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"Editorial" *The Advent Review and Sabbath Herald* 76, 1 , p. 8.

FAITH is the expecting the word of God itself to do what that word says, and depending upon that word itself to do what the word says.

When this is clearly discerned, it is perfectly easy to see how it is that "faith is the *substance* of things hoped for, the *evidence* of things not seen."

Since the word of God is imbued with creative power, and so is able to produce *in every substance* the *thing* which that word speaks; and since faith is the expectation that the word itself will do what the word says, and depending on "the word *only*" to do what that word says, it is plain enough that faith is the *substance* of things hoped for.

Since the word of God is in itself creative, and so is able to produce and cause to appear what otherwise would never exist nor be seen; and since faith is the expecting the word of God only to do just that thing, and depending upon "the word only" to do it, it is plain enough that faith is "the evidence of things not seen."

Thus it is that "through *faith* we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

He who exercises faith knows that the word of God is creative, and that so it is able to produce the *thing* spoken. Therefore he can *understand*, not *guess*, that the worlds were produced, were caused to exist, by the word of God.

He who exercises faith can *understand* that though before the word of God was spoken, neither the things which are now seen nor the substances of which those things are composed, anywhere appeared, simply because they did not exist; yet *when* that word was spoken, the worlds *were*, simply because that word itself caused them to exist.

This is the difference between the word of God and the word of man. Man may speak; but there is no power in his words to perform the thing spoken: if the thing is to be accomplished which he has spoken, *the man* must *do* something in addition to speaking the word—he must make good his word.

*Not so the word of God.*

When God speaks, the thing *is*. And it *is*, simply because he has spoken. *It* accomplishes that which he was pleased to speak. It is not necessary that the Lord, as man, must *do* something in addition to make his word good: it *is* good. He speaks "the word *only*," and the thing is accomplished.

And so it is written: "For this cause also thank we God without ceasing, because, when ye received *the word of God*, which ye heard of us, ye received it

*not as the word of men*, but as it is in truth, the word of God, *which effectually worketh also in you that believe*—in you that exercise faith. 1 Thess. 2:13.

This also is how it is that it is "impossible for God to lie." It is not impossible for God to lie only because he *will* not, but also because he *can* not. And he *can* not lie, just *because* he can not: it is impossible. And it is impossible, because when he speaks, the creative energy is in the word spoken; so that "the word only" causes the thing to be so.

Man may speak a word, and it not be so. Thus man can lie; for to speak what is not so, *is* to lie. And man can lie, can speak what is not so, because there is no power in his word itself to cause the thing to be. With God this is impossible: he *can* not lie; for "he spake, and it was;" he speaks, and it is so.

This is also how it is that when the word of God is spoken for a certain time, as in a prophecy for hundreds of years to come, when that time actually has arrived, that word is fulfilled. And it is then fulfilled, not because, apart from the word, God *does* something to fulfil it; but because the word was spoken for that time, and in it is the creative energy which causes the word *at that time* to produce the thing spoken.

This is how it was that if the children had not cried, "Hosanna to the Son of God," the stones would have immediately cried out; and this is how it was that when the third day had come, it was "impossible" that he should be any longer holden of death.

O, the word of God is divine! In it is creative energy. It is "living and powerful." The word of God is self-fulfilling; and to trust it and depend upon it, *as such, that* is to exercise faith. "Hast thou faith?"

### **"Editorial Note" *The Advent Review and Sabbath Herald* 76, 1 , p. 8.**

WHEN people receive the Spirit of God when they are baptized with the Holy Ghost, they are by him baptized into divine unity,—the unity for which Jesus prayed.

"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."

And this unity is one of both *individual and mutual helpfulness and dependence*.

It is the unity of individual and mutual *helpfulness*; because the Holy Spirit is given alone to fit us for service. And so it is written: "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 broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. 61:1. And, "God anointed Jesus of Nazareth with the Holy Ghost and with power: *who went about doing good*, and healing all that were oppressed of the devil; for God was with him." Acts 10:38.

It is also the unity of individual and mutual *dependence*; because the gifts of the Spirit are many, and are divided "to every man severally as he will." 1 Cor. 12:11. These gifts are given "for the edifying of the body of Christ," "which is the

church." Each gift is essential to the church. But as no one person has *all* the gifts, each one is dependent upon *all* the others for the benefits which each gift imparts to the church.

Therefore it is written: "God hath set the members every one of them in the body, as it hath pleased *him*. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: and those members of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness." 1 Cor. 12:18-23.

Just as the human body is composed of many members, and each member in its place is essential to the symmetry of the body; and just as *each member* of the human body, however small and feeble, or however great and strong, is dependent on every other member of the body, in order to the proper action of the body as God designed it; so is the body of Christ—the church. And as under "the inspiration of the Almighty," there is a divine unity in the human body, so under the baptism of the Holy Ghost, the inspiration of the Almighty, there is divine unity in the body of Christ, which is the church.

Under the reign of the Holy Spirit, no member of the church can say of another, "I have no need of him;" even the Head can not say to the *feet*, "I have no need of you." How much less, then, can any member of the body say to another member, "I have no need of thee." For "God hath tempered the body *together*, having given more abundant honor to that part which lacked: that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." 1 Cor. 12:24-26.

"Now ye are the body of Christ, and members in particular." Verse 27. And Christ is *now* baptizing his people with the Holy Ghost into this divine unity of the church of Christ. Thank the Lord! Are *you* baptized into this divine unity? or is there division where you are? Is Christ divided?—No, no! "By one Spirit are we all baptized into one body," as certainly as we are baptized with the Spirit at all. Are you baptized with the Holy Ghost?

"Ask, and it shall be given you." "Receive ye the Holy Ghost." "Be filled with" "the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

**"Editorial Notes" *The Advent Review and Sabbath Herald* 76, 1 , pp. 8, 9.**

THE simple story of the cross is not hard to understand. It is so plain that a wayfaring man, though a fool, may comprehend it. The A B C of the Christian religion is easy to learn, and here it is:—

A.—"All have sinned, and come short of the glory of God."

B.—"Behold the Lamb of God, which taketh away the sin of the world."

C.—"Come unto me, . . . and I will give you rest."

WE should make all the allowance in the world for the mistakes of others; but we should make no excuse nor allowance for anything in ourselves that is a hair's-breadth short of perfection as it is in Christ Jesus. When we recognize only this standard, and hold ourselves uncompromisingly to it, all the instrumentalities

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of heaven and earth which God controls are enlisted to bring us fully to that point. And just as soon as we are perfected in him, then he can and will put his seal upon us, and we shall be secure, even when a thousand fall at our side and ten thousand at our right hand.

**"Editorial Bits" *The Advent Review and Sabbath Herald* 76, 1 , p. 9.**

PRESIDENT MCKINLEY has selected Archbishop Ireland "to represent the United States at the czar's peace congress;" and "the archbishop has agreed to accept this most important and honorable post." Such is the substance of a special dispatch from New York, published in the *Chicago Tribune*, Dec. 26, 1898.

The dispatch then goes on to say that "ever since his induction into office, the President has been anxious to testify his appreciation of Archbishop Ireland's republicanism, . . . and of his mental gifts and learning;" and "the czar's call for an international peace congress. . . has presented an exceptional opportunity to honor Archbishop Ireland in an illustrious manner."

Further, it says: "As the representative of the United States in such an assemblage, his position would comport with the dignity of his ecclesiastical office;" and, "Aside from the pleasant effect that such a designation would have upon a large proportion of the population of this country, it is assumed that the United States would gain prestige among the Catholic nations represented at this congress, as well as achieve for the President a reputation for good taste in selecting for a peaceful mission a professional messenger of peace and good will."

And though "it is not yet known whether the archbishop will be the sole representative of the United States, or whether he will head a delegation of three or five representatives from this country," yet as certainly as it shall turn out true that Archbishop Ireland, whether alone or as the head of a delegation, really goes to that congress as the representative of the United States, it will then and forever after be claimed and maintained that he is the representative of the *religion* of the United States; that the Catholic religion is the religion of the United States; and that therefore the United States is truly a Catholic Christian nation.

Archbishop Ireland's "warm personal friendship" for President McKinley is proving an exceedingly profitable investment for the Catholic Church.

**January 10, 1899**

**"Editorial" *The Advent Review and Sabbath Herald* 76, 2 , p. 24.**

"THE knowledge of what the Scripture means when urging upon us the necessity of cultivating faith, is more essential than any other knowledge that can be acquired."

Notice that it is the knowledge of what the Scripture means as to the "necessity of *cultivating* faith,"—not particularly *having* faith, but *cultivating* it.

There is not much said in the Scriptures about any necessity of our *having* faith, while very, very much is said about our *cultivating* faith.

The reason of this is that to all people there is *given* faith to begin with: and all they need to do is to *cultivate* faith. Nobody can have *more* faith than is already given him, without *cultivating* the faith that is already given. And there is nothing known to man that will grow so fast as faith, when it *is* cultivated—"faith growth exceedingly."

Faith is the expecting that the word of God itself will accomplish what that word says; and the depending upon "the word only" to accomplish what the word says. To cultivate dependence on the word of God, "the word only," itself to do what the word says, is to cultivate faith.

Faith is "the gift of God" (Eph. 2:8); and that it is given to everybody is plainly stated in the Scriptures: "God hath dealt to every man the measure of faith." Rom. 12:3. This measure of faith which "God hath dealt to every man" is the capital with which God endows and starts "every man that cometh into the world;" and every man is expected to trade upon this capital—cultivate it—to the salvation of his soul.

There is no danger of ever lessening this capital *when it is used*: as certainly as it is used at all, it will increase, it will grow exceedingly. And as certainly as it grows, the righteousness, the peace, the joy, of the Lord, are assured to the full salvation of the soul.

Again: faith comes by the word of God. Therefore it is written: "The word is nigh thee, even in thy mouth, and in thy heart: *that is*, the word of *faith*, which we preach." Rom. 10:8. Thus *faith*, the very *word of faith*, is in the mouth and in the heart of every man.

*How* is this?—Thus: when the first pair sinned in the garden, they wholly believed Satan; they gave themselves wholly to Satan; they were taken completely captive by him. Then there was perfect agreement and peace between them and Satan. But God did not leave it so; he broke up this agreement, he spoiled this peace. And he did it by his word, saying to Satan: "I will put enmity between thee and the woman, and between thy seed and her seed." Gen. 3:15.

"It is God alone that can continually put enmity between the seed of the woman and the serpent's seed. After the transgression of man his nature became evil. Then was peace between Satan and fallen man. Had there been no interference on the part of God, men would have formed an alliance against heaven, and, in the place of warfare among themselves, carried on nothing but warfare against God. There is no native enmity between fallen angels and fallen men. Both are evil, and that through apostasy, and evil, wherever it exists, will always league against good. Fallen angels

and fallen men join in companionship. The wise generalship of Satan calculated that, if he could induce men as he had angels to join in rebellion, they would stand as his agents of communication with their fellow men to league in rebellion against heaven. Just as soon as one separates from God he has no power of enmity against Satan. The enmity on earth between man and Satan is supernaturally put there. Unless the converting power of God is brought daily to bear upon the human heart there will be no inclination to be religiously inclined, but men will choose to be the captives of Satan rather than to be free men in Jesus Christ. I say God will put enmity. Man cannot put it. When the will is brought into subjection to the will of God, it must be through man's inclining his heart and will to be on the Lord's side."—*Unpublished Testimony*.

This enmity against Satan, this hatred of evil, which God puts in every person by his word, causes each soul to long for deliverance: and the deliverance is found alone in Jesus Christ. Rom. 7:14-25.

Thus this word of God, which plants in each soul enmity against Satan,—this hatred of evil that calls for deliverance, which is found alone in Jesus Christ,—this is the gift of faith to men; this is "the measure of faith" which God has dealt to every man; this is the "word of faith," which is in the mouth and in the heart of every person in the world.

This "is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10:8-10.

Therefore say not in thine heart, Who shall ascend into heaven, to bring faith to us? Neither say, Who shall descend into the deep; or, Who shall go far off; to find faith and bring it to us?—For "the word is nigh thee, even in thy mouth, and in thy heart: *that is, the word of faith, which we preach.*" Deut. 30:11-14; Rom. 10:6-8.

Say that: and *exercise* the faith which God *has given to you*, as to every other person in the world; for "understanding how to exercise faith, this is the science of the gospel."

### **"Editorial Note" *The Advent Review and Sabbath Herald* 76, 2 , p. 24.**

WHOEVER is baptized with the Holy Ghost is thereby baptized into the unity of Jesus Christ; for "by one Spirit are we all baptized into one body."

God is *one*. Jesus Christ is *one*. The Holy Spirit is *one*. And these *three* are *one*: there is no dissent nor division among them.

The body of Christ, which is the church, is *one*. Though they be many members, they are but *one* body—all the *many* are *one*. "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."

The Holy Spirit is the *only* element of unity in this body composed of many members. Nothing but the all-pervading, all-gracious, all-gentle, and all-powerful, Spirit can possibly be the element of assured unity in this body of many members, which is the church.

And this blessed Spirit *is* this element of assured unity. It is so just now; for wherever that Spirit is, there *is* unity in Jesus Christ. All who have this Spirit *are* one in Christ Jesus. All who have this Spirit *are* one in Christ Jesus. Any two, or any number, of persons, who have the Spirit of God, are one. We do not say they *ought to be* one: they *are* one. The very fact of their having the Spirit makes them one; for the baptism of the Spirit is "into one body."

Whosoever, by whatever connection, professes to belong to the church, the body, of Christ, and yet indulges in criticism, dissension, or division, is self-deceived. He is not a member of the true church of Christ at all. he has not the Spirit of unity, which is the Spirit of Christ. And "if any man have not the Spirit of Christ, he is none of his." Rom. 8:9. And as surely as any man *has* the Spirit of Christ, there is not, there can not be, with him, any criticism, any dissension, or any division. He has the Spirit of unity, and unity he will ever seek.

The unity of the church of Christ is just as complete as is that of the most perfect human body. All the members of the body of Christ move in just as complete and harmonious action as do the members of a perfect human body. For Christ is the Head of the body, the church: and just as all the member of the human body are set together, each in its proper place, and are, each in particular, directed by the head through the will; so all the members of the body of Christ are set together by God, "as it hath pleased him," and are all, and each in particular, directed by the Head through the Spirit of God.

By the Holy Spirit each individual member is joined to Christ, the Head; and from the Head the *one Will* actuating all the members, perfect unity is fixed and maintained. But in the body of Christ, as in the human body, which is the figure, the members are not, each in particular, joined *immediately* to the head. In the human body, which is the figure, the members are joined to the head by being joined one to another,—the fingers to the hands, the hands to the forearms, the forearms to the upper-arms, the upper-arms to the trunk at the shoulders: yet each particular member is connected with the head, and is entirely controlled from the head, though it be *through* other members. Each member in the connection is essential to the efficiency of the other members; and each member must be strictly in its own place, in order efficiently to perform its own mission in the body of which it is a

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part. And "the eye can not say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you."

So it is in the body of Christ: "Now ye are the body of Christ, and members in particular." 1 Cor. 12:27. And "we, being many, are one body in Christ, and *every one* members *one of another*." Rom. 12:5. And just as God alone, through his creative Spirit, is the author of the symmetrical connection and unity of all the members of the human body, so it is God alone, through the brooding creative

power of the Holy Spirit, who is the author of any symmetrical connection, organization, and unity, in the body of Christ, which is the church.

Have you been, *are you now*, baptized by that one Spirit into that one body? Have you been, and are you now, baptized by the Holy Ghost into this divine unity of the true church of Christ? If you have been, and are now, baptized with the Holy Ghost at all, you are baptized into this divine unity; if not, not. And just now the line is being drawn, by the Lord himself, between those who are of this divine unity and those who are not. Those who are, are being sealed with the seal of the living God; those who are not, are being weighed in the balances of the sanctuary, and pronounced wanting. Where stand you?

"As, it shall be given you." "Receive ye the Holy Ghost." "Be filled with" "the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

**"The Sheet-Anchor of American Republicanism" *The Advent Review and Sabbath Herald* 76, 2 , p. 24.**

IN these times when self-government is denied to the people of the new accessions of the United States, and even the principle is being abandoned by American Republicanism, it is well to revert to original principles.

No American ever understood this better than did Abraham Lincoln; and no one ever made it plainer, nor proclaimed it more fully. He hoped that "government of the people, by the people, for the people," would not perish from the earth. And now that it is really being abandoned by the leading men of the United States, and the masses are following, it is well to recall the attention of the American people to what Abraham Lincoln declared to be "the sheet-anchor of American Republicanism."

He was speaking at Peoria, Ill., Oct. 16, 1854, and said:—

I trust I understand and truly estimate the right of self-government. My faith in the proposition that each man should do precisely as he pleases with all which is exclusively his own, lies at the foundation of the sense of justice there is in me. *I extend the principle to communities* of men, as well as to individuals. I so extend it because it is politically wise as well as naturally just—politically wise in saving us from broils about matters which do not concern us.

The doctrine of self-government is right—absolutely and eternally right. . . . If the negro is a man, is it not to that extent a total destruction of self-government to say that he, too, shall not govern himself? When the white man governs himself, that is self-government: but when he governs himself, that is self-government, *and also another man*, that is more than self-government,—that is despotism. . . .

No man is good enough to govern another man without that other's consent. I say this is the leading principle, the sheet-anchor, of American Republicanism. Our Declaration of Independence says:—

"We hold these truths to be self-evident: that all men are created equal, that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are



instituted among men, DERIVING THEIR JUST POWERS FROM THE CONSENT OF THE GOVERNED."

I have quoted so much at this time merely to show our ancient faith,—the just powers of government are derived from the consent of the governed. . . . Allow all the governed an equal voice in the government; and that, and that only, is self-government.

Abraham Lincoln understood perfectly what American Republicanism is. And since he has here so clearly defined it, what is this thing now being advocated by the expansionists, who must needs deny to whole peoples the exercise of self-government?—This is the distinct abandonment of every principle of republican government.

**"Back Page" *The Advent Review and Sabbath Herald* 76, 2 , p. 32.**

THROUGH a terrific storm on the sea, and not by any means a mild one on land, Elders Waggoner and Prescott, Mrs. Prescott and three other sisters, arrived at Battle Creek from England, Friday evening, January 6, all in good health and in good cheer.

A DISPATCH from Havana, January 5, says that through "the status of the Roman Catholic Church in Cuba has not yet been considered," yet "the cost of the establishment will probably be paid out of the island revenues until definite action shall have been taken." The island revenues are the revenues of the United States government; and the payment of any of these revenues to the Catholic Church, will be the payment of public money by the United States government to the Catholic Church; for the United States government is the only government in Cuba.

A DISPATCH from London, January 4, says: "The Rome correspondent of the *Daily Mail* says, 'The pope will forbid Archbishop Ireland to represent the United States at the [czar's] disarmament conference, because the Vatican is not to be represented.'" Isn't the pope a little too fast in this? Since Archbishop Ireland is the pope's official, and officially accepted, representative to the United States government, when Archbishop Ireland is made the official representative of the United States government, when Archbishop Ireland is made the official representative of the United States government at this conference, why would not the Vatican thus *be* represented there?

**January 17, 1899**

**"Editorial" *The Advent Review and Sabbath Herald* 76, 3 , p. 40.**

FAITH is the depending upon the word of God only, and expecting that word only, to do what the word says.

Justification by faith, then, is justification by depending upon the word of God only, and expecting that word only, to accomplish it.

Justification by faith is righteousness by faith; for justification is the being declared righteous.

Faith comes by the word of God. Justification by faith, then, is justification that comes by the word of God. Righteousness by faith is righteousness that comes by the word of God.

The word of God is *self*-fulfilling in creating all things, "he spake, and it was." And when he was on earth, he stilled the raging sea, cleansed the lepers, healed the sick, raised the dead, and forgave sins, all by his word: there, too, "he spake, and it was."

Now, the same One who, in creating, "spake, and it was," the same One who said, "Let there be light: and there was light;" the same One who on earth spoke "the word only," and the sick were healed, the lepers were cleansed, and the dead lived,—this same One speaks the righteousness of God unto and upon all that believe.

For though all have sinned and come short of the righteousness of God, yet we are "justified freely by his grace through the redemption that is in Christ Jesus: *whom God hath set forth. . . to declare his righteousness* for the remission of sins that are past, through the forbearance of God."

In creating all things in the beginning, God set forth Christ to declare the word which should cause all things to exist. Christ did speak the word only, and all things were. And in redemption, which is creation over again, God set forth Christ to declare the word of righteousness. And when Christ speaks the word only, it is so. His word, whether in creating or in redeeming, is the same.

