of this, some people accept neither. They do not take the trouble to examine for themselves to see which is right, and reject both as of no consequence.

Now who is to blame for their infidelity? Is it those who are walking according to God's rule, or those who walk in a way of their own devising? In the case of Ahab and Elijah all will agree Elijah did right. He is looked upon by all Bible readers as a model of integrity; and such he was. All the trouble and unbelief that existed is chargeable solely to Ahab's wicked course, and to those who followed him. Would it not, then, be more in accordance with the facts to say that first-day-keeping, or at least Sabbath-breaking, leads to infidelity? If God's word remains the same now that it was four thousand years ago, it would. He gave the Sabbath as a sign, that men might know that he was the true God. Ex. 31:13; Eze. 20:20. If men had always kept the Sabbath of the Lord, remembering that it is the memorial of his creative power, there would never have been any idolatry or infidelity.

The question to be decided is simply this: Does it make a wrong thing right for a majority to practice it? Is it better to disobey God with the many, or to obey him with the few? Will God alter his laws, and make wrong right, because the majority do wrong? His word says, "Thou shalt not follow a multitude to do evil" (Ex. 22:2); and, "Thou shalt not join in hand, the wicked shall not be unpunished." Prov. 11:21. It is safe to believe these statements, in spite of the assertions of men to the contrary. Although the gospel of Christ is a gospel of peace, it does not contemplate a peace purchased by a sacrifice of right-doing. Christ foresaw that men would be shaken when they saw divisions on account of his doctrine, and he forewarned his disciples in Luke 12:51-53. Let men deplore divisions, and let them endeavor to promote harmony; but let them labor only for Bible union, and not fear to say, with Joshua, "Choose you this day whom ye will serve; . . . but as for me, and my house, we will serve the Lord." E. J. W.

December 16, 1889

"Why It Is" *The Signs of the Times* 15, 48.

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 form begin to be seen, and finally everything stands out in full relief.

The same principle holds good in other things. If you should place a work on geometry in the hands of an Indian just from the plains, you could not expect him to understand it. Its figures would convey no meaning whatever to him. Or if you should place a Greek Testament in the hands of a bright Sabbath-school scholar, it would be unintelligible to him, although he might be able to read the English language with ease. But give him a few years' time, and he would be able to read the Greek. Yet he would not read it readily at first. He would learn the letters, then certain forms and rules, and then he would stumblingly pick out the meaning of a simple sentence. Even if a book were in a child's own language, and he were unable to read, he would have to acquire a knowledge of it gradually. And so in everything; all knowledge is gradually acquired.

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.

Among the common people, the ignorance was of course still greater. There were very few who had ever seen a Bible. If they had seen one, the most of them would have spurned it as a loathsome thing whose very touch would contaminate. Had they ventured to open its pages, it would have conveyed no more to them than if it were blank, for the Bible had not been translated into the language of the common people. The small portions of the Bible that the church allowed the priests to have were written in Latin. And even if the Bible had been translated, to thousands it would still have been a blank, for where there is ignorance of the Bible there is ignorance of the deepest kind. Very few of the people could read; many even of the nobles and princes could not; there was no incentive for them to do so. This was the night, the darkest part of the night, and the darkness, like that of Egypt, could indeed be felt.

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 the schools could bestow. They had been moved to acquire this knowledge by a desire to benefit their fellow-men. 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?" E. J. W.

December 30, 1889

"Sunday Laws and Church and State" *The Signs of the Times* 15, 50.

E. J. Waggoner

A gentleman in Iowa Falls, Iowa, sends us the following kind and candid letter, to which we take pleasure in replying. The question upon which it touches is a live one at the present time, and the SIGNS OF THE TIMES designs to give the different phases of it quite full discussion in future numbers:-

"EDITOR SIGNS OF THE TIMES-*Dear Sir and Brother:* Some kind friend has mailed to me several copies of your excellent paper, and I have carefully perused every number. I am much pleased with its vigorous and brainy articles, which flash at me from its columns, and, being an old editor, I admire the make-up and press-work of the paper.