"The worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Once there were no worlds, nor was there any of the material which now composes the worlds. God set forth Christ to declare the word which should produce the worlds, and the very material of which they should be composed.

"He spake, and it was." Before he spoke, there were no worlds: after he spoke, the worlds were there. Thus the word of God spoken by Jesus Christ is able to cause that to exist which has no existence before the word is spoken; and which, except for that word, never could have existence.

In this same way precisely it is in man's life. In man's life there is no righteousness. In man there is no righteousness, from which righteousness can appear in his life. But God has set forth Christ to declare righteousness unto and upon man. Christ has spoken the word only, and in the darkened void of man's life there is righteousness to every one who will receive it. Where, before the word is received, there was neither righteousness nor anything which could possibly produce righteousness, after the word is received, there is perfect righteousness and the very Fountain from which it springs. The word of God received by faith—that is, the word of God received by faith—that is, the word of God expected to do what that word says, and depended upon to do what it says—produces righteousness in the man and in the life where there never was any before; precisely as, in the original creation, the word of God produced worlds where there never were any worlds before. He has spoken, and it is so to every one that believeth: that is, to every one that receiveth. The word itself produces it.

"Therefore being justified [made righteous] by faith [by expecting, and depending upon, the word of God only], we have peace with God through our Lord Jesus Christ." Rom. 5:1. That is so, bless the Lord! And feeding upon this blessed thing is cultivating faith.

**"Editorial Note" *The Advent Review and Sabbath Herald* 76, 3 , p. 40.**

WHILE the great object of the gift, and the gifts, of the Holy Ghost is the *perfection* of the believers, yet this can not be attained without the *unity* of the believers.

For it is written of the gifts of the Spirit that they are "for the perfecting of the saints: . . . till we all come in the *unity* of the faith, and of the knowledge of the Son of God, *unto a perfect man*, unto the measure of the stature of the fulness of Christ." Eph. 4:12, 13.

This unity of the believers is the great longing of Christ, the one great thing for which he prayed. "Neither pray I for these alone, but for them also which shall believe on me through their word; *that they all may be one*;" "that *they may be one*;" "that *they may be made perfect in one*." John 17:20-23.

He also indicates what is the character of this unity: "As thou, Father, art in me, and I in thee, that they also may be one in us;" "that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one." This unity of the believers is the divine unity itself; for it is just "as" is the unity between the divine Father and the divine Son.

But without the divine nature, how can divine unity ever be found among men? As they are naturally, men have not the Spirit of unity, but the spirit of enmity. "The carnal mind is enmity against God." And being enmity against God, it results in putting men at enmity with one another. And so men always and everywhere have drawn lines, and built up walls, of separation among themselves,—national lines, tribal lines, aristocratic lines, society lines, color lines, sectarian lines, etc., etc., etc.

But Jesus Christ is our peace, who has made both God and man one, and hath broken down the middle wall of partition, having abolished in his flesh the enmity, to make *in himself* one *new man*, *so making peace*; and that he might reconcile both Jew and Gentile unto God *in one body* by the cross, having slain the enmity thereby; for through him both Jew and Gentile have access by one Spirit unto the Father. Eph. 2:13-18.

The cross of Christ destroys the enmity against God, and also breaks down all the lines of separation and walls of partition which, by the working of this enmity, men have made among themselves; and the "one Spirit" takes all these in whom the enmity has been destroyed by beholding the cross of Christ, and binds them all in "one body" in divine unity.

So unless men are partakers of the divine nature, they can never enter into this divine unity which is the characteristic of the church of Christ, and for which the Lord so earnestly prayed; and without the Holy Spirit of God, men can not be partakers of the divine nature. For God being Spirit, and the Holy Spirit being the

Spirit of God, he is of the divine nature; and whoever is partaker of the Holy Spirit, is thereby partaker of the divine nature.

Thus it is alone the baptism of the Holy Spirit that can bring the disciples of Christ into that unity for which he prayed: "That they all may be one; *as thou, Father, art in me, and I in thee*, that they also may be one in us." Therefore it is written: "I will pray the Father, and he shall send you another Comforter, that he may abide with you forever; even the Spirit of truth. . . . I will not leave you comfortless: I will come to you. . . . At *that day* ye shall *know* that *I am in my Father, and ye in me, and I in you.*" John 14:16-20.

He who is partaker of the Holy Ghost, he who is baptized with the Holy Spirit, by that very fact is made acquainted with the divine unity of the Father and the Son; and is himself bound into that divine unity. And this unity of the Spirit with the Father and the Son is so precious that he would rather die than to be separated from it. And all who know this unity of the Spirit *are one*, wherever or whoever they may be: they are one *as the Father and the Son are one*; because their fellowship of the Spirit is the fellowship of the Father and the Son. By one Spirit are they all baptized into one body; and that body is the body of Christ, in whom God—yea, all the fulness of the Godhead bodily—dwells.

This is the unity of the true believers in Jesus. Not, this is the unity that *ought to be*; no, this is the unity that there *is* everywhere among the true believers in Jesus. It is divine unity. It is the unity of the Spirit, in the Spirit, with the Father and the Son.

"Ask, and it shall be given you." "Receive ye the Holy Ghost." "Be filled with" "the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

**"The Dangers of Imperialism" *The Advent Review and Sabbath Herald*  
76, 3 , pp. 41, 42.**

FOURTEEN years ago there was published from the Spirit of prophecy the statement that the United States would yet "repudiate every principle of its Constitution as a Protestant and republican government."

For years we have been marking the steps which have fully prepared the country for the final and positive repudiation of every principle of the Constitution as a Protestant government. This was, and is, the right thing to do. This was, and is, the duty of every one would be intelligently informed upon the issues involved in the third angel's message.

Now the nation has started upon a course which, as certainly as it is followed, will inevitably lead to the final and positive repudiation of every principle of the Constitution as a republican government. It is right for us to mark the steps that shall be taken in this course. It is the duty of every one who would be intelligently informed upon the mighty national issues involved in the third angel's message, to study these passing events in the light of the prophecies which are our guide in this time; and so to be able to discern the signs by which the Lord would show us what to do.

For, "as the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, *so may this apostasy be a sign to us* that

the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, *never to return.*"—"*Testimonies for the Church,*" No. 32, page 207. Wherefore we "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.

A few men of principle and of national standing see the dangers of this new world-career of this nation, and are faithfully uttering the notes of warning. When we find these uttering the very things which we ourselves would tell, we shall take pleasure in presenting these things in their words rather than in our own; for in so doing we shall at once present both their words and our own.

The following from the address of Hon. Carl Schurz at the annual convocation of Chicago University, opens the subject excellently:—

If ever, it behooves the American people to think and act with calm deliberation; for the character and future of the republic, and the welfare of its people now living and yet to be born, are in unprecedented jeopardy. To form a candid judgment of what this republic has been, what it may become, and what it ought to be, let us first recall to our minds its condition before the recent Spanish war.

Our government was, in the words of Abraham Lincoln, the greatest American of his time and the most genuine type of true Americanism, "the government of the people, by the people, and for the people." It was the noblest ambition of all true Americans to carry this democratic government to the highest degree of perfection in justice, in probity, in assured peace, in the security of human rights, in progressive civilization,—to solve the problem of popular self-government on the grandest scale, and thus to make this republic the example and guiding-star of mankind.

Then came the Spanish war. A few vigorous blows laid the feeble enemy helpless at our feet. The whole scene seemed suddenly to have changed. According to the solemn proclamation of our government, the war had been undertaken solely for the liberation of Cuba, as a war of humanity and not of conquest. But our easy victories had put conquest within our reach; and when our arms occupied foreign territory, a loud demand arose that, pledge or no pledge to the contrary, the conquests should be kept, even the Philippines, on the other side of the globe; and that as to Cuba herself, independence would be only a provisional formality. Why not? was the cry. Has not the career of the republic, almost from its very beginning, been one of territorial expansion? Has it not acquired Louisiana, Florida, Texas, the vast countries that came to us through the Mexican War, and Alaska? and has it not digested them well? Were not those acquisitions much larger than those now in contemplation? If the republic could digest the old, why not the new? What is the difference?

Only look with an unclouded eye, and you will soon discover differences enough, warning you to beware. There are five of decisive importance:—

1. All the former acquisitions were on this continent, and, excepting Alaska, contiguous to our borders.

2. They were situated, not in the tropical, but in the temperate zone, where democratic institutions thrive, and where our people could migrate in mass.

3. They were but thinly peopled; in fact, without any population that would have been in the way of new settlements.

4. They could be organized as territories in the usual manner, with the expectation that they would presently come into the Union as self-governing States, with populations substantially homogeneous to our own.

5. They did not require a material increase of our army and navy, either for their subjection to our rule or for their defense against any probable foreign attack provoked by their being in our possession.

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When the question is asked whether we may hope to adapt those countries and populations to our system of government, the advocates of annexation answer cheerily that when they belong to us, we shall soon "Americanize" them. This may mean that Americans in sufficiently large numbers will migrate there to determine the character of those populations so as to assimilate them to our own.

This is a delusion of the first magnitude. We shall indeed be able, if we go honestly about it, to accomplish several salutary things in those countries. But one thing we can not do. We can not strip the tropical climate of those qualities which have at all times deterred men of the northern races, to which we belong, from migrating to those countries in mass, to make their homes there, as they have migrated, and are still migrating, to countries in the temperate zone. This is not a mere theory, but a fact of universal experience.

The scheme of Americanizing our "new possessions" in that sense is, therefore, absolutely hopeless. The immediate forces of nature are against it. Whatever we may do for their improvement, the people of the Spanish Antilles will remain, in overwhelming numerical predominance, Spanish creoles and negroes; and the people of the Philippines, Filipinos, Malays, Tagals, and so on—some of them quite clever in their way, but the vast majority utterly alien to us, not only in origin and language, but in habits, traditions, ways of thinking, principles, ambitions; in short, in most things that are of the greatest importance in human intercourse, and especially in political co-operation. And under the influence of their tropical

climate, they would prove incapable of becoming assimilated to the Anglo-Saxon. They would, therefore, remain in the population of this republic a hopelessly heterogeneous element, in some respects much more hopeless than the colored people now living among us.

If we do adopt such a system, then we shall, for the first time since the abolition of slavery, again have two kinds of Americans,—Americans of the first class, who enjoy the privilege of taking part in the government in accordance with our old Constitutional principles, and Americans of the second class, who are to be ruled in a substantially arbitrary fashion by the Americans of the first class, through congressional legislation and the action of the national executive, not to speak of individual "masters," arrogating to themselves powers beyond the law.

This will be a difference no better—nay, rather somewhat worse—than that which, a century and a quarter ago, still existed between Englishmen of the first class and Englishmen of the second class,—the first represented by King George and the British Parliament, and the second by the American colonists. The difference called forth that great pean of human liberty, the American Declaration of Independence,—a document which, I regret to say, seems, owing to the intoxication of conquest, to have lost much of its charm among some of our fellow citizens. Its fundamental principle was that "governments derive their just powers from the consent of the governed." We are now told that we have never fully lived up to that principle; and that, therefore, in our new policy we may cast it aside altogether.

But I say to you that, if we are true believers in democratic government, it is our duty, to move in the direction toward the full realization of that principle, and not in the direction away from it. If you tell me that we can not govern the people of those new possessions in accordance with that principle, then I answer that this is a reason why this democracy should not attempt to govern them at all.

If we do, we shall transform the government of the people, for the people, and by the people, for which Abraham Lincoln lived, into a government of one part of the people, the strong, over another part, the weak. Such an abandonment of a fundamental principle as a permanent policy may at first seem to bear only upon more or less distant dependencies; but it can hardly fail, in its ultimate effects, to disturb the rule of the same principle in the conduct of democratic government at home. And I warn the American people that a democracy can not so deny its faith as to the vital conditions of its being,—it can not long play the king over subject populations,—without creating in itself ways of thinking and habits of action most dangerous to its own vitality,—most dangerous, especially, to those

classes of society which are at least powerful in the assertion, and the most helpless in the defense, of their rights. Let the poor, and the men who earn their bread by the labor of their hands, pause and consider well before they give their assent to a policy so deliberately forgetful of the equality of rights.

**"Rome's Progress" *The Advent Review and Sabbath Herald* 76, 3 , p. 43.**

THE following, written by the Washington correspondent of the Chicago *Times-Herald*, and printed in that paper Jan. 6, 1899, is of interest to the people of the United States:—

Friends, of Archbishop Ireland claim they have finally secured a definite promise that he shall be offered the mission of commissioner to the disarmament congress proposed by the czar of Russia. When the archbishop was in Washington several weeks ago, he frankly said the honor had not been tendered him by President McKinley, although it was known that his name has been under consideration. It was known that the President wished to show his appreciation of the service of the Roman Catholic prelate during the campaign of 1896, and contemplated sending him to St. Petersburg on the mission of peace. It was said, in well-informed quarters, that the President feared the archbishop's selection was liable to lead to embarrassments with representatives of other churches, and had about decided it would not be advisable to name the St. Paul prelate. Monsignor Ireland's friends resumed their efforts in his behalf, and the personal inclination of the President was backed by the influence of powerful men at court. Senators Hanna and Elkins are understood to have urged the archbishop's selection; and Richard C. Kerens, the republican leader of Missouri, also joined in the plea. His friends informed the President that Monsignor Ireland was to sail for Europe, January 14; and they argued that the honor would be exceedingly timely if he could be assured of it on the eve of his departure to meet the pope in Rome.

The czar has not named a time for the meeting of the proposed congress, nor has he indicated how many representatives he wishes each nation to send. At the State Department in Washington it is thought that he will call for three or five commissioners, probably five. A prominent official of the department says that in the event of there being five commissioners, one will be selected from the army and one from the navy, and it is suggested these honors may fall to General Merritt and Admiral Dewey. It is known that Admiral Dewey has already been offered an opportunity to return to America, but has chosen to remain in the Philippines until the situation there is cleared up. It is presumed that the State Department will be represented by an accomplished diplomat,—



some such man as ex-Secretary John W. Foster. The other two commissioners may be considered the personal representatives of President McKinley; and Archbishop Ireland and Whitelaw Reid are suggested for that distinction.

Senator Elkins, and Richard C. Kerens are Catholics. Mr. Kerens is the man to whom Archbishop Ireland sent his despatch to the St. Louis Republican Convention, which caused the killing in committee of a resolution already formed in opposition to the appropriation of public money to churches.

With one representative of the army, another of the navy, and another of the Department of State, and with the remaining two as the personal representatives of the President, and Archbishop Ireland one of these *two*, and the first one of all to be chosen, this makes him, in the largest possible sense, not a representative of a department, but of the whole nation.

**January 24, 1899**

**"The Sermon. Our God Is a Consuming Fire" <sup>11</sup> *The Advent Review and Sabbath Herald* 76, 4 , pp. 51, 52.**

THE Lord is coming. He is coming with power and great glory. And "our God is a consuming fire." Of the times and seasons, you have no need that I should speak; for yourselves know perfectly that the day of the Lord cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, and they shall not escape. And though it is true that of the times and seasons you need not that I should speak, there is that connected with his coming, of which it is altogether essential to speak, and to think upon, all the time; and that is, the *effect* of his coming; for he comes "in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." And all these will be "punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. 1:8, 9.

Again, it is written: "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." 2 Thess. 2:8. So when he comes in his glory, it is a consuming glory, burning up all the wicked, and all that have any wickedness about them.

Yet again it is written: "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. . . . And I will punish the world for their evil, and the wicked for their iniquity." Isa. 13:9, 11. And "who may abide the day of his coming? and who shall stand when he appeareth?" Mal. 3:2. That is the question. As he is a consuming fire: and as, when he comes, we shall see him as he is, we shall

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see him as he *is*, we shall have to meet him as that consuming fire that he is, and there is no escaping it.

When he comes, he is no more of a respecter of persons than *before* he comes. "There is no respect of persons with God." Just as certainly as he is as he is; as certainly as he comes as he will; and as certainly as we shall see him as

he is, so certainly will we all—each one of us—be dealt with as we are. There is no change of character, there is no room for change in us in that day.

However, in that day, as in all other days, it is not upon men *themselves* that God's wrath is visited; but upon the *sins* of men, and upon *men* only as they are identified with their *sins*. "For the wrath of God is revealed from heaven," not against all ungodly men, not against all unrighteous men, but "against all ungodliness and unrighteousness of men." Rom. 1:18. And only as the man clings to his ungodliness, only as he holds down the truth in unrighteousness, shall it be that the wrath of God will be revealed from heaven against him: and even then not against him primarily, but against the sin to which he clings, and will not leave. And as he has thus made his choice, clinging fast to his choice, he must take the consequences of his choice, when his choice shall have reached its ultimate. So it is written, and I read it again, "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth [who hold down, who press back the truth] in unrighteousness."

Continuing from where we read a moment ago, "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 in them that perish; because they received not the love of the truth, that they might be saved. And *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." "Believed not the truth." They knew of it; it was presented to them; their hearts told them, the Spirit of God told them, that it was the truth; their own consciences approved of it all: but they would not believe the truth; they "had pleasure in unrighteousness," and held down, and pressed back, the truth in unrighteousness; and "*for this cause*" it is that the wrath of God is revealed from heaven, and strikes them.

Yet, as already stated, the wrath of God is not primarily against them, but against the thing which they love; against the thing which they cling to, and will not be separated from. And at last, in that great day when the judgment is set, and on the right and on the left are all the people who have ever lived, those on the left will depart "into everlasting fire, prepared"—*not for them*, but "for the devil and his angels." The Lord has done his utmost that they might never see it. He gave his Son to save them, that they might never know it. It was not prepared for them. He does not desire that they should be lost; but they have to go there because there is the company which they have chosen; that is the place with which they have connected themselves, and from which they would not be separated. Therefore, he says, "depart from me, ye cursed, into everlasting fire, prepared for *the devil and his angels*."

Not prepared for *you*. God in that day,—the Lord Jesus Christ in that hour,—when that word shall be spoken, will be just as sorrowful as he was in the hour of the cross. He will be just as sorry that these have to go into that place, which was not prepared for them, as he was in the hour of the cross. It is not his pleasure that any should be there. They are there because of that sin to which they have

inseparably joined themselves. And that being their irrevocable choice, they simply have the opportunity now of receiving indeed, and to the full, that which they have chosen. They always had their choice; they made their choice; they stuck to their choice: and when they receive the consequences of their choice, indeed there is no room for complaint. God has done all that he could do, but they would not have it.

So, though it is a fact that the Lord does not desire any of this to come upon any man, yet, as "God is a consuming fire," that is the way that he must come. Being a consuming fire, and coming as he is, he comes in flaming fire to visit upon wickedness that which is due; and whoever is joined with the wickedness has to go the same way.

"Taking vengeance on them that know not God." They had an opportunity to know God. Multitudes professed that they did know God, but in their works they denied him. They had the form of godliness,—the profession,—but they denied the power thereof. You know the words: "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; 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, . . . reprobate concerning the faith." And destruction comes to them, not because they had no chance, but because they despised all the chances they had: not because they had no opportunity to know God, but because they rejected every opportunity that God ever gave them to find him out, and know him when he revealed himself.

God is altogether clear; for Jesus said: "If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him." John 12:47, 48.

Now let us find out that "*one*." It is not Jesus Christ: he says it is not. It is not God; for the Lord Jesus said, "If any man hear my words, and believe not, I judge him not." That is not the "*one*." But there is "*one*" that judges him, and I think we can find him out. Look again: "If any man hear my words." That word is the word of God. It is the word of life of God, because it is the word of God. The word of life of God is eternal life, because eternal is the life of God. Then there is the word of eternal life. That word is spoken. All men hear it. "If any an hear my words, and believe not;" and "he that rejecteth me, and receiveth not my words,"—that word being the word of life, when it comes to you, or to me, or to that other man, eternal life comes to you, or to me, or to that other man. In the "words of eternal life," eternal life comes to him to whom the word comes. And when he rejects the word, he rejects eternal life. And in choosing to reject eternal life, he chooses eternal death. It is his own choice to reject eternal life; and in rejecting that, he chooses death. Then when that death comes to him which he has chosen—who brought him to it? Who counted him worthy of death? Who judged him? Who sentenced him to death?—Only *himself*. Nobody else is

concerned in it at all. God did all that he could: he set eternal life before him; he surrounded him with every possible inducement, and every persuasion, to receive it; he made it attractive to him; it was adorned, decorated, made as beautiful as God's truth itself could be made, and his own heart approved of it; the Spirit of God said to him, "That is the right thing, that is the truth:" but he "had pleasure in unrighteousness." He rejected the word, and in rejecting the word of eternal life, he rejected eternal life; and in that he chose eternal death. And when he receives eternal death, it is only what he chose. He himself is the only one who counted himself worthy of it.

When Paul and Barnabas were in Antioch, and the Jews contradicted and blasphemed against those things which were spoken by Paul and Barnabas to the Gentiles, these men of God waxed bold, and said, "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Acts 13:46. Mark; it was not said, *We* judge you unworthy of eternal life. No; *you* "judge yourselves unworthy of everlasting life." Every man who meets destruction passes upon himself the judgment of that destruction.

All the Scripture is founded upon this thought,—that it is not against the person, but against the *thing to which the person has fastened himself*, that the wrath of God comes. Then as the Lord executes vengeance primarily only against sin, as his wrath is only against ungodliness and unrighteousness, and he has done everything he could to get the people to separate from sin, then in that burning day when he comes, and reveals himself to the world, and the world sees him as he is, it will still be only sin against which he will execute vengeance.

What more could God do than he did do to take away sin? He gave his only begotten Son; Christ gave himself, that whosoever would believe on him should not perish, but have everlasting life. He pledges himself to every soul who will believe, that he shall not perish. The word does not read, as too often it is misread, God so loved the world, that he gave his only begotten Son, that whosoever believeth in him *might* not perish, but have everlasting life. No such thing. The next verse has the "*might*" in it: "God sent not his Son into the world to condemn the world; but that the world through him might be saved." It *may* be, too. When God gave his Son, in that gift he established the eternal possibility that every soul in this world might be saved. But there is where the "*might*" is. There is where the "*maybe*" is. Because, whether any one is saved, depends upon what he chooses. The Lord will not save us in spite of ourselves. He has made it possible, in the gift of Christ, for every one of us to be saved. It depends upon us whether we choose the salvation that he has given; whether we will take the cross, and adopt the means, that will make it certain to us.

But when one has chosen Christ, and believes in him, there is no "*maybe*" about it any more. It *shall be*, then. *Then* the verse comes in where the *shall* is, and reads: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him *should* not [not, "*might not*"] perish, but have everlasting life." Believing in Jesus Christ takes away all the "*maybe*" that there ever was in it, and makes it an eternal *shall be*. So, then, to every soul who believes in Jesus, God says, I pledge myself that you "*shall not* perish." To every

soul in this world, wicked as he may be, God's message is that he has made the provision, he has established the thing, and so firmly fixed it that just as certainly as a soul believes in Jesus Christ, that soul "*shall not perish*." That is a good offer. It is infinitely fair, and infinitely generous. It is as fair and generous as is God.

(*To be continued.*)

**"Editorial" *The Advent Review and Sabbath Herald* 76, 4 , p. 56.**

"THE knowledge of what the Scripture means when urging upon us the necessity of cultivating faith, is more important than any other knowledge that can be attained."

Faith is the expecting the word of God to do the thing which that word speaks, and the depending upon the word only to accomplish the thing which that word speaks.

Abraham is the father of all them which be of faith. The record of Abraham, then, gives instruction in faith—what it is, and what it does for him who has it.

What shall we say, then, that Abraham our father, as pertaining to the faith, has found? What saith the Scripture?

When Abram was more than eighty years old, and Sarai his wife was old, and he had no child, God "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.*"

And Abram "believed in the Lord; and he counted it to him for righteousness." Gen. 15:5, 6. Abram accepted the word of God, and expected by the word what the word said. And in that he was right.

Sarai, however, did not put her expectation upon the word of God only. She resorted to a device of her own to bring forth seed. She said to him, "The Lord hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her." Gen. 16:2.

Abram, for the moment, swerved from the perfect integrity of faith. Instead of holding fast his expectation and dependence upon the word of God only, he "harkened to the voice of Sarai."

Accordingly, a child was born; but the whole matter proved to be so unsatisfactory to Sarai that she repudiated her own arrangement. And God showed his repudiation of it by totally ignoring the fact that any child had been born. He changed Abram's name to Abraham, and continued to talk about making him the father of nations through the seed promised, and of making his covenant with Abraham and the seed that was promised. He also changed Sarai's name to Sarah, because she should "be a mother of nations" through the promised seed.

Abraham noticed this total ignoring of the child that had been born, and called the Lord's attention to it, saying, "O, that Ishmael might live before thee!"

But "And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an

everlasting covenant, and with his seed after him. And as for Ishmael, I have heard thee: behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. *But my covenant* will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year." Gen. 17:15-21.

By all this, both Abram and Sarai were taught that, in carrying out the promise, the fulfilling of the word of God, nothing would answer but dependence upon that word only. Sarai learned that her device brought only trouble and perplexity, and *delayed the fulfilment of the promise*. Abram learned that in harkening to the voice of Sarai, he had missed the word of God; and that now he must abandoned the whole scheme, and turn again to the word of God only.

But *now* Abraham was ninety-nine years old, and Sarah was eighty-nine. And, if anything, this seemed to put farther off than ever the fulfilment of the word, and called for a deeper dependence upon the word of God—a greater faith than before.

It was perfectly plain that *now* there was no possibility of dependence upon anything whatever, but the naked word only: they were shut up absolutely to this for the accomplishment of what the word said. All works, devices, plans, and efforts of their own were excluded, and they were shut up to faith alone,—shut up to the word alone, and to absolute dependence upon that word only for the accomplishment of what that word said.

And now that the way was clear for "the word only" to work, that word *did* work effectually, and the promised "seed" was born. And so "through faith,"—though helpless, total dependence upon the word only,—"Sarah *herself* received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised."

And "therefore sprang there even of one, and *him as good as dead*, so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable." Heb. 11:12.

And *thus* was fulfilled the word spoken to Abram, when God "brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: . . . so shall thy seed be."

This is a divine lesson in faith. And this is what the Scripture means when urging upon *us* the necessity of cultivating faith. For this was imputed to Abraham for righteousness, even the righteousness of God, which is by faith.

Yet "it was not written for his sake alone, that it 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 offenses, and was raised again for our justification." Rom. 4:23-25.

And all "they which be of faith are blessed with faithful Abraham." All they who, excluding—yea, repudiating—all works, plans, devices, and efforts, of their own, depend in utter helplessness upon the word of God only to accomplish what that word says,—*these* are they which be of faith, and *are* blessed with faithful Abraham *with the righteousness of God*.

O, "understanding how to exercise faith: this is the science of the gospel"! And the science of the gospel is the science of sciences. Who would not strain every nerve to understand it?

**"The Shaping of Events" *The Advent Review and Sabbath Herald* 76, 4 , p. 58.**

IN the year A.D. 1862, by the Spirit of prophecy the following words were written, referring to the "United States," "England," and "other nations:"—

"This nation will yet be humbled into the dust."

"If England thinks it will pay, she will not hesitate a moment to improve her opportunities to exercise her power, and humble our nation."

"When England does declare war, all nations will have an interest of their own to serve, and there will be general war, general confusion."—*Testimonies for the Church,* Vol. I, page 259.

Now please read carefully the following extract from the address by Hon. Carl Schurz, at the annual convocation of the Chicago University, Jan. 4, 1899, and notice how easily the way is being opened for just such a tangle as is spoken of in the Testimony:—

A singular delusion has taken hold of the minds of otherwise clear-headed men. It is that our new friendship with England will serve firmly to secure the world's peace. Nobody can hail that friendly feeling between the two nations more warmly than I do, and I fervidly hope it will last. But I am profoundly convinced that if this friendship results in the two countries setting out to grasp "for the Anglo-Saxon," as the phrase is, whatever of the earth may be attainable,—if they hunt in couple, they will surely soon fall out about the game; and the first serious quarrel, or at least one of the first, we shall have will be with Great Britain. And as family feuds are the bitterest, that feud will be apt to become one of the most deplorable in its consequences.

No nation is, or ought to be, unselfish. England, in her friendly feeling toward us, is not inspired by mere sentimental benevolence. The anxious wish of many Englishmen that we should take the Philippines is not free from the consideration that, if we do so, we shall for a long time depend on British friendship to maintain our position on that field of rivalry, and that Britain will derive ample profit from our dependence on her.

British friendship is a good thing to *have*, but, perhaps, not so good a thing to *need*. If we are wise, we shall not put ourselves in a situation in which we shall need it. British statesmanship has sometimes shown great skill in making other nations fight its battles. This is very admirable from its point of view, but it is not so pleasant for the nations so used. I should loath to see this republic associated with Great Britain in apparently joint concerns as a

junior partner with a minority interest, or the American navy in the situation of a mere squadron of the British fleet.

This would surely lead to trouble in the settling of accounts. Lord Salisbury was decidedly right when, at the last lord mayor's banquet, he said that the appearance of the United States as a factor in Asiatic affairs was likely to conduce to the interests of Great Britain, but might "not conduce to the interest of peace." Whether he had eventual quarrels with this republic in mind, I do not know; but it is certain that the expression of British sentiment I have just quoted shows us a Pandora's box of such quarrels.

Ardently desiring the maintenance of the friendship between England and this republic, I can not but express the profound belief that this friendship will remain most secure if the two nations do not attempt to accomplish the same ends in the same way, but continue to follow the separate courses prescribed by their peculiar conditions and their history.

We can exercise the most beneficent influences upon mankind, not by forcing our rule or our goods upon others that are weak, by the force of bayonets and artillery, but through the moral power of our example,—by proving how the greatest, as well as the smallest, nation can carry on the government of the people, by the people, and for the people, in justice, liberty, order, and peace, without large armies and navies.

Let this republic and Great Britain each follow the course which its conditions and its history have assigned to it, and their ambitions will not clash, and their friendship will be maintained for the good of all. And if our British cousins should ever get into very serious stress, American friendship may stand behind them; but then Britain would depend upon our friendship, which, as an American, I should prefer; and not America on British friendship, as our British friends, who so impatiently urge us to take the Philippines, would have it. But if we do take the Philippines, and thus entangle ourselves in the rivalries of Asiatic affairs, the future will be, as Lord Salisbury predicted, one of wars and rumors of wars, and the time will be forever past when we could look down with condescending pity on the nations of the Old World, groaning under militarism, with all its burdens.

Not we ourselves, but our rivals and possible enemies, will decide how large our armies and navies must be, and how much money we must spend for them. And all that money will have to come out of the pockets of our people, the poor as well as the rich. Our tax-paying capacity and willingness are indeed very great. But set your policy of imperialism in full swing, as the acquisition of the Philippines will do, and the time will come, and come quickly, when every American farmer and workingman, when going to his toil, will,



like his European brother, have "to carry a fully armed soldier on his back."

**January 31, 1899**

**"The Sermon. Our God Is a Consuming Fire" <sup>21</sup> *The Advent Review and Sabbath Herald* 76, 5 , p. 68.**

A. T. JONES  
(*Continued.*)

DESTRUCTION of sin is the only way of salvation. His name shall be called "Jesus: for he shall save his people from their sins." So when I accept his offer, as certainly as I believe in Jesus I shall not perish. And in that, I accept the provision that I will let sin go. I agree that I am willing to be separated from the sin, and that I will separate from sin. Listen: "Knowing this, that our old man is crucified with him that the body of sin might be destroyed." Then the object of the cross of Christ is the destruction of sin. Never miss that thought. Hold fast to it forever: the cross of Jesus Christ—the crucifixion of Jesus Christ, the object of it—is the destruction of sin. Thank the Lord, that object will be accomplished. Now let us read the whole verse: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Rom. 6:6. Not only is there destruction of sin, but freedom from the service of sin. "For sin shall not have dominion over you." Verse 14. Let us follow that thought briefly right through the chapter. There is in it a whole world of Christian victory and joy.

"For he that is dead is freed from sin." He who is crucified, he who has accepted the death of Jesus Christ, and is crucified with him, he it is that is freed from sin.

"Now if we be dead with Christ, we believe that we shall also live with him." But where does he live? Does he live in sin?—He never did. Then as certainly as we live with him, we live with him free from sin.

"Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him." It could not hold the dominion which it *had*. It had the dominion, because he gave himself up in surrender to the dominion of death; but death could not hold him, because he was separated from sin. Neither can death hold anybody else; even though it has dominion, it can not *hold* the man who is free from sin.

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you."

There the apostle says that sin shall not have dominion over you. Let not sin therefore reign in your flesh, in your members. Then coming down a little farther: "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?" The next verse reads: "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."

The cross of Christ gives not only freedom from sin, but makes men servants of righteousness. The next verse tells us that the service of righteousness is "*unto holiness*;" the end of holiness is everlasting life; and without holiness "no man shall see the Lord."

Then it is perfectly plain, as plain as A B C, that the only true preparation for the coming of the Lord is separation from sin. It makes no difference how much we talk about the coming of the Lord; nor how much we preach the signs of the times; nor how much we prepare for it otherwise, though we sell all we have, and give to the poor,—if we are not separating from sin, making it our constant consideration to be absolutely separated from sin, and to be servants of righteousness unto holiness, we are not making preparation for the coming of the Lord at all: our profession is all a fraud. We may not be working it as a fraud; but we are inflicting upon ourselves a fraud. It may be that we are deceiving ourselves by it; but that makes no difference: if our constant consideration is not entire separation from sin, our profession is a fraud.

The profession of being an Adventist, of being a Seventh-day Adventist, looking for the coming of the Lord, telling people that the coming of the Lord is near, watching the signs of the times,—all this is right, absolutely and forever right. But, though I have all this, and have not that one thing,—the sole ambition to be completely separated from sin, and from the service of sin,—my profession of the *Adventist* faith is a fraud; for if I am not separated from sin, *I* can not meet the Lord at all in peace. Therefore if my sole ambition is not separation from sin, and from the service of it, I am not preparing at all to meet the Lord.

Then the question for every one of us here to-day, and for Seventh-day Adventists of all people, is, Are you preparing to meet the Lord, whom, *without holiness*, no man shall see? I am going to ask you more than that: Are you *ready* to meet the Lord? Of the times and seasons, you have no need that I speak to you. It is not necessary for me to stand here, and talk about how near the coming of the Lord is. The signs are multiplying upon the earth. You are Adventists. You know all that; but it *is* proper for me, now and forever, to stand here and ask, Are you separated from sin? And *being* separated from sin, are you *ready* to meet the Lord? Because our God is a consuming fire, and there is no use trying to get away from that. He is nothing else. You need not coddle yourself with the notion that God is anything else than a consuming fire. Just make up your mind to that. He says that that is just what he is; and the sooner you and I make up our minds that God is a consuming fire, the better.

Christ is coming; we are talking about it; it will be for us. He is coming in flaming fire, he comes as a consuming fire; but I want to know what is the use of

talking about his coming unless we are ready to meet him in this consuming fire? It is all deception for any man to pass along carelessly when that is the eternal truth.

Do you not remember that the Word not only says that we shall see him, but see him *as he IS*? that is, we shall see him as a consuming fire,—*and I am glad of it*. Thank the Lord! Here is a description of him when John saw him *as he IS*,—saw him as we shall see him,—and what of it? Just a few points: "His eyes were as a *flame of fire*." "His feet like unto fine brass, as if they *burned in a furnace*;" and "his countenance was as the *sun shineth in his strength*." His raiment was "white as snow, so as no fuller on earth can white them," "as white as the light"—the whiteness of piercing, consuming brightness. That is he. And that is he as he is when he comes; and without holiness no man shall see him. Without separation from sin, no man shall stand.

Then the question with you and with me today, and all the time is, How shall we be so separated from sin that we may meet him in flaming fire? How, how, how?

Look at yourself and your record, and I will look at myself and my record. We will look at the evil traits that are in us, at the struggles we have made, and the longing we have had to overcome these besetments, and to separate ourselves from all the evil, that we might indeed be ready. Where is there time to get ourselves ready? In the short time that intervenes between now and that day,—*is there time?* and if so, when shall be that time when you and I shall have that thing so accomplished, shall have so separated ourselves from sin that we shall be ready to meet him in flaming fire? The answer is, Never. That time will never, never come.

What, then, shall we do? *Do not misunderstand*. I did not say that the time will never would come when we could *be separated* from sin. I said, Look at yourself, and I will look at my self, and we will see what we are, how full of evil traits, and what little progress we have made in this work of overcoming, and ask the question, When will the time ever come when you and I shall have so separated *ourselves* from sin that we can meet him in flaming fire? It is *that time* which I say will never, never come.

But, bless the Lord! there is time to *be separated* from sin. No time will ever come when *we* can do this work *ourselves*; but the time *is now*, JUST NOW, to be separated from sin. The time to be separated from sin is right now, and that *now* is *all the time*; for "now is the accepted time; now is the day of salvation." *Only God* can separate us from sin; he will do it, and he will do it just now. Bless his name!

Yet, what every one must understand is this: the only way that God does, or can, separate anybody from sin is by that very consuming fire of his presence. The only way, therefore, in which you and I can ever be so separated from sin as to meet God as he is, in the flaming fire that he is, in that great day, is *to meet him* TO-DAY as he is, in the consuming fire that he is. The only way that we can be prepared to meet him at his coming in that great day is to meet him in his coming *to-day*. For there is a coming to men *now*, as really as to the world in that great day. "I will not leave you comfortless: *I will* COME TO YOU." John 14:18.

But do not forget that whether he comes to you or to me *now*, or whether he comes to other people in that great day, he comes only as a consuming fire.

Listen: "If any man hear my voice, and open the door,"—what does he say?—"I will come in to him." Good. Thank the Lord! And "he is a consuming fire;" and when he comes in to you, that coming will consume all the sin in you, so that when he comes in the clouds of heaven in flaming fire, you can meet him in joy in the consuming fire that he is.

Then do you hear his voice? "Behold, I stand at the door, and knock: if any man hear my voice, *and open the door*, I WILL COME IN TO HIM." Do you hear his voice? Then swing open *wide* the door, and keep it everlastingly open. Bid him welcome, in the consuming fire that he is: and that flaming fire of his presence will consume sin in all your being, and so will thoroughly cleanse and prepare you to meet him in flaming fire in that great day.

When I meet him *to-day* "in a flaming fire," when I welcome him today "a consuming fire" in me, shall I be afraid to meet him in flaming fire in that day—No; I shall be accustomed to it; and knowing what a blessed thing it is to become familiar with meeting him as "a consuming fire," knowing what a blessing that has brought to me *to-day*, I shall be delighted to meet him on *that other day*, when he shall be revealed from heaven in flaming fire. "Our God is a consuming fire." Bless the Lord!

(Concluded next week.)

### **"Editorial" *The Advent Review and Sabbath Herald* 76, 5 , p. 72.**

WHEN Abraham and Sarah had cleared themselves of all the scheme of unbelief which had produced Ishmael, and had stood upon faith alone,—dependence on the word of God alone,—Isaac, the true child of the promise, was born.

In harkening to the voice of Sarai (Gen. 16:1), Abram had swerved from the line of strict integrity to the word of God, from the strictness of true faith; and now that he had returned to the word only, to true faith, he must be tested before it could be certainly said of him that his faith was counted for righteousness.

He had trusted the naked word of God as against Ishmael, and had obtained Isaac, the true child of the promise of God. And now, having obtained Isaac, the question must be determined whether he would trust the naked word of God as against even Isaac himself.

Accordingly, God said to Abraham, "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."

Abraham had received Isaac from God, by trusting the word of God only. Isaac alone was the seed promised by the word of the Lord. After Isaac was born, God had confirmed the word by declaring, "In Isaac shall thy seed be called." Gen. 21:12. And now came the word of God, Take thy son, thy only son Isaac, and offer him for a burnt-offering!

*But*, if Isaac is offered for a burnt-offering, if Isaac is burned up, what will become of the promise of the blessing of all nations in him? What will become of the promise, Thy seed shall be as the stars of heaven innumerable? Yet there stood the word, Offer Isaac for a burnt-offering. Abraham had trusted the word of God only, as against Ishmael; but *this is more* than trusting the word of God as against *Isaac*—it is trusting the word of God as against *the word of God!*

And Abraham did it, hoping against hope. God had said: Thy seed shall be as the stars of heaven; In Isaac shall thy seed be called; Offering Isaac for a burnt-offering. Abraham did not insist that God should "harmonize these passages." It was all-sufficient for *him* to know that the statements were all *the word of God*. Knowing this, he would trust that word, would follow that word, and would let the Lord "harmonize these passages," or "explain these texts," if any such thing were needed.