"I notice that you are especially antagonistic to the proposed 'Sunday laws,' and that you fear a union of Church and State is foreshadowed by the passage of such laws. I had not thought much about this feature of the matter, and while I

am in the 'formative' state of mind regarding it, I wish to be enlightened on a few points, if you deem them to be of sufficient force to need replies.

"In the first place, are not all human laws based on the divine law? Second, does not every law passed by men seek to enforce a law that has been proclaimed by God to man; for instance-

"We have on our statute-book a law against larceny, being a reflection of the commandment, 'Thou shalt not steal.' We have a law against perjury, which is a reflection of the law, 'Thou shalt not bear false witness,' etc. We have a law against the violation of marriage vows, being a reflection of the commandment, 'Thou shalt not commit adultery.' We have laws compelling children to obey and to provide for if necessary; their parents, being a reflection of the commandment, 'Honor thy father and thy mother,' etc. We might go on and illustrate further, showing that God's laws as given to us in the Book are but the patterns from which we copy our human laws for the government of man. Now is there any commandment that is above this. 'Thou shalt keep the Sabbath-day holy,' so far as its effect on man's physical, mental, and moral being is concerned? Is it not absolutely certain that Sabbath desecration means decay of men, families, communities, and nations? Is not the observance of the Sabbath a necessity, vitally so, of man's moral life?

"If this is true, then would it be any more a step towards the union of Church and State to copy this commandment of God into our human statutes and enforce it, than it is to copy other commandments and enforce them?

"Here is where I want light. I am with you entirely on the question of a union of Church and State in America, but I am intensely in favor of a union of God and State. I am not for creeds, but I am for the Bible, and I hold that this government owes all its grandeur to the God of the Bible, and that our human laws should aim to produce in the citizens of this country obedience to the laws of God."

Inasmuch as we can scarcely make a beginning to canvass the whole field in this article, we will confine our reply solely to the points noted in the letter. Fortunately, these touch the very heart of the matter.

In the first place, to the question, "Are not all human laws based on the divine law?" we must answer, No. And why not?-Because the divine law is entirely beyond the scope of human laws. The idea that human laws are based upon, and are an enforcement of, the divine law, is an outgrowth of a misconception of the true nature of the moral law.

We take it for granted that our brother accepts the statement that the moral law is summarily contained in the ten commandments. The Decalogue comprehends all human duty, being an expression of the will of God, a transcript of his character. These propositions may be clearly proved by Scripture, but it is probably not necessary to take the space to do it here.

Now the inspired apostle, speaking of this same Decalogue, says, "The law is spiritual." Rom. 7:14. Comparatively few give enough thought to the law of God to consider the full force of this. It means that nothing that is not spiritual is obedience to the divine law. It means that mere outward physical conformity to the precepts of the Decalogue, has really nothing to do with the law. This is shown by our Saviour in his sermon on the mount. In that he 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. Through the apostle John he also said, "Whosoever hateth his brother is a murderer." 1 John 3:15. What do we learn from this? Is it that Christ has given us rules of life that are higher than the ten commandments?-Not at all. We learn that the sixth commandment means more than that a man should not take his neighbor's life with knife or pistol. We learn that when from the fire and smoke of Sinai God thundered the words, "Thou shalt not kill," he meant that we should not indulge a thought that if allowed to fully develop would result in murder. The sixth commandment reaches to the thoughts and emotions of the soul. That which does not go as deep as this is not obedience.

When the apostle says that "the law is spiritual," he cannot mean anything less. The statement is true of the whole law. It is spiritual, and only spiritual. It is not worth while to spend time showing that this does not mean that outward conformity is non-essential if the spirit of the law is kept; for as the greater includes the less, it is manifest that spiritual obedience-the obedience of the heart-involves conformity to the letter of the law. A man who never harbors an evil thought will not lay violent hands on his neighbor. But let it be understood that if a man does cherish anger, hatred, and envy in the heart, he does not keep the sixth commandment in any sense

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whatever. So the man whose mind indulges in lustful thoughts does not in any sense keep the seventh commandment, although so far as any human being knows, he may be a very respectable man. A man may dishonor his parents while supporting them in the finest style.