Said Abraham: God has said, Offer Isaac for a burnt-offering. That I will do. God has said, "In Isaac shall thy seed be called;" and, Thy seed shall be as the stars of heaven for multitude. I interfered once in the promise, and hindered it till I repudiated all that I had done, and came back to the word only. *Then*, by a miracle, God gave me Isaac, the promised seed. Now *he* says, Offer Isaac, the promised seed, for a burnt-offering. I will do it: by a miracle God gave him at the first; and by a miracle God can restore him. Yet when I shall have offered him for a burnt-offering, he will be dead; and the only miracle that can then restore him is a miracle that will bring him back from the dead. But God is able to do even that, *and he will do it*; for his word is spoken, Thy seed shall be as the stars of heaven for multitude, and, In Isaac shall thy seed be called. And even the bringing back of Isaac from the dead will be to God no more than he has already done; for, as to offspring, both my body and Sarah's were as good as dead, and yet God brought forth Isaac from us. He can raise Isaac from the dead, and he will. Bless the Lord!

It was settled. He arose, and took his servants and Isaac, and went three days' journey "unto the place of which God had told him." And when on the third day he "saw the place afar off," "Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you." Gen. 22:5. Who will go?—"I and the lad will go." And who will come again?—"I and the lad will go, . . . *and come again* to you." Abraham expected to have Isaac *come back* with him as certainly as that he *went* with him.

Abraham expected to offer Isaac for a burnt-offering, and expected *then* to see Isaac rise from the ashes and go back with him. For the word of God had gone forth, In Isaac shall thy seed be called, and, Thy seed shall be as the stars of heaven for multitude. And Abraham would trust that word only, that it *could* never fail. Heb. 11:17-19.

THIS IS FAITH. And thus "the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness." James 2:33. But yet above this, "It was not written for his sake alone, that it 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 offenses, and was raised again for our justification." Rom. 4:23-25.

To trust the word of God only; to depend upon the word of God only; to depend upon the word of God, even as against the word of God,—*this* is FAITH: this is the faith which brings the righteousness of God.

*This* is what it is to *exercise* faith. *This* is "what the Scripture means when urging upon us the necessity of exercising faith." And "understanding how to exercise faith," this is the science of the gospel. And the science of the gospel is the science of sciences.

**"Editorial Note" *The Advent Review and Sabbath Herald* 76, 5 , p. 72.**

WE can not *purify ourselves*, nor *make ourselves* better by self-inflicted pain. God *forgives* when we *turn away* from every known sin; and we are then in as fit condition for his blessing as we can ever be. spiritual growth is begun—or resumed—the moment we repent, are forgiven, forgive others who repent, and "judge not."

**"Mr. Gamble's Superficial Reading" *The Advent Review and Sabbath Herald* 76, 5 , pp. 73, 74.**

THE readers of the REVIEW are somewhat acquainted with the efforts of Mr. S. W. Gamble in telling what he does not know about the Sabbath coming annually each week. Last May he followed up his efforts in this line by telling a good deal that he does not know about *me*.

I have not cared enough about what he has told, of what he does not know, about the Sabbath coming annually once a week, to take any notice of it since his publication of it, about two years ago, in the *Christian Endeavorer* as a "great discovery," which was to take away from Seventh-day Adventists all reason of existence. And I do not care enough about what he does not know about *me*, even to mention it, except for the fact that he makes this a basis for employing and emphasizing a few sentences that I have written,—utterly perverting the plain meaning,—to bolster up and make acceptable what he does not know about the Sabbath coming annually once a week.

However, what he has published of what he does not know about me is a splendid illustration of the value of the theory which he has propounded, and of what he has written upon it, as to his great discovery of the Seventh-day Sabbath coming annually every week. What he has said about me is as follows:—

While Brother Smith assails me upon the correct interpretation of Lev. 23:15, 16, I will meet this argument by proving that my interpretation is true by the highest authority of the Seventh-day Adventist Church.

In the debate before the Senate Committee when the Blair Sunday Rest bill was under consideration (a bill asked for by seven million actual petitioners, and defended by W. F. Crafts, the National W. C. T. U., through Mrs. J. E. Bateham and others), Alonzo T. Jones succeeded in crushing the same, and causing the

committee to report unfavorably upon the bill. Thenceforward he has ranked among them as one of their best debaters.

Encouraged by their victory, the Advents put forward this new champion of Saturdarianism to write against what they call the strongest books in the English language upholding Sunday as the Sabbath.

Dartmouth College offered a prize of five hundred dollars for the best book in defense of Sunday sacredness, and the prize was awarded to a manuscript by Elliot,—“The Abiding Sabbath.”

This was followed by the American Sunday-School Union's offering one thousand dollars for the best book on that subject, which was awarded to “The Lord's Day,” by Waffle.

The Adventists reasoned that these rewards had drawn out the strongest arguments on the Christian sabbath side, so they put up the new champion of their ranks to write a review of these books. In getting at the meaning of the word “sabbath” in the verses I am criticized about by Mr. Smith, I have only to quote Mr. Jones, now his editorial colleague, in vindication of my claim. He says (paragraph 67): “On the morrow after this fifteenth day of the month—this sabbath—the wave-sheaf of the first-fruits was offered before the Lord; and with that day—the sixteenth day of the month—they began to count fifty days, and when they reached the fifteenth day, that was Pentecost.” Paragraphs 66, 67, he says: “The word ‘pentecost’ signifies the fiftieth day, and was always counted, beginning with the sixteenth day of the first month. It is also called the feast of weeks, because it was seven complete weeks from the day of offering of the first-fruits, which was the second day of the feast of unleavened bread, the sixteenth day of the first month.” . . . This same champion gives us the correct name for these seven Sabbaths in his most favored child. “Rome's Challenge.” The International Religious Liberty Association publishes the most carefully guarded doctrinal literature of that church. At the General Conference, 1893, they decided that “no literature shall be published or circulated under the name of this society by any of its officers or members until it has been endorsed by the executive committee of the association.”—*Art. 2, By-laws of the Association, General Conference Minutes, page 126.*

Alonzo T. Jones was the editor of the official organ of the association. He edited “Rome's Challenge” from four articles published in the *Catholic Mirror* in September, 1893, by Senex, and caused it to be examined by the committee elected by the General Conference of the Seventh-day Adventist Church, and after its approval, he had it published as one of the *International Religious Liberty Association Library* periodicals, and pushed its sale until in a short time it had reached a sale of over 500,000 copies, thus making it the most soundly doctrinal tract, and at the same time the

most popular tract, of the association and of the church. On page 17 he says: "Pentecost is the fiftieth day after the Passover, which was called the Sabbath day after the Passover, which was called the Sabbath of weeks, consisting of seven times seven days; and the day after the completion of the seventh weekly Sabbath day."

You notice here that he makes Abib 15 the weekly Sabbath; and the next seven weekly Sabbaths of fixed date, and places the day of Pentecost on the next day after the completion of the seventh weekly Sabbath.

We return now to his prize review, page 66, where he says: "And everybody knows that the Pentecost came on each day of the week in succession as the years passed by, the same day as does Christmas or the Fourth of July, or any other yearly celebration."

So that it is very clear that since Pentecost came the next day after the weekly Sabbath, and came on every day of our week in succession as the years passed by, the Sabbath, "the weekly Sabbath," which was the day before, did the same thing. Having proved the case by the highest Saturdarianism authority in the world, I will omit the scores of better witnesses which might be produced to prove that the word "Sabbath" in Lev. 23:15 was a day of fixed day,—Abib 15,—and that the seven Sabbaths were seven successive Sabbaths of fixed dates.

The most of this will be news to every Seventh-day Adventist in the world. That I am, or ever was, the highest authority in the Seventh-day Adventist Church; that I have ranked among them as one of their best de-

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baters; that I succeeded in crushing the Blair Sunday Rest bill; that, encouraged by this victory, the "Advents put forward" *me*, "this new champion of Saturdarianism, to write against what they call the strongest books in the English language, upholding Sunday as the Sabbath"—all this will be news to all the Seventh-day Adventists. And it will all be especially newsy because it is all so far from being true,—at least as far as Seventh-day Adventists know.

I am not, and never was, either the highest or any other authority of the Seventh-day Adventist Church. That I succeeded in crushing the Blair Sunday Rest bill, and causing the committee to report unfavorably upon it,—if it be true,—is far more than I know; and I never heard of such a thing before, except from an old lady Covenanter of Washington, Iowa. I did not believe it then, and do not believe it now. True, I was there, and had something to do with it; but that I did all that, is a good deal more than I, or all the Seventh-day Adventists in the world, have claimed, or ever can claim.

That since the discussion of the Blair bill with Senator Blair, I have been ranked among the Adventists as one of their best debaters, is also news to all of us. I never had but four debates in my life; three of these were before this occurred. Two of these were merely local occurrences where I happened to be preaching. For the other ones—the only one the brethren had anything to do with—I was the last choice and was taken then only because they could not get any



others wanted. The other debate, though after the discussion of the Blair Sunday bill, was sprung suddenly by a gentleman's rising in the congregation where I had made a speech, and asking for a discussion of a certain point. The requested discussion was arranged off-hand, right there, and occurred accordingly; it was merely a local matter, with which the church had nothing to do in arranging, endorsing, or ranking me as one of their best debaters.

But now I come to one of the strangest points in this whole matter. Mr. Gamble, referring to this crushing of the Blair bill by me, says that, "encouraged by their victory, the Advents put forth this new champion of Saturdarianism to write against what they call the strongest books in the English language, upholding Sunday as the Sabbath;" then refers to these two prize essays,—the "Abiding Sabbath" and "The Lord's Day,"—and continues: "The Advents reasoned that these rewards had drawn out the strongest arguments on the Christian-sabbath side, so they put up the new champion of their ranks to write a review of these books."

Now the discussion of the Blair bill occurred Dec. 13, 1888. My review of both these prize essays was written, and first published, between Jan. 15 and June 3, 1887. Now the mind that can make out that because of my opposition to the Blair bill, Dec. 13, 1888, Seventh-day Adventists chose me to write a review which was written and published *two and one-half years* BEFORE THAT,—well, it ought not to be difficult for a mind that could do that, also to make out that the seventh-day Sabbath occurs annually every week.

But more than this, that the Seventh-day Adventists chose me to write that review, even when I did write it, is not true. I did that altogether myself, and nobody knew of it until I began to write it. It came about thus (this I know; for I was there); in January, 1886, I was one of the assistant editors of the *Signs of the Times*. The Dartmouth College prize essay, "The Abiding Sabbath," by Elliot, came to my notice. I read it, and decided to review it. I was absent from the *Signs of the Times*, teaching in Healdsburg College. Not even the other editors of the *Signs of the Times* knew anything of it until I had written my first instalment, and sent it to the office as copy, the thousand-dollar prize essay by Waffle came to my attention. When I had finished reviewing the five-hundred-dollar prize essay, with an interval of only a week I began the review of the one-thousand-dollar prize essay, just as I began the other, without anybody's knowledge or initiative but my own. And as before stated, it was all done, written, and published, between Jan. 15 and June 3, 1886.

Then the Pacific Press Pub. Co. decided to print the articles in pamphlet form, which they did in the latter part of 1886. But this was done by the publishing committee, merely as such, without any action by or any knowledge of, the denomination as such. This is the straight truth of the writing of that review of the prize essays. And the facts in this matter demonstrate that Mr. Gamble is a very superficial reader. And anybody who has read his scheme respecting the Sabbath knows full well that this matter is a fair illustration of his superficial reading in *that* matter.

A second edition of my review of the prize essays was issued by the Pacific Press in 1889. Mr. Gamble may say that it was this edition that he had, and that

he was misled by the date 1889. Yet if he does make any such plea, it only the further demonstrates his superficial reading; because the edition of 1889 is dated January 8, in plain print on the face of the cover. Jan. 8, 1889, is just twenty-six days after Dec. 13, 1888. The discussion of the Blair Sunday Rest bill shows that I was in Washington City, Dec. 13, 1888. Therefore in order for that review to come out in twenty-six days, the Seventh-day Adventists must, *after the discussion of the Blair bill*, choose me to write the review of the prize essays; I must study the prize essays sufficiently to be able to review them intelligently; I must write matter enough for one hundred and seventy-three pages, or about fifty-two thousand words; it must be sent to Oakland, Cal., which would take at least five days; the type be set; the printing all be done, and the pamphlet issued,—all inside of twenty-three working days. By all human consideration that is an impossible thing, and demonstrates that there is no possible refuge for Mr. Gamble in any plea of being misled by the date 1889. So that the whole matter, from beginning to end, demonstrates his superficial reading.

Now he has cited all these things that are not so as the basis of a quotation from my review of the prize essays, referring to Pentecost, that "on the morrow after this fifteenth day of the month—this Sabbath—the wave-sheaf of the first-fruits was to be offered before the Lord: and with that day—the sixteenth day of the month—they were to begin to count fifty days; and when they reached the fiftieth day, that was Pentecost."

The expression "this Sabbath" in that statement does not refer at all to the weekly Sabbath. It was never intended to, and never did, refer to it. The statement refers solely to the *fifteenth day of the first month*, the first day of the feast of unleavened bread, which, according to Lev. 23:7, was an annual convocation, feast-day, or Sabbath. It is this first day of the feast of unleavened bread—this annual Sabbath—that is, and always was, referred to in the quotation made by Mr. Gamble. I said "*this* Sabbath," not "*the* Sabbath." I said "this Sabbath," with a small "s," not *the* Sabbath, with a capital. I *never* use a small "s" in writing or printing the Sabbath, but always a capital "S." The whole passage reads as follows:—

The word "pentecost" signifies "*the fiftieth day*," and was always counted, beginning with the sixteenth day of the first month. It is also called "the feast of weeks," because it was seven complete weeks from the day of the offering of the first-fruits, which was the second day of the feast of unleavened bread, the sixteenth day of the feast of unleavened bread, the sixteenth day of the first month. On the fourteenth day of the first month, all leaven was to be put away from all the houses. They were to kill the passover lamb in the evening of the fourteenth; and with it, at the beginning of the fifteenth day of the month, they were to begin to eat the unleavened bread, and the feast of unleavened bread was to continue until the twenty-second day of the month. The first day of the feast—that is, the fifteenth of the month—was to be a sabbath; no servile work was to be done in that day. Ex. 12:6-8, 15-19; Lev. 23:5-7. Because of the putting away of the leaven on the fourteenth day, and the

beginning to eat the unleavened bread on the evening of that day, it is sometimes referred to as the first day of unleavened bread; but the fifteenth day was really the first, and was the one on which no servile work was to be done.

On "the *morrow*" *after* this fifteenth day of the month—this sabbath—the wave-sheaf of the first-fruits was to be offered before the Lord: and with that day—the sixteenth day of the month—they were to begin to count fifty days; and when they reached the fiftieth day, that was *Pentecost*.

This again demonstrates Mr. Gamble's superficial reading.

But if this is so by all that we have examined so far, what shall be said of what follows? He refers to "Rome's Challenge," and says that I edited it. That, at last, is *one* thing that he has said that is *true*. As is well known the *text* of "Rome's Challenge" is matter reprinted bodily from the *Catholic Mirror*, and was written by a Catholic. What the editor did was to attach occasional notes; and of these notes there are nine, and every one of them is signed "ED." All but one are in small type at the foot of the page: the other one, being something over two pages in length, is inserted in brackets, with the side-head "Note," at the beginning, and signed "ED," at the end, on pages 27 and 30.

Now Mr. Gamble professes to quote what *I* said in "Rome's Challenge." He quotes from page 17; but lo! he quotes *from the text*, the words of the original *Catholic* writing; and not a word of mine at all. And this, too, in the face of the fact that on that same page, referring to this very point, stands a note by the editor signed regularly "ED."

Assuredly, after this, nothing is needed—this certainly caps the climax—in demonstration of Mr. Gamble's superficial reading. And when that is so fully demonstrated, and in so little space, this will be satisfactory evidence to

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every thoughtful reader that the whole scheme of his great discovery of the seventh-day Sabbath coming *annually* every week is but the result of the same sort of inexcusably superficial reading *of the Scriptures*.

ALONZO T. JONES.

**"Joseph Hoag's Vision" *The Advent Review and Sabbath Herald* 76,  
5 , p. 74.**

THE vision of Joseph Hoag is familiar to many of the older people of this generation; but to the younger it is not so well known. It should be familiar to all: and in order that this may be so, it should be often reprinted, and explained to the young.

This vision was given in 1803. All but the last point of it is history now. And in view of current events, this last point bids fair soon to become history. Following is the record, as written by him:—

In the year 1803, in the eighth or ninth month, I was working one day alone in the field, and observed that the sun shone clear, but a mist eclipsed its brightness. As I reflected upon the singularity of the event, my mind was struck

into a silence the most solemn I ever remember to have witnessed; for all my faculties were low and unusually brought into deep silence. I said to myself, "What can this mean?" I do not recollect ever before to have been sensible of such a feeling. And I heard a voice from heaven say:—

"This which thou seest, which dims the brightness of the sun, is a sign of the present and coming times. I took the forefathers of this country from a land of oppression, and planted them here among the people of the forest. I sustained them, and while they were humble, I blessed them and fed them, and they became proud and lifted up, and have forgotten me who nourished them, and protected them in the wilderness, and are running into every abomination and evil practise of which the old countries are guilty, and have taken quietude from the land, and have suffered a dividing spirit to come among them. Lift up thine eyes and behold!"

And I saw them dividing in a great heat. The division began in the church on the points of doctrine. It commenced in the Presbyterian Society, and went through the various religious denominations; and in its progress its effects were the same: those that dissented went off with high heads and taunting language, and those who kept to their original sentiments appeared exercised and sorrowful.

And when the dividing spirit entered the Society of Friends, it raged in as high a degree as in any I had before discovered; as before, those who kept to their ancient privileges retired by themselves. It next appeared in the lodges of the Freemasons, where it broke out in appearance like a volcano, inasmuch as it set the country in an uproar for a length of time. Then it entered politics, through the United States, and it did not stop until it produced a civil war, and an abundance of human blood was shed in the course of the combat. The Southern States lost their power; and slavery was annihilated from their borders.

Then a monarchical power arose, took the government of the States, established a national religion, and made all societies tributary to support its expenses. I saw them take property from the Friends to a large amount. I was amazed at beholding all this, and I heard a voice from heaven proclaim: "This power shall not always stand; but with it I will chastise my church until they return to the faith of their forefathers. Thou seest what is coming upon thy native land, for their iniquities, and the blood of Africa, the remembrance of which is come up before me."

This vision was sent for many days. I had no idea of writing it for many years, until it became such a burden that for my own relief I have written it.

JOSEPH HOAG.

Joseph Hoag was a minister of the Society of Friends. His home was Charlotte, Vt. He died Nov. 2, 1846, in the eighty-fourth year of his age. The

vision was first *printed* in the *Boston Journal* about 1855. Upon investigation, Elder J. S. White, of East Boston, reported thus:—

I find that the original, written by Mr. Hoag, is in the family of Mr. Thomas Grover, of East Mansfield, Mass. Mr. Grover belongs to the society called Friends, and is one of their preachers. This is the exact copy written off by the daughter of Mr. Grover, and given to Deacon J. Miller, of Sheldonville (Wrentham), Mass.

**February 7, 1899**

**"The Sermon. Our God Is a Consuming Fire" <sup>31</sup> *The Advent Review and Sabbath Herald* 76, 6 , p. 84.**

A. T. JONES  
(*Concluded.*)

"WHO may abide the day of his coming? Who shall stand when he appeareth? for he is like a *refiner's* FIRE." Good. Then when I meet him now, in the consuming fire that he is, I meet him in a fire that is refining, that purifies. "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." *That* is separation from sin; that is purification from sin. And that sets us where we offer an offering unto the Lord in righteousness: we become the servants of righteousness unto holiness, that we may meet the Lord. So, then, bless the Lord that he is a consuming fire,—that he is as a refiner's fire.

Look again at that expression in Revelation: "His eyes were as a flame of fire." In that day his eyes will rest upon each one of us, and he will look clear through us. When his eyes are as a flame of fire, and those eyes in that great day rest upon every one of us, and look clear through us, what will that look do for every one who is wrapped up, body and soul, in sin?—It will consume the sin, and the sinner with it; because he would not be separated from the sin. And *to-day*, just now, those eyes are the same that they will be in *that* day. To-day his eyes are as a flame of fire; and "all things are naked and opened unto the eyes of him with whom we have to do." Very good, then. As all things are naked and opened unto the eyes of him with whom we have to do, whether we *will have* to do with him or not, why not accept the fact, choose to have it so, and on our part open up everything to the eyes of him with whom we have to do? And having opened up the life thus to him, to the flaming fire of the glory of his shining eyes, what will that do?—Those eyes of living flame will look clear through us, and will consume away all the sin, and all the dross; and will refine us so that he shall see in us the image of himself.