The idea seems to obtain quite generally that there are two parts to each commandment-an outer and an inner-and that if a man "keeps the commandment outwardly," he does very well; that such "obedience" will be set down to his credit in the books on high. This comes from confounding respectability with morality. It is assumed that that which gives a man favor with man will likewise give him favor with God. But we think that what we have already written is sufficient to enable the reader to understand that "the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. 16:7. *Seeing* is not *being*. The shadow is not the substance.

We might dwell at great length on the nature of the moral law; but what has been said is sufficient to show that "the commandment is exceeding broad." And so it will be seen that the law on our statute-books against larceny is in no respect a repetition of the divine commandment. "Thou shalt not steal." The law against violation of the marriage vows is in no sense a repetition of the precept, "Thou shalt not commit adultery." The civil law against murder is not an enforcement of any part of the divine precept which says, "Thou shalt not kill." The reason is, as already shown, that those commandments are spiritual, and

nothing but spiritual life meets in any degree their requirements, while civil government is not spiritual, and is satisfied if men refrain from overt trespass against their fellows. It can require nothing more, and the basis of their requirement is not the moral law, but the natural desire of men for protection.

The State is not charged with the duty of making Christians. It was not to civil magistrates that our Saviour gave the commission to preach the gospel to every creature. The apostles went out taking nothing and asking nothing from the Gentiles.

Having shown that the laws which are already enacted against murder, theft, etc., are not reflections of the divine law, but are simply the expression of the natural desire of man for self-preservation, and that because the commandment is spiritual the State *cannot* deal with it, the fourth commandment may quickly be disposed of. That commandment is spiritual, as are the others. It is not mere physical rest that the divine law requires. The Sabbath must be kept *holy*. He who does not keep the day holy, does not keep the Sabbath, no matter how much he abstains from labor. In fact, the keeping of the Sabbath according to God's appointment is the mark of the highest spiritual attainment. Hear what the Lord says: "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, honorable; and shalt honor 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. This is true Sabbath-keeping. It is divine worship and spiritual attainment so high that the majority have no conception of it. Much less can the State enforce it.

The matter seems to us so plain that we cannot but think that our brother now sees it as we do; yet we know that there are many phases that we have not touched, and we shall be most happy to consider any further questions that may be asked. We can in this article no more than call attention to the fact that for the State to attempt to enforce the moral law would be a union of Church and State. As a matter of fact, no civil government has ever yet made laws requiring obedience to anything which God has commanded. When the State has legislated concerning something different from the Scripture precept. But the union of Church and State consists in the State enforcing what it or its advisers conceive to be the divine requirements. This is all that was done during the ages of papal supremacy, which furnishes the most perfect example of Church and State union. A State law designed to enforce the fourth commandment, or anybody's conception of the fourth commandment, is to that extent a union of Church and State. Dr. Schaff ("Progress of Religious Freedom," p. 82) says, "Some features of a union of Church and State remain in some States even to this day." If the law is a dead letter, the union is only nominal, but the fact remains the same.

This is a subject of vast and growing importance, and we hope to hear from our brother again. E. J. W.

"Letter to the Hebrews. Chapter 8:6-13" *The Signs of the Times* 15, 50.

E. J. Waggoner

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

NOTES

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

Webster gives two principal definitions to the word "covenant." The first is, "A mutual agreement of two or more persons or parties, in writing and under seal, to

do or to refrain from some act or thing." The second is, "A writing containing the terms of agreement between parties. But neither of these definitions is extensive enough to cover all the uses of the word in the Bible. For instance, in Gen. 9:9-16 the word "covenant" is used with reference to a promise of God, given without any condition expressed or implied. The common idea of a covenant more nearly fits the transaction recorded in Ex. 19:5-8; yet even here we shall find that the thing called a covenant, which God

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made with the people, does not in every particular correspond to a contract made between two men. It is only another instance of the impossibility of a perfect comparison between divine and human things. In other places in the Bible the word "testament" or "will" is used with reference to the same transaction, although a *contract* and a *will* are greatly different. The transaction between God and Israel partakes of the nature of both. But it is of little consequence that a human covenant does not perfectly represent the affair, or that the Bible uses the word "covenant" in so widely varying senses. The main point is to understand just what is meant in each instance, and this the Scriptures themselves enable us readily to do.

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