It is written that we are to serve the Lord "as of *sincerity*." Sincere is genuine; it is true; it is as strained honey. Originally, it is honey strained, and strained again, over and over, until, holding up the honey to the light, it is found to

be *sine-cera*,—"without wax," no trace of cera to be seen floating in it. That is what he says you and I are to be as certainly as we are Christians. God cleanses us in the blood of Christ, and holds us up in the light of the Lord, and the world can see only the light. And so, "ye are the light of the world."

Here, again, is the word of the Lord: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me." Ps. 139:23, 24. That is the word given to us for today and for all time. Another word goes right along with it: "O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, . . . and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me." Another translation has it: "Thou has compassed me all around; and holdest thine hand over me." Verses 1-5. That is a fact. He has compassed us all around, and his hand is over us. Whether we accept it or not, is another matter; but that is the fact with every man in all this wide world. That is how it is that all things are naked and opened unto the eyes of him with whom we have to do.

Then when it is a fact that he has searched us, and known us, and does search out and know us all the time, why not accept it as a fact, and have the benefit of it? Why not present to him the word, "Search me, O God, and know my heart: try me, and know my thoughts"? What for?—"And see if there be any wicked way in me." O, that sets me before his face; for his glorious eyes of light to look upon me, and to shine through me, as the fire, searching out if there be any wicked way in me! And having searched it out, and being a consuming fire, he consumes it all away, and leads me in the way everlasting.

So, then, the sure way to escape the flaming fire of *that great day* is to welcome that flaming fire *this day*. Therefore, I say again, Let it never escape from your thought that "our God is a consuming fire;" and that the sure way to escape from that consuming fire in that great day *when there will be no chance to change*, and no time to choose, is to choose *to-day* the blessed change that is wrought, by welcoming freely, gladly, into the life, our God, who is a consuming fire.

I remember the word that was spoken to Moses. As Moses had come nearer and nearer to God, he said at last: "I beseech thee, show me thy glory." That is exactly what appears in the coming great day that is at hand: he comes "in the clouds of heaven with power and great glory." His glory covers the heavens in that day, and the earth is filled with his praise. In that day he is "wrapped in a blaze of boundless glory," "and every eye shall see him." But who shall endure it? That is the question; and the answer is: Only those who have prayed, and now pray, that Christian prayer, "I beseech thee, show me thy glory."

When Moses prayed that blessed Christian prayer, the Lord said: "There is a place by me, . . . and I will put thee in a cleft of the rock," "and I will make all my goodness pass before thee." "And it shall come to pass, *while my glory passeth by*," I "will cover thee with my hand. And I will take away my hand," and you shall see me. Ex. 33:21-23. So, though every man *should* dread the terror of the consuming glory of the Lord in that great day, there is *to-day* a *place by him*. So we are to bid all souls; and from him I bid you, to-day, Come, and stand in this

place by him, in the very presence of the flaming glory. Do not be afraid. Moses was not able to bear the fulness of that consuming glory that day; but the Lord, in his love, *covered him with his hand*, and protected him from the effects of that glory, which he was unable to bear.

The great trouble in that great day is that the people are *not able to bear the glory*. The kings of the earth, and the great men, and the rich men, the chief men and the captains, and every bondman, and every freeman flee to the rocks and mountains to hide themselves, and say to the rocks and mountains, "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?" The blazing glory of God will shine upon the earth, and these people can not bear it.

But today do not be afraid. He says: "There is a place by me;" there is a place "in a cleft of the rock," and "I will put thee in a cleft of the rock," and I "will cover thee with my hand," so that you can bear the blaze, and the purifying power, of my glory. And that consuming fire of my presence shall consume away all the sin. I "will cover thee with my hand,"—I will protect you even from that weakness which, in you, makes you unable to bear the fulness of my glory. And when he takes away his hand in that great day, those who have dwelt by his side, and been purified by living in this consuming fire until they are made white and tried, can look upon his unveiled face. In the full brightness of his glory, we shall look upon him, and see him as he is.

And that is where we are *now*, to look. With open face we can look, even now, into his face. For, in the flesh of Jesus Christ, God has veiled the annihilating power of the glory of his face; for, having shined into our hearts, he gives the light of the knowledge of the glory of God *in the face of Jesus Christ*. In looking into the face of Jesus Christ, we see the face of God, and "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."

Then let every soul welcome the glorious message that God sends to the world, "Receive ye the Holy Ghost;" welcome that blessed Spirit that works this change by which we are changed from glory to glory, and made ready to meet him in that great day of glory; and welcome not only the Holy Spirit, but covet earnestly the best gifts, which the Holy Spirit brings when he comes. Desire spiritual gifts; for these are to bring us to perfection in Christ Jesus. Only in this way shall we be made perfect in Christ Jesus; and *in Christ* be made ready to meet him as he is.

God is a consuming fire; and I am glad of it. Our God is coming; and I am glad of it. He is coming in flaming fire; and I am glad of it. He is coming in *all* his glory; and I am glad of it. I am sorry that there will be anybody upon whom he will have to take vengeance; but I am glad that the day is coming when all sin will be swept away by our God, who is a consuming fire.

Come, brethren. Are you ready? Are you ready to meet him *in that day*? If not, he says to you today, "There is a place by me." Come *to-day*, and stand in this place by me. I will reveal to you all my glory; "I will make all my goodness pass before thee." And where there is any defect in you that cannot just now bear the

deeply consuming fire of this glory, I "will cover thee with my hand" until it is all over: so that I may separate you from all sin, and save you in *that day* of glory.

O, then, welcome him who is a consuming fire! Dwell in his presence. Open up the life. Recognize the fact that he is a consuming fire—that he is never anything else. Then rejoice in that to-day. Dwell in that consuming fire to-day. And when *that great day* breaks upon the earth, in *all* his glory, we shall also rejoice in *that day*. Then we shall stand and say, "Lo, this is our God." But what! with the mountains hurling through the air; every island fleeing out of its place; the earth coming up from beneath; the heavens departing as a scroll, with a noise that is more than deafening; and flaming fire all around, his face as the sun, his eyes as a flame of fire,—in all this shall we rejoice?—Yes, bless the Lord! We shall rejoice, because "this is our God." We have seen him before; we have lived with him; we have welcomed his consuming presence; we have welcomed the living flame of which his eyes are as a flaming fire, that they should pierce us through, and search out any wicked way in us. We know what blessing and joy were brought into our lives when his consuming glory purified us from sin and from sinning, and made us the servants of righteousness unto holiness. And knowing what blessedness that was, we exclaim, in the fulness of perfect joy, "Lo, this is our God" indeed. We see him now, more fully than before. That means more blessing still. "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.

**"Editorial" *The Advent Review and Sabbath Herald* 76, 6 , p. 88.**

"TO him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Rom. 4:5.

This is the only way that anybody in this world can ever become righteous: first admit that he is ungodly; then believe that God justifies, counts righteous, the ungodly, and he is righteous with the very righteousness of God.

Everybody in the world is ungodly. "Ungodly" means "unlike God." And it is written, "All have sinned and come short of the glory [the goodness, the character] of God."

Anybody, therefore, who will admit that he ever came short of being like God in anything, in that confesses that he is ungodly.

But the truth is that *everybody*, in *everything*, has come short of being like God. For "they are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Rom. 3:9-18.

Then, as there is not one on earth who is not ungodly, and as God justifies the *ungodly*, this on God's part makes justification—righteousness, salvation—full, free and *sure to every soul on earth*.

And all that anybody needs to do to make it all sure to himself on his own part, is to accept it—to believe that God does justify, personally and individually, him *who is ungodly*.

Thus, strange as it may sound to many, the only qualification, and the only preparation, for justification is for a person to acknowledge that he is ungodly.



Then, having such qualification, having made such preparation, all that is required of him to *obtain* justification, full, free, and sure, is to believe that God justifies *him*, the ungodly one.

It is quite easy for many to believe that they are ungodly, and even to acknowledge it; but for them to believe that God justifies *them*—that is too much.

And the sole reason why they can not believe that God justifies *them*, is that they are ungodly, *so* ungodly.

If only they could find some good in themselves, or if only they could straighten up and do better, they might have some courage to hope that God would justify them. Yes, they would justify themselves by *works*, and then profess to believe in justification by faith!

But that would be only to take away all ground for justification; for if a man can find good in himself, he has it already, and does not need it from anywhere else. If he can straighten up and do better of himself, he does not need any justification from anywhere else.

It is, therefore, a contradiction in terms to say that I am so ungodly that I do not see how the Lord can justify me. For if I am not ungodly, I do not need to be *made* righteous: I *am* righteous. There is no half-way ground between godliness and ungodliness.

But when a persons sees himself so ungodly as to find there no possible ground of hope for justification, it is just there that faith comes in; indeed, it is only there that faith can possibly come in.

For faith is dependence on the word of God *only*. So long as there is any dependence on himself, so long as there is any conceivable ground of hope for any dependence upon anything in or about himself, there can be no faith; so long there is no place for faith, since faith is dependence on "the word only."

But when every conceivable ground of hope of any dependence on anything in or about himself, *is gone*, and is acknowledged to be gone; when everything that can be seen is against any hope of justification, *then* it is that, throwing himself on the promise of God, upon the word only, hoping against hope, faith enters; and by faith he finds justification full and free, all ungodly though he be.

For forever it stands written, "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." "Even the righteousness of God which is by faith of Jesus Christ." "Whom God hath set forth. . . to declare his righteousness for the remission of sins that are past."

That is what it is to exercise faith. Are you exercising faith? For "understanding how to exercise faith: this is the science of the gospel."

**"Editorial Note" *The Advent Review and Sabbath Herald* 76, 6 , p. 88.**

WHEN Israel had returned from Babylon, and were to re-establish the worship and the cause of God in his own chosen place in the world, everything was against them.

The land had lain desolate seventy years, and from this they must find support for themselves. In addition to this there was drought in the land. And yet

in addition to all this, the one thing of first importance was the building of the house of the Lord.

In yet further addition to all these disadvantages, the decree of the king of Persia stood prohibiting their building the house of the Lord at all.

Yet in the presence of this mountain of difficulties standing in the way, the word of the Lord came by the prophets Haggai and Zechariah to all the people, to arise, and build the house of the Lord.

Zerubbabel was the governor upon whom rested the responsibility of carrying on the work, and of building the house of the Lord. To look at all that was before him, it was a most unpromising, and even discouraging, prospect.

But just then and there the word of the Lord to Zerubbabel, was: "This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

He was not to look at the lack of means or of facilities; he was not to look at the land overgrown with weeds, and briars, and stricken with drought; he was not to look at the decree of the Persian king,—the power,—that stood positively against any procedure whatever.

It was perfectly plain that nowhere were there any visible resources. And just what the Lord wanted Zerubbabel and all the people to understand was that their real resources were not in anything earthly or visible, but only in him "who is invisible,"—and these resources made present and practicable by the Spirit of the Lord of hosts.

And when he recognized this, and put all his hope and all his dependence upon that Spirit, *then* the word was to this great mountain of difficulties, "Who art thou, O great mountain? Before Zerubbabel thou shalt *become a plain*"? Thank the Lord for that!

When Jesus went back to heaven after his crucifixion and resurrection, he left one hundred and twenty timid and fearful disciples. With the exception of perhaps two, they were all poor. In addition to this, they were despised, jeered at, and cast out. All the authority of their own nation and all the power of Rome—the power of the whole world—were against him. And yet in these circumstances, in the presence of this great mountain, again the tabernacle of David, which was fallen down, must be built again from the ruins, and must be set up.

And to these was the word, also, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." He, departing, told them to tarry at Jerusalem and pray, not for wealth, not for numbers, not for influence, not for the favor or recognition of authority or government, but for "power from on high"—for the power of the Spirit of the Lord of hosts.

They did wait, and they did pray; and that Spirit came. And again the great mountain became a plain; and the worship and cause of God were established in the earth. Thank the Lord for that.

And now, again, the house of God lies desolate, and the tabernacle of David is fallen down, and must be built up from the ruins, and must be "established upon an eternal basis." Again there is a mountain of difficulties in the way; and again his people are bidden to pray, not for wealth, not for numbers, not for influence, not for the favor or recognition of authority or government, but for

power from on high—for the power of the Spirit of the Lord of hosts. And when this is recognized and received as the only hope, the only dependence, again every mountain will become a plain. Thank the Lord for that.

"Ask, and it shall be given you." "For every one that asketh receiveth." "Receive ye the Holy Ghost." "Be filled with" "the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

**"Editorial Notes" *The Advent Review and Sabbath Herald* 76, 6 , pp. 88, 89.**

WHEN Belshazzar had filled up his cup of iniquity, and the hand-writing had appeared on the wall, telling him that he had been weighed in the balances and found wanting, he was cited to the experience of his grandfather Nebuchadnezzar. This was all rehearsed, and then came these words: "And thou his son [grandson], O Belshazzar, hast not humbled thine heart, *though thou knewest all this.*" How did he know it? Not from word of mouth; for his grandfather died long before he was born. He knew it just as we may know it, and every other experience that the Bible records. But was Belshazzar excused because he did not heed the light that had been given?—No more than was he who, in the Saviour's parable, entered into the wedding chamber without having on the wedding garment. Like, him, also, Belshazzar was "speechless."

And the people to-day have a knowledge of these very things that Belshazzar knew, and in

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the same way. if the people disregard them, as did Belshazzar, and heed not the warnings, they, like him, "are *now* being weighed in the balances of the sanctuary, and pronounced wanting;" for the very truths that were a test for Belshazzar are also a test now, not only for the world, but especially for *Seventh-day Adventists and their children*. It is for this reason that judgment begins at the house of God.

**"That Abominable 'Food'" *The Advent Review and Sabbath Herald* 76, 6 , pp. 89, 90.**

IN the REVIEW AND HERALD of May 17, 1898, in an article on temperance, we printed from the "Encyclopedia Britannica" the following: "From tea to hashish we have, through hops, alcohol, tobacco, and opium, a sort of graduated scale of intoxicants, which stimulate in small doses, and narcotize in larger. The physiological action of all these agents *gradually shades into each other*, all producing, or being capable of producing, consecutive paralysis of the various parts of the nervous system."

In articles the following two weeks, we gave extracts from the same authority, showing that coffee also belongs in this list; and that cocoa, though having food elements, yet has in it the identical elements referred to in the scale of intoxicants from tea to hashish. Then in the REVIEW AND HERALD of June 14, 1898, we

gave an extract from the same authority, showing that *flesh-meat* has in it also properties that belong in this graduated scale of intoxicants. By these evidences, and for this cause, we showed that the eating of flesh-meats is a species of intemperance; and that those who would be strictly temperate—that is, those who would practise *Christian* temperance—can no more use flesh-meats than they can use tea, coffee, or tobacco.

In the REVIEW of November 29 we quoted, from the New York *Tribune*, a statement of Prof. H. W. Wiley, of the Chemistry Division of the Department of Agriculture, at Washington, that "meats should never be eaten until they have ripened like game, and this process is calculated to consume about three weeks." And what this ripening is was illustrated by saying that "a chicken should be hung out of a window, head down, until its head falls off, when it is *ripe* for eating."

Last week we quoted, from the testimony presented to the Army Investigation Commission, that "the large wholesalers who supplied the best hotels in Chicago '*aged*' all their beef before selling it, and got an advanced price for it after it accumulated the beard;" that "the meat was better in every respect after being '*aged*,'" and that "meat was at its best after three weeks," and would "remain at its best for perhaps ten days longer."

We there stated that the "beard" that accumulates on meat when it has become "*aged*" is a long fungus growth, like barley beard, that shoots out of beef as it decays. Since that article was printed, Major W. H. Daly, chief surgeon with General Miles in his campaign in Porto Rico, testifies before the commission, and gave the following testimony as to this "beard" that is grown by the "best meat:"—

The "beard" referred to in this investigation, he said, could only grow upon meat containing putrescent germs. Many persons preferred to eat game slightly decomposed, or "high;" but such persons almost invariably drank wine or other spirits afterward. Such spirits, the doctor said, would kill any germs contained in the meat. It was another question, however, when it came to feeding soldiers on meat in such a condition.

Of course it is a query with anybody who thinks soberly how people can eat so much rotten meat,—that is, so much poison,—and survive it. But Dr. Daly's testimony explains it. The poison of the meat is counteracted by the greater poison of strong drink. This works on the same principle that operates with whisky and the rattlesnake-bite. The snake-bite is poison; but by large use of whisky or other strong drink, the poison of the snake-bite can be so counteracted that the victim will recover.

It may be a query with some, how people can get into the habit of eating such meat as is described in these quotations. They get into this habit in precisely the same way that they get into the habit of using tobacco, strong drink, opium, tea, coffee, or other such poisonous things; that is, *by using meat*. Any one of these things, if used, demands the use of more, because each contains stimulants and narcotics; and the effect of using any of these is to increase the demand for itself,—and not only to increase the demand for itself, but to lead on, and gradually shade into, the next stronger one.

Now this stimulating property being in meat, even at its best, and meat being used, the effect of this property in it is to increase the demand for itself; and as the more rotten a piece of meat is, the more of this property there is in it, so the users of meat are drawn by this increasing appetite into the using of meat which has the most of that property in it, and finally they get to the point described in our quotations. And then, when the use of meat has brought them to that point,—the point beyond which, *by meat*, they can not go, but beyond which their appetite demands that they *shall go*,—the only thing which will satisfy, and the logical thing, too, is strong drink.

In our article of November 29 we said that the general practise throughout the whole country is to keep meat at least two weeks after being killed before it is laid on the block to be retailed. But the quotation from an expert last week says that it is "*at its best after three weeks.*"

All these turns which we have so far mentioned are taken with meat *after* the animal is killed, and all are simply means of catering to the depraved appetites of those who consume the meat. But strange as it may seem, these tricks are now actually being carried back to the very feeding of the animal to prepare him for the market, where he shall be killed, cut up, and eaten by those who must have the "high" and mighty meats to eat.

Under the heading, "The Meat People Eat," the *Chicago Tribune* of Jan. 23, 1899, gives this information, with other pointed comment upon the testimony produced before the War Commission of Investigation:—

The kind of meat that is in demand in the market in various parts of the country was discussed, incidentally, during the investigation by the war committee, of the beef contracts. For New York a heavier grade of beef is required, according to the testimony of an expert; Baltimore wants a lighter and cheaper grade; while Boston calls for the best that can be obtained. Chicago hotels pay a high price for refrigerator meat, which has been kept long enough to "ripen," until a fungus growth, or "beard," appears upon it.

Nowadays the butcher buys his meat as the dry-goods merchant buys cloth—according to grade. Some butchers have no use for the higher and better grades. Others will have nothing else. This demand has led to a great deal of experimenting in the raising of stock. Every cattle-grower has his own ideas and theories of feeding, the starting-point in each theory being the question of cost and the ultimate result.

A few years ago the farmer or stockman used corn almost altogether. Not so now. He adds bran, or the meal of cottonseed or flaxseed, these supplying the protein necessary to supplement the corn, to produce the best results.

An interesting investigation is being made by the agricultural chemists of the Kansas Experiment Station to improve the feeding qualities of corn. It is thought that by hybridization its fattening qualities may be increased. It is believed that this would add millions of dollars annually to the value of the corn crop. If the

various essentials could be combined into the one plant, it would be a marvelous achievement. Its utility, however, is open to question; for some stockmen assert that a variety and occasional change of diet are necessary to keep the animal in good condition.

Some folks thought we were extravagant in that article November 29, which we printed under the heading, "Thou Shalt not Eat Any Abominable Thing," when at the time we were stating sober, though very ghastly, truth. And that we were stating only truth is now completely demonstrated by all this evidence that is being produced before the war commission.

How much longer can it be that there can be found people professing to be preparing to meet the Lord, whom, without holiness, no man shall see; who are to be sanctified wholly, body, soul, and spirit; and yet who, at the same time, will insist that "it is all right to eat meat"?

It is perfectly safe to say that of those who to-day eat flesh, there is not one in a hundred who ever eats any flesh—even of cattle or sheep—but such as is prohibited by the Bible.

**"Who Will Stand by the Declaration of Independence?" *The Advent Review and Sabbath Herald* 76, 6 , pp. 91. 92.**

THE New York *Tribune* of Jan. 9, 1898, sets forth the meaning of the Declaration of Independence, as follows:—

It is a favorite notion now to quote the words, "Governments are instituted among men, deriving their just powers from the consent of the governed," as if these embodied a law of application to all inhabitants alike. But of the men who signed the Declaration, there were many who held slaves, and these slaves were governed without their consent. . . . It was never the intention to assert that the negroes or the savage race must give consent before just government should be established over them. . . .

The Declaration of Independence was a formal notice that the inhabitants of the colonies consented no longer to British rule. It declared their right to withdraw consent when government became subversive of their rights, and openly appealed to the god of battles. The consent of the governed was then withdrawn in the colonies, and from that time it was held that Great Britain had no longer just right to govern here. That is precisely the meaning of the language.

The New York *Sun* says this:—

The Declaration of Independent was made to suit a particular existing condition of things. . . . The proposition [that governments derive their just powers from the consent of the governed] was generally, but the application was to a particular situation. Obviously, Thomas Jefferson, the framer of the Declaration, did not intend to apply it to all people; for the social and political conditions would have made such an application absurd. The consent of the

Indians as to their government had not been asked them, nor has it been asked at any time since then. The consent of the people shut out from the franchise by a property qualification long existing subsequently, was not asked.

The Declaration meant simply that the colonies had become tired of the British domination, deeming it oppressive, and intended to set up a government of their own by the right of revolution. They were not laying down a principle for anybody except themselves; and they had no conception of the "consent of the governed" as it is proclaimed by Mr. Bryan and the generally hypocritical gang who are sympathizing with him in the hope of cheating us out of our rightful conquests.

The same day that this was said by the *Sun*, the *New York Journal* said:—

What our anti-expansionists mean when they speak of liberty is something quite different [from liberty under the American flag]. They mean power. They mean that unless the Filipinos have unchecked authority to run their government as they please, even if they run it to smash, they are not free.

And in the *Congressional Record* of Dec. 19, 1898, page 330, occurs the following passage in the speech of Senator Platt, of Connecticut:—

*Mr. Hoar.*—"May I ask the senator from Connecticut a question?"

*Mr. Platt, of Connecticut.*—"Certainly."

*Mr. Hoar.*—"It is whether, in his opinion, governments derive their just powers from the consent of the governed?"

*Mr. Platt, of Connecticut.*—"From the consent of some of the governed."

*Mr. Hoar.*—"From the consent of some of the governed"?

*Mr. Platt, of Connecticut.*—"Yes."

All this shows that such views are now quite popular.

These identical arguments, in substance and almost in words, were made just forty years ago. And they were as popular then as they are now. These arguments then were sanctioned even by the great authority of the Supreme Court of the United States.

Forty years ago, also, these arguments were thoroughly answered. The answer was made by Abraham Lincoln, and is good for all time. It is well that the people can have Abraham Lincoln's answer to these denials of the Declaration of Independence that are made to-day. And especially is this so just now, since, on February 12, Lincoln's birthday, Abraham Lincoln will be honored, in speeches and celebration, over all this land. In view of that, we here present, even at considerable length, Abraham Lincoln's answer to the imperialists' denial of the vital principles of the Declaration of Independence,—their repudiation of the principles of republican government.

Directly, and at the time, Lincoln was replying to United States Senator Stephen A. Douglas. Now, read "Imperialists" for "Judge Douglas;" and his speech is a direct reply also to these. All this is the working of the subtle spirit which, in fulfilment of the Testimony, will yet lead this nation to "repudiate every

principle of its Constitution as a Protestant and republican government." And it is all in illustration of the United States in prophecy *in the book of Daniel*. Abraham Lincoln spoke as follows:—

I think the authors of that noble instrument [the Declaration of Independence] intended to include all men; but they did not intend to declare all men equal in all respects. They did not mean to say all were equal in color, size, intellect, moral developments, or social capacity. They defined, with tolerable distinctness, in what respects they did consider all men created equal,—equal with "certain unalienable rights, among which are life, liberty, and the pursuit of happiness." This they said, and this they meant. They did not mean to assert the obvious untruth, that all were then actually enjoying that equality, nor yet that they were about to confer it immediately upon them. In fact, they had no power to confer such a boon. They meant simply to declare the right, so that the enforcement of it might follow as fast as circumstances should permit.

They meant to set up a standard maxim for free society, which should be familiar to all, and revered by all; constantly looked to; constantly labored for; and even though never perfectly attained, constantly approximated; and thereby constantly spreading and deepening its influence, and augmenting the happiness and value of life to all people of all colors everywhere.

The assertion that "all men are created equal," was of no practical use in effecting our separation from Great Britain; and it was palced in the Declara-

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tion of Independence, not for *that*, but for *future* use. Its authors meant it to be, as thank God, it is now proving itself, a stumbling-block to all those who, in after-times, might seek to turn a free people back into the hateful paths of despotism. They knew the proneness of prosperity to breed tyrants; and they meant when such should reappear in this fair land, and commence their vocation, they should find left for them at least one hard nut to crack.

I have now briefly expressed my view of the meaning and object of that part of the Declaration of Independence which declares that "all men are created equal."

### **SENATOR DOUGLAS'S VIEW**

Now let us hear Judge Douglas's view of the same subject, as I find it in the printed report of his late speech. Here it is:—

"No man can vindicate the character, motives, and conduct of the signers of the Declaration of Independence, except upon the hypothesis that they referred to the white race alone, and not to the African, when they declared all men to have been created equal,—that they were speaking of British subjects on this continent being



equal to British subjects born and residing in Great Britain—that they were entitled to the same unalienable rights, and among them were enumerated life, liberty, and the pursuit of happiness. The Declaration was adopted for the purpose of justifying the colonists in the eyes of the civilized world in withdrawing their allegiance from the British crown, and dissolving their connection with the mother country."

My good friends, read that carefully over, some leisure hour, and ponder well upon it. see what a mere wreck, mangled ruin, it makes of our once glorious Declaration.

"They were speaking of British subjects on this continent being equal to British subjects born and residing in Great Britain"! Why, according to this not only negroes, but white people outside of Great Britain and America, were not spoken of in that instrument. The English, Irish, and Scotch, along with white Americans, were included, to be sure; but the French, Germans, and other white people of the world are all gone to plot along with the judge's inferior races.

I had thought the Declaration promised something better than the condition of British subjects; but no, it only meant that we should be equal to them in their own oppressed and unequaled condition! According to that, it gave no promise that, having kicked off the king and lords of Great Britain, we should not at once be saddled with a king and lords of our own in these United States.

I had thought the Declaration contemplated the progressive improvement in the condition of all men everywhere; but no, it merely "was adopted for the purpose of justifying the colonists in the eyes of the civilized world in withdrawing their allegiance from the British crown, and dissolving their connection with the mother country." Why, that object having been effected some eighty years ago, the Declaration is of no practical use now—mere rubbish—old wadding, left to rot on the battle-field after the victory is won.

## **THE FOURTH OF JULY**

I understand you are preparing to celebrate the "Fourth" tomorrow week. What for? The doings of that day had no reference to the present; and quite half of you are not even descendants of those who were referred to at that day. But I suppose you will celebrate, and will even go so far as to read the Declaration. Suppose, after you read it once in the old-fashioned way, you read it once more with Judge Douglas's version. It will then run thus: "We hold these truths to be self-evidence: that all British subjects who were on this continent eighty-one years ago, were created equal to all British subjects born and then residing in Great Britain."

And now I appeal to all,—to Democrats as well as others,—are you really willing that the Declaration shall thus be frittered away,—thus left no more at most than an interesting memorial of the dead past,—thus shorn of its vitality and practical value, and left without the germ, or even the suggestion, of the individual rights of men in it?

These Fourth of July gatherings, I suppose, have their uses. If you will indulge me, I will state that I suppose to be some of them.

We are now a mighty nation; we are thirty, or about thirty [*now* (1899) about eighty] millions of people, and we own and inhabit about one-fifteenth part of the dry land of the whole earth. We run our part of the dry land of the whole earth. We run our memory back over the pages of history for about eighty-two [a hundred and twenty-three] years, and we discover that we were then a very small people in point of numbers, vastly inferior to what we are now, with a vastly less extent of country, with vastly less of everything we deem desirable among men; we look upon the change as exceedingly advantageous to us and to our posterity, and we fix upon something that happened away back, as in some way or other being connected with this rise of prosperity.

We find a race of men living in that day whom we claim as our fathers and grandfathers; they were iron men; they fought for the principle that they were contending for; and we understood that by what they then did, it has followed that the degree of prosperity which we now enjoy has come to us. We hold this annual celebration to remind ourselves of all the good done in this process of time, of how it was done, and who did it, and how we are historically connected with it; and we go from these meetings in better honor with ourselves; we feel more attached the one to the other, and more firmly bound to the country we inhabit. In every way we are better men in the age and race and country in which we live, for these celebrations.

### **THE ELECTRIC CORD OF LIBERTY**

But after we have done all this, we have not yet reached the whole. There is something else connected with it. We have—besides these men descended by blood from our ancestors—among us, perhaps half our people, who are not descendants at all of these men; they are men who have come from Europe—,German, Irish, French, and Scandinavian,—men that have come from Europe themselves, or whose ancestors have come hither and settled here,—finding themselves our equals in all things. If they look back through this history to trace their connection with those days by blood, they find they have none; they can not carry themselves back into that glorious epoch, and make themselves feel that they

are part of us: but *when they look through that old Declaration of Independence*, they find that those old men say that "we hold these truths to be self-evident: that all men are created equal;" and then they feel that that moral sentiment, taught in that day, evidences their relation to those men, that it is the father of all moral principle in them, and that they have a right to claim it as though they were blood of the blood, and flesh of the flesh, of the men who wrote that Declaration [loud and long-continued applause]; and so they are. *That is the electric cord in that Declaration that links the hearts of patriotic and liberty-loving men together; that will link those patriotic hearts as long as the love of freedom exists in the minds of men throughout the world.* [Applause.]

### **A GOVERNMENT OF SOME OTHER FORM**

Now, sirs, for the purpose of squaring things with this idea. . . that the Declaration of Independence did not mean anything at all, we have Judge Douglas giving his exposition of what the Declaration of Independence means, and we have him saying that the people of America are equal to the people of England. According to his constructions, you Germans are not connected with it. Now, I ask you in all soberness, if all these things, if indulged in, if ratified, if confirmed and indorsed, if taught to our children and repeated to them, do not tend to *rub out the sentiment of liberty* in the country, and to *transform this government into a government of some other form.*

### **THE ARGUMENTS OF KINGCRAFT**

Those arguments that are made, that the inferior race are to be treated with as much allowance as they are capable of enjoying; that as much is to be done for them as their condition will allow,—what are these arguments? They are the arguments that kings have made for enslaving the people in all ages of the world. You will find that all the arguments in favor of kingcraft were of this class; they always bestrode the necks of the people, not that they wanted to do it, but because *the people were better off for being ridden*. That is their argument; and this argument of the judge is the same old serpent that says, You work, and I eat; you toil, and I will enjoy the fruits of it.

Then it is whatever way you will, whether it comes from the mouth of a king as an excuse for enslaving the people of his country, or from the mouth of men of one race as a reason for enslaving the men of another race, it is all the same old serpent; and I hold, if that course of argumentation that is made for the purpose of convincing the public mind that we should not care

about this, should be granted, it does not stop with the negro. I should like to know if, taking this old Declaration of Independence, which declares that all men are equal upon principle, and making exceptions to it, where will it stop? If one man says it does not mean a negro, why not another say it does not mean some other man? If that Declaration is not the truth, let us get the statute-book, in which we find it, and tear it out! Who is so bold as to do it? If it is not true, let us tear it out! [Cries of "No, no."] Let us stick to it, then; let us stand firmly by it, then.

It may be argued that there are certain conditions that make necessities, and impose them upon us; and to the extent that a necessity is imposed upon a man, he must submit to it. I think that was the condition in which we found ourselves when we established this government. We had slavery among us; we could not get our Constitution unless we permitted them to remain in slavery; we could not secure the good we did secure if we grasped for more; and having by necessity submitted to that much, *it does not destroy the principle that is the charter of our liberties*. Let that charter stand as our standard.

My friend has said to me that I am a poor hand to quote Scripture. I will try it again, however. It is said in one of the admonitions of our Lord. "As your Father in heaven is perfect, be ye also perfect." The Saviour, I suppose, did not expect that any human creature could be perfect as the Father in heaven; but he said, "As your Father in heaven is perfect, be ye also perfect." He set that up as a standard; and he who did most toward reaching that standard, attained the highest degree of moral perfection. So I say, in relation to the principle that all men are created equal. Let it be as nearly reached as we can. If we can not give freedom to every creature, let us do nothing that will impose slavery upon any other creature. Let us then turn this government back into the channel in which the framers of the Constitution originally placed it.

I adhere to the Declaration of Independence. If Judge Douglas and his friends are not willing to stand by it, let them come up and amend it. Let them make it read that all men are created equal except negroes [or Filipinos]. Let us have it decided whether the Declaration of Independence, in this blessed year of 1858 [and 1899] shall be thus amended.

In his construction of the Declaration last year, he said it only meant that Americans in America were equal to Englishmen in England. Then, when I pointed out to him that by that rule he excludes the Germans, the Irish, the Portuguese, and all the other people who have come among us since the Revolution, he reconstructs her construction. In his last speech he tells us it meant Europeans. I press him a little further, and ask him if it meant to include the Russians in Asia; or *does he mean to exclude that vast*

*population from the principles of our Declaration of Independence? . . . Who shall say, I am the superior, and you are the inferior?*

## THE RIGHT OF SELF-GOVERNMENT

I trust I understand and truly estimate the right of self-government. My faith in the proposition that each man should do precisely as he pleases with all which is exclusively his own, lies at the foundation of the sense of justice there is in me. *I extend the principle to communities* of men, as well as to individuals. I so extend it because it is politically wise as well as naturally just,—politically wise in saving us from broils about matters which do not concern us.

The doctrine of self-government is right—absolutely and eternally right. . . . If the negro [or the Filipino, or the Cuban] is a man, is it not to that extent a total destruction of self-government to say that he, too, shall not govern himself? When the white man governs himself, that is self-govern-

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ment; but when he governs himself, *and also another man*, that is more than self-government,—that is *despotism*.

*No man is good enough to govern another man WITHOUT THAT OTHERS'S CONSENT.* I say this is the leading principle, the sheet-anchor, of American Republicanism. Our Declaration of Independence says:—

"We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, DERIVING THEIR JUST POWERS FROM THE CONSENT OF THE GOVERNED."

## THE "ANCIENT FAITH"

I have quoted so much at this time, merely to show that according to our ancient faith, the just powers of governments are derived from the consent of the governed. . . . Allow all the governed an equal voice in the government; and that, and that only, is self-government.

Is there no danger to liberty itself, in discarding the earliest practise, and first precept, of our ancient faith? In our greedy chase to make profit of the negro [and now, 1899, of the Filipino] let us beware lest we "cancel and tear to pieces" even the white man's charter of freedom.

Our Republican robe is soiled, and trailed in the dust. Let us repurify it. Let us turn and wash it white, in the spirit, if not in the blood, of the Revolution. . . . Let us readopt the Declaration of Independence, and with it the practises and policy which harmonize with it. Let North and South—let all Americans—let all lovers of liberty everywhere—join in the great and good work. If we do this, we shall not only have saved the Union; but we shall have so saved it as to make, and to keep, it forever worthy of the saving. We shall have so saved it that the succeeding millions of free, happy people, the world over, shall rise up and call us blessed, to the latest generations.

**February 14, 1899**

**"Editorial" *The Advent Review and Sabbath Herald* 76, 7 , p. 104.**

"BEING justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1.

Since faith is the depending upon the word of God only, for what that word says, being justified by faith is simply being accounted righteous by depending upon the word only.

And since the word is the word of God, dependence upon the word only is dependence upon God only, in the word. Justification by faith, then, is justification—being accounted righteous by dependence upon God only; and upon him only because he has promised.

We are all altogether sinners,—sinful, and ungodly. We are, therefore, all subject to the judgment of God. Rom. 3:9-19. Yet for all of us there is escape from the judgment of God. But the only way of escape from the judgment of God is *to trust in God*.

When David had sinned in numbering the people, and so had incurred the exemplary judgment of God, the Lord had incurred the exemplary judgment of God, the Lord gave him his choice as to whether there should be seven years' famine, or he should flee three months before his enemies, or there should be three days' pestilence. But David would not choose at all; he deferred it all to the Lord, for *him* to choose: saying, "Let us fall now into the hand of the Lord; for his mercies are great." 2 Sam. 24:11-14.

When depending upon God alone, in his word, for righteousness, we have peace with God; because thus we really obtain righteousness, and "the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." Isa. 32:17.

When depending upon God alone in his word, for righteousness we have peace through our Lord Jesus Christ, because "He is our peace, who hath made both" God and man "one," "Having abolished in his flesh the enmity" "for to make in himself of twain"—of God and man—"one new man, so making peace." Eph. 2:14, 15.

Further: when depending upon God alone, in his word, for righteousness, we have peace with God through our Lord Jesus Christ, because God *has "made peace through the blood of his cross, by him to reconcile all things unto himself; . . . 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 unreprouchable in his sight: IF ye continue in the faith"*—if you continue to depend only upon God alone in his word. Col. 1:20-23.

When he has made the way so plain, the justification so complete, and the peace so sure to all, and asks all people only to receive it all by simply accepting it from him, and depending upon him for it, why should not every soul on earth be thus justified, and have the peace of God through our Lord Jesus Christ?

*This* is "what the Scripture means when urging upon us the necessity of exercising faith." Are *you* exercising faith? Are you justified by faith? Have you righteousness by faith? Have you peace with God through our Lord Jesus Christ?

"Have faith in God." Mark 11:22.

#### **"Editorial Note" *The Advent Review and Sabbath Herald* 76, 7 , p. 104.**

NOTHING that we could say on receiving the Holy Spirit could be so important nor so good as is the following extract from a letter written by Sister White, Dec. 26, 1898. The letter was written from the camp-ground at Newcastle, New South Wales:—

"I came on the ground Friday. On Sabbath I attended morning meeting at six o'clock. All through the night I had seemed to be in meetings, presenting the subject of the reception of the Holy Spirit. This was my burden in laboring—somewhere, I can not tell where. The whole subject was the opening of our hearts to the Holy Spirit. I was trying to present to those who were there the great necessity of receiving the Spirit. Christ told the disciples. 'I have many things to say unto you, but ye can not bear them now.' Their own limited comprehension put a restraint upon him, so that he could not open to them the things he longed to unfold; for it would be labor lost.

"In my dream a sentinel stood at the door of an important building, and asked every one who came for entrance, 'Have ye received the Holy Ghost?' A measuring-line was in his hand, and only very, very few were admitted into the building. 'Your size as a human being is nothing. Your size as the full stature of a man in Christ Jesus according to the knowledge you have had, you will receive an appointment to sit with Christ at the marriage supper of the Lamb; and through the eternal ages, you will never cease to learn of the blessings granted in the banquet prepared for you.

"You may be tall and well-proportioned in self, but you cannot enter here. None can enter who are grown-up children, carrying with them the disposition, the habits, and the characteristics which pertain to children. You have nurtured your suspicions, your criticisms, your bad temper, your self-dignity, and you cannot be admitted to spoil the feast; for all who go in through this door have on

the wedding garment, woven in the loom of heaven. Your leaven of distrust, your want of confidence, your power of accusing, closes against you the door of admittance. Within this door nothing can enter that could possibly mar the happiness of the dwellers by marring their perfect trust in one another. Those who have educated themselves to pick flaws in the character of others have thus revealed a deformity of character which has made families unhappy, which has turned souls from the truth to choose fables. You can not join the happy family in heavenly courts; for I have wiped all tears from their faces. You can never see the king in his beauty if you are not yourself a representative of the loveliness of Christ's character.

"Abiding with Christ is choosing only the disposition of Christ, so that he identifies his interests with yours. When you give up your own will, your own wisdom, and learn of Christ as he has invited you, then you shall find entrance into the kingdom of God. Entire, unreserved surrender he requires. Give up your life for him to order, mold, and fashion; take upon your neck his yoke; submit to be led and taught, as well as to lead and teach; learn that unless you become as a little child you will never enter the kingdom of heaven. Abide in him, to be and do only what he wills. These are the conditions of discipleship.

"Unless these conditions are complied with, you can not have rest. Rest is in Christ; it can not be found as something he gives apart from himself. The moment the yoke is adjusted to your neck, that moment it is found easy; and the heaviest labor in spiritual lines can be performed, the heaviest burdens can be borne, because the Lord gives the strength and the power, and he gives gladness in doing the work. Mark the points: Learn of me; for I am meek and lowly in heart. Who is it that speaks thus?—The Majesty of heaven, the King of glory. He desires that your conception of spiritual things shall be purified from the fog of selfishness, the defilement of a crooked, coarse, unsympathetic nature. There must be the inward, higher experience. You must obtain a growth in grace by abiding in Christ. And when you are converted, you will not be a hindrance, but will strengthen your brethren.

"*As these things were spoken*, I saw that some turned sadly away, and mingled with the scoffers; others with tears, all broken in heart, were making confessions to those whom they had bruised and wounded. They did not think of maintaining their own dignity, but asked at every step, 'What must I do to be saved?' The answer was, 'Repent, and be converted, that your sins may go beforehand to judgment, and be blotted out.' Words were spoken greatly to rebuke all spiritual pride, for this God will not tolerate. It is inconsistent with His Word and with our profession of faith.

"Seek ye the Lord," all ye who are ministers of His. Seek Him '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.'"

"Ask, and it shall be given you." "Every one that asketh *receiveth*." "Receive ye the Holy Ghost." "Be filled with" "the Holy Spirit of God, whereby ye are sealed unto the day of redemption."



**"The True 'Merit' of Sunday-keeping" *The Advent Review and Sabbath Herald* 76, 7 , pp. 105, 106.**

MR. GAMBLE plainly confesses in print that "Christ and the Jews were agreed as to the day of the week of the Sabbath;" and that "Christ kept the *Jewish* Sabbath, and all his followers did the same, until his resurrection."

Very good. And the word of God says that the Sabbath which his followers kept the very day before his resurrection was "the Sabbath day according to the commandment." Luke 23:55, 56.

And Jesus, the last night before his death, said to his disciples, "I have kept my Father's commandments." John 15:10.

It is therefore perfectly certain by the word of God that the Sabbath which Christ and his followers kept until his resurrection, was the Sabbath day according to the commandment of God as to the Sabbath.

This keeping of the commandment of God, this keeping of the Sabbath according to that commandment, by Jesus, was Christ's obedience in man's behalf, by which obedience alone can any man ever find righteousness in Sabbath-keeping.

No man can ever be counted righteous in anything, by his own obedience. Righteousness comes to men in everything only by the obedience of Jesus Christ. "For as by *one* man's disobedience many were made sinners, so by *the obedience of ONE* shall many be made righteous." Rom. 5:18. And that One Jesus Christ alone.

Now, as it is only the obedience of Christ that can ever make anybody righteous in anything, it is certain that it is only the obedience of Christ that can ever make anybody righteous in Sabbath-keeping. And as all Christ's obedience in Sabbath-keeping *was in the keeping of the seventh-day*,—the Sabbath according to the commandment,—it follows, in the very certainty of the word of God, that the only Sabbath-keeping in which the obedience of Christ can ever make a man righteous is in the keeping of the Sabbath on the seventh day, the Sabbath day according to the commandment.

Even though it were true that Mr. Gamble's "great discovery" of an annually shifting Sabbath through all the days of the week was the

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true Sabbath; and even though it were true, as he claims, that it was *such* a sabbath that Christ kept, then that, being the obedience of Christ in Sabbath-keeping, would be the only Sabbath-keeping in which Christ's obedience could ever make any man righteous.

So, even though his claim of an annually shifting sabbath through all the days of the week were the truth, even that would exclude all hope of any obedience but self-obedience, all hope of any righteousness but self-righteousness, in the observance of Sunday, the first day of the week—or whatever he may claim as to the day *now* to be observed. For Christ never observed, in his life as a man in man's behalf, the kind of sabbath that Mr. Gamble has discovered. Mr. Gamble himself says that he never did. He says:—

Christ kept the *Jewish* sabbath, and all his followers did the same, until his resurrection; and since the resurrection they have kept the Christian, or creation, sabbath.

Christ stopped the constant change of the day. The sabbath day had changed once a year for over fifteen hundred years, and Christ made the sabbath a fixed day,—Sunday,—instead of certain fixed dates.

But as this was not till after his resurrection, Christ never kept this day at all in his life as a man in man's behalf. And as in his life of obedience in man's behalf, there was never any obedience of his in keeping this Sunday sabbath, so there is no obedience of Christ to make any man righteous in the keeping of the Sunday sabbath.

In Christ's life of obedience as a man in man's behalf, it was impossible that there could be any keeping of the Sunday sabbath; for there was no commandment for it. Where there is no commandment, there can be no obedience. It is admitted by all, Mr. Gamble with the rest, that during his whole life as a man on the earth in man's behalf, he observed, not the Sunday sabbath, but the other. *And that other* was "the Sabbath day according to the commandment."

This being certainly so by the word of God, it is also certainly so that the only obedience of Christ that was ever rendered in sabbath-keeping was in the keeping of the seventh day.

This being certainly so, and it being also certainly so that in all his life on earth as a man in man's behalf, he never did keep the Sunday sabbath, it is just as certainly so that *there is no obedience of Christ* to make any soul righteous in the keeping of the Sunday sabbath.

And there being no obedience of Christ to make any soul righteous in the keeping of the Sunday sabbath, the only obedience that there can possibly be to make any man righteous in the keeping of the Sunday sabbath is *his own obedience*. But all of any man's own obedience is self-obedience, and is *sin*. All the righteousness that any man can have by his own obedience is self-righteousness; and all self-righteousness is sin. Thus the keeping of the Sunday sabbath is sin, and only sin. It is all of self, and none of Christ. It is all of self-obedience, and none of Christ's obedience. It is all of self-righteousness, and none of the righteousness of Christ. It is all of works, and none of faith.

Again: in all Christ's life on earth as a man in man's behalf there is no word of God for the observance of the Sunday sabbath; and there is no word of God for it yet.

Now the word of God is the only means of faith. Rom. 10:17. Where there is no word of God there can not be any faith. There being no word of God for keeping the Sunday sabbath, and Christ having never kept it in his life for man, it is impossible that the keeping of it can be of faith. but "whatsoever is not of faith is sin." Rom. 14:23. Therefore it is as plain as A B C, and by the word of God too, that the keeping of the Sunday sabbath is sin.

Not so with the keeping of the seventh-day Sabbath, the Sabbath of the Lord. There is abundance of the word of God for that; and there is for it the obedience

of the whole life of Jesus Christ on earth as a man in man's behalf. There is for it the perfect commandment of God, and the perfect obedience of the Lord Jesus to that perfect commandment. Therefore the observance of the Seventh-day Sabbath, the Sabbath of the Lord, is altogether of faith. And the righteousness of it is altogether the righteousness of God: "even the righteousness of God which is by faith of Jesus Christ," by whose obedience and faith alone can any soul ever be made righteous.

And thus "here are they which keep the *commandments of God*, and the *faith of Jesus*."

**"Papal Advice to the United States" *The Advent Review and Sabbath Herald* 76, 7 , pp. 106, 107.**

*American Sentinel*

IN previous issues this paper has referred to the papal advice—which was, in fact, a thinly veiled threat—to the government against interfering with the Catholic program in Cuba. The government was advised that it would do well not to antagonize the priests in Cuba, since the restoration of order and tranquility in that island depended almost entirely upon their will, through the great influence they exercise over the Cuban people. It appears now that the same threat has been made with reference to the Philippine Islands, and that by Archbishop Ireland, the close friend and adviser of the President. A recent interview had with the archbishop in this city, quotes him as saying:—

Who in America knows anything about the Philippines? The church in the Philippines will, I have no doubt, accustom itself to the conditions under the new régime, as it did under the old. The church will accept the conditions that are to be, just as she accepts them in this country. All the civilization that people of the Philippines have has been received from the priests. They are the representatives of social and civil order in the islands. The people were taught by the priests, and they were taught too much. The priests will uphold this government as they upheld the government of Spain. That is, as the representatives of order, they will uphold the existing government. This government will have to depend upon the priests to a large extent for their moral influence in the interests of law and order.

This government will do well not to antagonize the priests. And I will say I know it is not the policy of the government to antagonize them, nor is there any disposition to do so in any quarter.

In reply to the question whether his visit to Washington (from which city he had just come) was for the purpose of interviewing the President on this subject, the archbishop said, further:—

I saw the President but, I can not say what the subject of conversation was. There is no truth in the published report that the

Archbishop of Manila has issued a circular of an unfavorable character against the United States. Aguinaldo is jealous of the power of the priests, and wants to rule absolutely himself.

The conduct of the priests will depend entirely upon the policy of the United States in the Philippines, and that I have no doubt will be the same as in this country.

"This government will do well not to antagonize the priests," because it "will have to depend upon" them "for their moral influence in the interests of law and order." And "the conduct of the priests will depend *entirely* upon the policy of the United States. In other words, if the government does not accede to the will of the priests, the priests will prevent the restoration of peace and order; and in this way they will make so much trouble for the government that it will be forced, in the interests of peace, to let affairs be managed in the islands as Rome wants them managed. And if the government interferes with Rome's program there, the cry of religious persecution will be raised; and the millions of Catholics in the United States will have it in their power seriously to embarrass the government at home.

And what must the government do to avoid antagonizing the priests? How much can it do in the direction of establishing civil and religious freedom in the islands without antagonizing the priests? How much of the papal program is in harmony with such liberty? How much of it has been taught in the Philippines during the four hundred years that Rome has ruled in the islands as she please?

These questions answer themselves to every person who knows anything about papal history and the papal system. That system and the system of civil and religious freedom set up in America by the men who signed the Declaration of Independence and created the American Constitution, have about as much in common as have day and night. To establish the latter system in the islands, would be to interfere directly with the system Rome has cherished for centuries; and who can suppose that this can be done without antagonizing the priests? And the papacy has warned the government not to antagonize the priests.

Archbishop Ireland asserts that the government has no intention of doing such a thing; and being in the confidence of the President, he is no doubt well informed upon that point. But how much will the United States be able to do toward relieving the Filipinos from the civil and religious despotism under which they have so long been held, without doing anything to arouse the antagonism of the priests?

The Filipinos know what papal rule is; their bitter and determined antagonism to the priests and the various religious orders in the islands speaks volumes upon this point. They are fighting for their freedom; and they know that this can never be enjoyed under the yoke of Rome.

Spain was the nominal ruler in Cuba and the Philippines, but the real dominion was that of Rome; the essence of the despotism which has oppressed them was the papacy's. Spain has been driven out, but Rome remains; and she is determined to abate no part of her sovereignty. She has warned the United States not to interfere with that, and now boldly asserts that the United States will heed the warning.

February 21, 1899

**"The Sermon. Creation or Evolution, Which?"** <sup>41</sup> *The Advent Review and Sabbath Herald* 76, 8 , pp. 115, 116.

I AM going to speak this afternoon on the subject of Evolution. I want you to pay close attention, and find out for yourselves whether or not you are evolutionists. First of all, I will read to you what evolution is; then as we follow along, you can see whether or not you are an evolutionist. These statements are all copied from a treatise on evolution, written by one of the chief evolutionists; therefore they are all correct, so far as they go, as definitions:—

"Evolution is the theory that represents the course of the world as a gradual transition from the indeterminate to the determinate, from the uniform to the varied, and which assumes the cause of these processes to be immanent in the world itself that is to be thus transformed."

"Evolution is thus almost synonymous with progress. It is a transition from the lower to the higher, from the worse to the better. Thus progress points to an increased value in existence, as judged by our feelings."

Now notice the particular points in these three sentences: evolution represents the course of the world as a gradual transition from the lower to the higher, from the worse to the better; and assumes that this process is immanent in the world itself thus to be transformed. That is to say, the thing gets better of itself; and that which causes it to get better is *itself*. And this progress marks "an increased value in existence, as judged by our feelings." That is to say, you know you are better, because you feel better. You know there has been progress, because you feel it. Your feelings regulate your standing. Your knowledge of your feelings regulates your progress from worse to better.

Now in this matter of progress from worse to better, have *your* feelings anything to do

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with it? If they have, what are you? Every one here this afternoon who measures his progress, the value of his experience, by his *feelings*, is an evolutionist: I care not if he has been a Seventh-day Adventist for forty years, he is an evolutionist just the same. And all his Christianity, all his religion, is a mere profession without the fact, simply a form without the power.

Now I read what evolution is, in another way; so that you can see that it is infidelity. Then, if you find yourself an evolutionist, you know at once that you are an infidel: "The hypothesis of evolution aims at answering a number of questions respecting *the beginning, or genesis, of things*." It "helps to restore the ancient sentiment toward nature as our parent, *and the source of our life*."

One of the branches of this sort of science, that has done most toward the establishment of the doctrine of evolution, is the new science of geology, which has instituted the conception of vast and unimaginable periods of time in the past

history of our globe. These vast and unimaginable periods, as another one of the chief writers on this subject—the author of it indeed—says, "is the indispensable basis for understanding man's origin" in the process of evolution. So that the progress that has been made, has been through countless ages. Yet this progress has not been steady and straight forward from its inception until its present condition. It has been through many ups and downs. There have been many times of great beauty and symmetry; then there would come a cataclysm, or an eruption, and all would go to pieces, as it were. Again the process would start from that condition of things, and build up again. Many, many times this process has been gone through; and that is the process of evolution,—the transition from the lower to a higher, from the worse to the better.

Now, what has been the process of *your* progress from the worse to the better? Has it been through "many ups and downs"? Has your acquiring of the power to do the good—the good works which are of God—been through a long process of ups and downs from the time of your first profession of Christianity until now? Has it appeared sometimes that you had apparently made great progress, that you were doing well, and that everything was nice and pleasant; and then, without a moment's warning there would come a cataclysm, or an eruption, and all be spoiled? Nevertheless, in spite of all the ups and downs, you start in for another effort: and so through this process, long-continued, you have come to where you are to-day; and in "looking back" over it all, you can mark some progress, you *think, as judged by your feelings*,—is that your experience? Is that the way *you* have made progress?

In other words, are you an evolutionist? Don't judge; confess the honest truth; for I want to get you out of evolutionism this afternoon. There is a way to get out of it: and every one who came into this house an evolutionist can go out a Christian. So if, when I am describing an evolutionist, so plainly that you see yourself, just say so,—admit that it is yourself,—and then follow along the steps that God will give you, and that will bring you out of it all. But I say plainly to you that, if that which I have described has been your experience, if that has been the kind of progress that you have made in your Christian life, then you are an evolutionist, whether you admit it or not. The best way, however, is to admit it, then quit it, and be a Christian.

Another phase of it: "Evolution, so far as it goes, looks upon matter as eternal." And "by assuming" this, "the notion of *creation* is eliminated from those regions of existence to which it is applied." Now if you look to yourself for the principle which would assure that progress that must be made in you as certainly as ever you reach the kingdom of God; if you suppose that that is immanent in yourself, and that if you could get it rightly to work, and superintend it properly when it had been thus got to work, it would come out all right;—if thus you have been expecting, watching, and marking your progress, you are an evolutionist. For I read further what evolution is: "It is clear that the doctrine of evolution is directly antagonistic to that of creation. . . . The idea of evolution, as applied to the formation of the world as a whole, is opposed to that of a direct creative volition."

That is evolution, as defined by those who made it,—that the world came, and all there is of it, of itself; and that the principle that has brought it to the condition in which it is, is immanent in itself, and is adequate to produce all that is. This being so, in the nature of things "evolution is directly antagonistic to creation."

Now as to the world and all there is of it, you do not believe that it all came of itself. You know that you are not an evolutionist as to that; because you believe that God created all things. Every one of you here this afternoon would say that you believe that God *created* all things,—the world and all there is in it. Evolution does not admit that: it has no place for creation.

There is, however, another phase of evolution that professedly is not absolutely antagonistic to creation. Those who made this evolution that I have read to you did not pretend to be anything but infidels,—men without faith,—for an infidel simply is a man without faith. Even though a person pretends to have faith, and does not actually have it, he is an infidel. Of course the word "infidel" is more narrowly confined than that nowadays. The men who made this evolution that I have read to you were that kind of men; but when they spread that kind of doctrine abroad, there were a great number of people who professed to be Christians, who professed to be men of faith, who professed to believe the word of God, which teaches creation. These men, not knowing the word of God for themselves, not knowing it to be the word of God, but their faith being a mere form of faith without the power—these men, I say, being charmed with this new thing that had sprung up, and wanting to be popular along with the new science, and really not wanting to forsake altogether the word of God and the ways of faith, were not ready to say that they could get along without God, without creation somewhere, so they formed a sort of evolution with the Creator in it. That phase of it is called theistic evolution; that is, *God started the thing*, whenever that was; but since that, it has been going on of itself. He started it, and after that it was able to itself to accomplish all that has been done. This, however, is but a makeshift,—a contrivance to save appearances,—and is plainly declared by the true evolutionists to be but "a phase of transition from the creational to the evolutionary hypothesis." It is evolution only; because there is no half-way ground between creation and evolution.

Whether *you* are one of this kind or not, there are many of them, even among Seventh-day Adventists,—not so many as there used to be, thank the Lord!—who believe that we must have God forgive our sins, and so *start* us on the way all right; but after that we are to work out *our own* salvation with fear and trembling. Accordingly, they do fear, and they do tremble, all the time; but they do not work out any salvation, because they do not have God constantly working *in them*, "both to will and to do of his good pleasure." Phil. 2:12, 13.

Now in Heb. 11:3 it is recorded that it is through faith that we understand that the worlds were *framed*—put together, arranged, built—"by the word of God; so that things which are seen were not made of things which do appear." The earth which we have was not made of rocks; men were not made of monkeys, apes, and "the missing link;" and apes and monkeys and "the missing link;" were not made of tadpoles; and tadpoles were not made of protoplasm originally away

back at the beginning. No! "the worlds were framed by *the word of God*, so that things which are seen were not made of things which do appear."

Now why is it that things which are seen were not made of things which do appear?—Simply because the things of which these are made did not appear. And the reason those things did not appear is because they *were not* at all. They did not exist. The worlds were framed by the word of God; and the word of God is of that quality, it has that property about it, which, when the word is spoken, not only causes the *thing* to be, but causes to exist the material out of which the thing is made, and of which the thing consists.

You know also the other scripture, that "by the word of the Lord were the heavens made; and all the host of them by the breath of his mouth; . . . for he spake, and it was." Ps. 33:6-9. Upon this I will ask you a question: How long after he spoke, before the things were? How much time passed, after he spoke, before the thing was? [Voice: "No time."] Not a week?—No. Not six long periods of time?—No. Evolution, even that which recognizes a Creator, holds that indefinite countless ages, or "six long, indefinite periods of time," passed in the formation of the things which are seen, *after he spoke*. But that is evolution, not creation: evolution is by long processes. Creation is by the word spoken.

When God, by speaking the word, had created the worlds, for this one he said, "Let there be light." Now how much time passed between the words, "Let there be light," and the time when the light came? I want you to understand this matter aright, so that you can find out whether you are an evolutionist or a creationist. Let me ask this again. Were there not six long periods of time between the time when the word was spoken and the accomplishment of the fact? You say No. Was it not a week?—No. Not a day?—No. Not an hour?—No. Not a minute?—No. Nor even a second?—No, indeed. There was not a second between the time when God said, "Let there be light," and the existence of the light. [Voice: "Just as soon as the word was spoken, the light was."] Yes, that is the way it was. I go over it thus minutely, so as to get it firmly fixed in your mind, for fear you will let it go presently, when I ask you something further. Now is it settled that when God said, "Let there be light," there was not a second of time between that and the shining of the light? [Voice: "Yes."] All right. Then the man who allows that any time at all passed between God's speaking and the appearing of the thing, is an evolutionist. If he makes it countless ages upon countless ages, he is simply more of an evolutionist than the one who thinks it took a day; he is the same thing, but more of it.

Next, God said, "Let there be a firmament." And what then?—It was so. Then from the time that God spoke, "Let there be a firmament, . . . and let it divide the waters from the waters," how long before a firmament was there? Was that done instantly?—Yes. Then the man who holds that there was an indefinite, a very long, period of time between the speaking of the word and the existence of the fact,—what is he?—An evolutionist. If he allows that there was a day, or an hour, or a minute, between the speaking of the word, and the existence of the thing itself, that man does not recognize creation.

(*To be continued.*)



**"Editorial" *The Advent Review and Sabbath Herald* 76, 8 , p. 120.**

FAITH is complete dependence upon the word of God *only*, for the accomplishment of what that word says.

This being so, it must never for a moment be forgotten that where there is no word of God, there can not be any faith.

This is shown also in the truth that "faith cometh by hearing, and hearing by the word of God." Rom. 10:17. Since faith thus comes indeed by the very word of God itself, it is perfectly plain that where there is no word of God, there can be no faith.

This is beautifully illustrated by an instance in the life of David: because David had it in his heart to build a house unto the Lord, the Lord spoke to him by the prophet Nathan, saying, "The Lord telleth thee that he will make thee an house. . . . And thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever."

Then David prayed and said, "Now, O Lord God, the word that thou hast spoken concerning thy servant, and concerning his house, *establish it forever*, and do as thou hast said. And let thy name be magnified forever, saying, The Lord of hosts is the God over Israel: and let the house of thy servant David be established before thee.

"For thou, O Lord of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house: *therefore hath thy servant found in his heart to pray this prayer unto thee*.

"And now, O Lord God, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant: *therefore now* let it please thee to bless the house of thy servant, that it may continue forever before thee: *for thou, O Lord God, hast spoken it*: and with thy blessing let the house of thy servant be blessed forever." 2 Sam. 7:11-29.

This prayer was altogether of faith, because it was altogether of the word of God: the word of God was the *cause* of it; the word of God was the *basis* of it; and the word of God was *all the hope* of David that the prayer would ever be answered.

He asked according to the will of God, because the will of God was expressed in the word of God. Having asked according to the plainly stated will of God, David *knew* that his prayer was heard. And knowing that his prayer was heard, David knew that *he had the petition* which he desired of him. 1 John 5:14. Therefore he said, SO let it be. And therefore also the answer to that prayer was, and is, and forevermore shall be, sure unto David.

And this was written for *our learning*: that we might know how to pray in faith, and how in prayer to cultivate faith. Therefore, Go and do thou likewise. Because "the knowledge of what the Scripture means when urging upon us the necessity of cultivating faith is more essential than any other knowledge that can be acquired."

**"Editorial Note" *The Advent Review and Sabbath Herald* 76, 8 , p. 120.**

THE receiving of the Holy Ghost has always been the one great and chief essential to the carrying forward of the work of God in the world.

It was "by the Spirit" that Noah preached the message of God "while the ark was a preparing."

It was by the Spirit that the Lord led the people out of Egypt, and it was his Holy Spirit that was grieved by their rebellion.

And "as it was in the days of Noah, so shall it be also in the days of the Son of man;" and those days are *now*. As these days are like those of Noah in the wickedness and violence on the earth, so much these days be like those of Noah in the devotion and integrity of the servants of God. And as, by the power of the Spirit of God, the preaching of Noah so convinced the world that they were all without excuse when the flood came and took them all away, so must it be, and so *will* it be, also in the day when the Son of man shall be revealed.

God has set his hand the second time to gather the remnant of his people from Egypt, and from Cush, and from Pathros, and from Shinar, and from the islands of the sea. And as it was by his Holy Spirit that he led them all the days of old, so shall it be now. It is too bad that also it is so now in that they grieve his Holy Spirit. But O, let every soul "grieve not" but "*receive*" "the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

It is by faith that the Holy Spirit is received.

Faith is complete dependence upon the word of God *only*, for the accomplishment of what that word says. Only where the word of God is can there be faith.

Have men the word of God upon which true faith can rest to receive the Holy Spirit?—Certainly we have—the plain word of God and the whole word of God.

Over and over, he calls, exhorts, and commands us to receive the Holy Ghost. Therefore every person can find it truly in his heart to pray the prayer unto him, Lord give to me thy Holy Spirit. Baptize me with the Holy Ghost. Be it unto me according to thy word.

He says, "Ask, and it shall be given you." Then he immediately follows this *promise* with the statement of the blessed *fact*, "every one that asketh *receiveth*."

Note that: he does not say, Every one that asketh *shall* receive. No. Before you ask, he tells you, "Ask, and it *shall* be given you:" the *receiving* is contingent on the *asking*. But when you *have* asked, then there is no *shall* receive about it. You *have received*. "Every one that asketh *receiveth*."

As certainly as you have *asked*, on the Lord's part you have received; the Holy Spirit has been given you: and if on your own part you have not received him, it is because you do not believe the Lord. As certainly as you *have asked*, he says you *have received*; "every one that asketh *receiveth*." And if you say you have *not* received, you make him a liar, and grieve the Holy Spirit.

Do not do so. Thank him that you receive that Holy Spirit even while you ask. "Every one that asketh [present tense] *receiveth* [present tense]." Thank him that you *have received* the Holy Spirit, as certainly as you *have asked*.

That is receiving the promise of the Spirit through faith. Having the word of God for it, faith comes by that word. In asking according to the word, you ask according to his plainly expressed will. You know that he hears you; and knowing

*that, you know that you have the petition that you desired of him. In depending solely upon the word, that it shall be to you even as it is spoken, you know that you have received, because he says you have. That is faith.*

"Ask, and it shall be given you." Then, "Every one that asked receiveth." "Receive ye the Holy Ghost." "Be filled with" "the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

**"A Question and the Answer" *The Advent Review and Sabbath Herald*  
76, 8 , pp. 120, 121.**

A SISTER writes: "I come so far short, it seems as if I am groping in terrible darkness. How are we to get the victory? I must overcome, or give up the truth, and I can not do that. What shall I do to obtain the victory? How are 'the fires of Vesuvius' quenched? and can they be so completely subdued that there will be no more explosions?"

It may be that others would be helped by the answer; so here it is:—

DEAR SISTER: You ask, "How are we to get the victory?" Answer: By getting Christ. He fought the battle, and gained the victory over everything that besets any human being. It is only *in him* that anybody can have the victory; and it is only *Christ's victory* that anybody has when he gets the victory. So, when Christ is all in all to any person, that person has life, and righteousness, and wisdom, and sanctification, and redemption, and victory—all in him. That settles every question,—have you *him*?

He "gave himself for our sins." Gal. 1:4. He gave himself for *your* sins. He gave himself for you wholly, sins and all. Thus, he paid the price, bought you, so that "ye are not your own." What have you rightly to do with what does not belong to you,—with what belongs to your neighbor? You say, "Nothing at all; no right." Very good; that is true; but the Lord tells you that *you* are not your own; but that he has bought you, and therefore you belong to him. Then, what can you rightfully have to do with yourself?—No more than you have to do with anything else that does not belong to you, but belongs to somebody else.

Therefore, as you do not belong to yourself, but belong to him who has bought you, the whole matter, all there is of you, and all that concerns you; and *let yourself alone*. And do this just for the reason that you have no right to do anything with that which does not belong to you. And as you belong to him, and as anybody has full right to do what he chooses with what belongs to him, so he alone has to do with you; because you belong to him. Do you not remember that scripture, "Is it not lawful for me to do what I will with mine own?" You let him, will you?

You are not your own; you are his own, sins and all. Therefore, just pass all over to him, and tell him, "Lord, do what you will with your own." And do you not believe that he could do a great deal better with you than you

could do with yourself? From your letter it is plain that you have tried for a long time to deal with yourself, and have failed, and are about ready to give up. Well,

that is all right. Now just *give up* fully, and be done with it. Let the whole thing go. Never undertake again to do anything with yourself. Let him attend to you.

Now, on the other hand, what did he give for you? What did he give for your sins? He gave HIMSELF. Very good then. *He* belongs to *you*, *he* is *your own*, just as certainly as *you* are *his own*, by the purchase; for he is the price paid, and the price was paid for you and to you. Then, as he is your own, you deal with him. He being your own, you have just as much right to do with *him* as he has to do with you. Do not try to have anything to do with anybody but him. And do you not see it will be much easier for you to get along with him than it ever was for you to get along with yourself? You can see that plainly enough.

Now just do that, and you will have a fine time. That is what will quench the fires. *He*, dwelling in you, can keep that Vesuvius from exploding. You deal only with him, and you will have no such trouble as that; for there is no Vesuvius in him. He is all right in all things; he is righteous; he is holy, pure, true, gentle, meek, lowly,—O, he is everything that is good and true. And do you not see that when you have only to do with him, you are certain to get along all right? And when he has only to deal with you, and you let yourself alone, he will get along all right with you. And so by this means it will be better, easier, and nicer for both of you.

And still do you say, "How shall I do it?" and, "I don't know how"? *Do it*, and you will know how. It is by *experience* that these things are known, not by theory.

Now, do you want to know how to know by experience?—Just tell him all that I have told you here, and *stick to it*. Tell it to him all the time. Tell him that you pass over to him all of yourself and all that concerns you; that you just abandon it all utterly, never to have anything to do with it again; and that if there is ever anything good to do in you, by you, or about you, *he will have to do it himself*; for you have tried long enough to find out that you can not do it. And tell him that you take *him* now altogether; you are not going to have anything to do with anybody or anything but him. Then you talk with him, think of him, just  *dwell with him* as heretofore you have been dwelling all the time with your own old wicked self; and you will find it so much nicer to dwell with him than you have ever found it in dwelling with yourself, that you will be happy all the day. You will be just as happy as a Christian all the time.

Now, do not *try* to see how it will work. DO IT; and do it at once, once for all, and for all eternity.

The reason so many are in perplexity is, they take their case into their own finite hands, and manufacture yokes that are not pleasant for them to wear. They suppose they understand their own case, and will worry and plan and devise, when Christ stands inviting, "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." If you have not found the rest that Christ has offered to give you upon condition that you learn of him who is meek and lowly of heart, would you not better without delay yoke up with Christ, bear only his burdens, and not pile upon yourselves burdens that weigh you down to the earth? All your

trouble is because you are so anxious to run things yourselves that you do not wear the yoke of Christ, which he declares is easy. The yokes of your own manufacture gall the neck that wears them. Christ says, Try my yoke; it is easy: lift my burdens; for they are light.

Will these hearers before me hear to a purpose? A Paul may plant, an Apollos water, but God gives the increase. Christ gives rest to all who receive him by faith. You are not to conjure up a variety of objects that you must enter into in order to find rest, assurance, confidence. Just leave that work, which none of the wisest of the human family can do, and put your trust in One who has promised rest to your souls. Do just what he has told you to do, and be assured that God will do all that he has engaged to do. The invitation is, "Come unto me, . . . and I will give you rest." Have you come to him, renouncing all your makeshifts, all your unbelief, all your self-righteousness? Come, just as you are, weak, helpless, and ready to die. What is the "rest"?—It is the consciousness that God is true, that he never disappoints a soul who comes to him. His pardon is full and free, and his acceptance of you means rest to your soul, rest in his love.—*Mrs. E. G. White, Dec. 26, 1898.*

**"Editorial Bite" *The Advent Review and Sabbath Herald* 76, 8 , p. 122.**

THE *Montreal Witness* of Jan. 29, 1899, says, "The *Semaine Religieuse* reports that a French bishop having a short time ago complained to the pope of the increase of Sabbath desecration in his diocese, Leo XIII said:—

"Sabbath desecration is the presage of all kinds of calamities; it means the extinction of faith, the abandonment of prayer, the forgetting of eternity; it is a suppression of God in man's life. If a nation made common such desecration, it would be a nation without religion. Is France inclined to try such a terrible experience? Is it disposed to stand against common sense and the experience of forty centuries? Is it disposed to defy the justice of God?"

"The *Semaine Religieuse* also quotes the following words from Pope Pius IX, on the same subject:—

"Sunday desecration, when it becomes general in a nation, is a "national mortal sin," which calls down the vengeance of God upon the whole country. A country where Sunday observance does not flourish, rapidly proceeds to ruin."

What Leo XIII says as to Sabbath desecration meaning the extinction of faith, and the suppression of God in a man's life, is true. And when the Sabbath is desecrated in order to substitute Sunday for it, and to exalt Sunday as the Sabbath in the place of the Sabbath, then it means the putting in the place of God the power that has instituted the Sunday and substituted it for the Sabbath. And that power is the papacy, inspired by Satan. It is bad enough for men to forsake and forget God; but when the papacy and Satan are substituted for him,

that is worse. And that is just what is done in the desecrating of the Sabbath, and the substituting of Sunday for it.

**"Editorial Bites" *The Advent Review and Sabbath Herald* 76, 8 , p. 122.**

MANY murmur and complain because of their hard lot. But do you not know that trials and troubles are a part of our inheritance? Did you never read, "I will give. . . the valley of Achor [trouble] for a door of hope"? Then welcome these "light afflictions;" for they will, if you only let them, work out for you "a far more exceeding and eternal weight of glory."

**February 28, 1899**

**"The Sermon. Creation or Evolution, Which?" <sup>51</sup> *The Advent Review and Sabbath Herald* 76, 9 , p. 132.**

A. T. JONES  
(*Continued.*)

WHEN the Lord said, "Let the waters under the heaven be gathered together unto one place, and let the dry land appear;" also when he said, "Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit, . . . it was so." Then God set two great lights in the heavens, and made the stars also; and when he spoke the word, "it was so." He said, "Let the waters bring forth abundantly the moving creature that hath life, the fowl that may fly above the earth in the open firmament;" and it was so. When God said, "Let the earth bring forth the living creature after his kind, cattle, and creeping thing, the beast of the earth after his kind," it was so. When he spoke, it was always so. That is creation.

You see, then, that it is perfectly logical, and reasonable enough, too, for evolutionists to set aside the word of God, and have no faith in it; for evolution itself is antagonistic to creation. When evolution is antagonistic to creation, and creation is by the word of God, then evolution is antagonistic to the word of God. Of course the genuine, or original, sound evolutionist did not have any place for that word, nor for the half-and-half evolutionists,—those who bring in creation and the word of God to start things. It takes so long a time, such indefinite and indeterminate ages, for evolution to accomplish anything, that it does away with creation.

The genuine evolutionist recognizes that creation must be immediate; but he does not believe in immediate action, and therefore does not believe in creation. Do not forget that creation is immediate, or else it is not creation: if not immediate, it is evolution. So touching again the creation at the beginning, when God speaks, there is in his word the creative energy to produce the thing which that word pronounces. That is creation; and that word of God is the same yesterday, and to-day, and forever; it lives and abides forever; it has everlasting life in it. The word of God is a living thing. The life that is in it is the life of God—

eternal life. Therefore it is the word of eternal life, as the Lord Jesus said; and in the nature of things it abides and remains forever. Forever it is the word of God; forever it has creative energy in it.

So when Jesus was here, he said, "The words that I speak unto you, they are spirit, and they are life." The words that Jesus spoke are the words of God. They are imbued with the life of God. They are eternal life, they abide forever; and in them is the creative energy to produce the thing spoken.

This is illustrated by many incidents in the life of Christ, as narrated in the New Testament. I do not need to cite them all; but I will refer to one or two, so you can get hold of this principle. You remember that after the sermon on the mount, Jesus came down, and there met him a centurion, saying, "My servant lieth at home sick of the palsy, grievously tormented. Jesus saith unto him, I will come and heal him." The centurion said: "I am not worthy that thou shoudest come under my roof; but speak the word only, and my servant shall be healed." Jesus turned to those standing about, and said, "I have not found so great faith, no, not in Israel."

Israel had the Bible; they knew the word of God. They boasted of being the people of the Book, the people of God. They read it; they preached in their synagogues, "My word. . . shall accomplish that which I please." They said, when they read that word: That is all right; the thing ought to be done. We see the necessity of it, and will do it. We will accomplish what it says. Then they did their best to accomplish it. It took them a long while, so long indeed, that they *never* did it. Their real doing of the word was so far away that the greatest of them were led to exclaim, "If but one person could only for one day keep the whole law, and not offend in one point—,nay, if but one person could but keep that one point of the law which affected in the due observance of the Sabbath,—then the troubles of Israel would be ended, and the Messiah at last would come." So, though they started in to do what the word said, it took them so long that they never got to it. What were they?

There was the word of God, which said, "*It* shall accomplish that which I please." It was spoken thus of the creative power. And though they professed to recognize the creative energy of the word of God, yet in their own lives they left that all out, and said, *We* will do it. They looked to themselves for the process which would bring themselves to the point where that word and themselves would agree. What were they? Are you afraid to say, for fear you have been there yourself? Do not be afraid to say that they were evolutionists; for that is what they were, and that is what a good many of your are. Their course was antagonistic to creation; there was not creation about it. They were not made new creatures; no new life was formed within them; the thing was not accomplished by the power of God; it was all of themselves; and so far were they from believing in creation that they rejected the Creator, and crucified him out of the world. That is what evolution always does; for do not forget that "evolution is directly antagonistic to creation."

Now these were the people upon whom Jesus looked when he made this statement about faith in Israel. Here was a man who was a Roman, who had grown up among the people who were Jews, and who set at naught the

teachings of Jesus. That centurion had been around where Jesus was, had seen him talking, had heard his words and had seen the effect of them, until he himself said, Whatever that man speaks is so; when he says a thing, it is done. Now I am going to have the advantage of it. So he went to Jesus, and said what is written. Jesus knew perfectly well that the man had his mind upon the power of his word to do that thing; and he replied, Very well, I will come and heal your servant. O no, my Lord, you do not need to *come*. You see this man was testing the matter, to see whether or not there was any power in the word. Therefore he said, "Speak the word only, and my servant shall be healed." Jesus replied, "As thou hast believed, *so be it* done unto thee. And his servant was healed." When that word went forth, "*so be it* done unto thee," how long before the man was healed? Twenty years"—No. Didn't he have to go through many ups and downs before he was certainly healed? Honest, now?—No, no! When the word was spoken, the word did the things that was spoken; and it did it *at once*.

Another day Jesus was walking along, and a leper some distance from him saw and recognized him. He, too, had got hold of the blessed truth of the creative energy of the word of God. He said to Jesus, "If thou wilt, thou canst make me clean." Jesus stopped, and said, "I will; be thou clean. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed." Mark 1:41, 42. We are not allowed to put a moment of time between the speaking of the word and the accomplished fact: "*immediately*" the leper was cleansed.

Now you see that the word of God at the beginning of creation had in it the creative energy to produce that thing which the word pronounced. You see that when Jesus came into the world to show men the way of life, to save them from their sins, he demonstrated, over and over again, here and there and everywhere, to all people and for all time, that that same word of God has that same creative energy in it yet; so that when that word is spoken, the creative energy is there to produce the thing.

Now are you an evolutionist, or are you a creationist? That word speaks to you. You have read it, you profess to believe it. You believe in creation, as against the other evolutionists; now will you believe in creation, as against yourself? Will you put yourself upon that platform to-day where you will allow nothing to come between you and the creative energy of that word—no period of time whatever?

Jesus said to a certain person, "Thy sins are forgiven." How long before it was so?—There was no length of time whatever between the word "forgiven" and the thing. That same word, "Thy sins are forgiven," is spoken to you to-day. Why do you let any time pass between this word, which is spoken to you, and the accomplishment of the thing? You said a while ago, that anybody who let a minute, or even a second, pass between the speaking of the word of God and the producing of the thing, is an evolutionist. Very good; that is so. Stick to it. Now I ask you, Why is it that when he speaks forgiveness to you, you let whole days pass before forgiveness gets to you, before it is true in you? You said the other man is an evolutionist. What are you, I want to know? Are you going to stop being evolutionists and become creationists?



This day will be one of special importance to many here, because it is a time when many will decide this question one way or the other. If you go out of this house an evolutionist, you are in danger. It is to you a matter of life or death just now. You said that evolution is infidelity, and that is so; therefore if you go out of this house an evolutionist, where do you stand? What is your choice? And if you go out of this house without the forgiveness of sins, you are an evolutionist, because you allow time to pass between the speaking of the word and the accomplishment of the fact.

From what I have read, you see that whoever lets any time time pass between the word spoken and the thing done, is an evolutionist. The word of God to you is, Man, "thy sins are forgiven thee." Woman "thy sins are forgiven thee." [Elder Corliss: "Didn't it say, Thy sins *shall be* forgiven?"] No, sir; "thy sins *are* forgiven thee,"—present tense, with an emphasis,—"*Thy sins are* forgiven." I thank God this is so, because the creative energy is in the word "forgiven" to take away all sin, and create the man a new creature. I believe in creation. Do you? Do you believe in the creative energy that is in the word "forgiven" spoken to you? Or are you an evolutionist, and do you say, I can not see how that can be, because I am so bad? I have been trying to do right, but I have made many failures; I have had many ups and downs, and have been down a good many more times than up. If that is what you say, you are an evolutionist; for that is evolution.

(*Concluded next week.*)

**"Editorial" *The Advent Review and Sabbath Herald* 76, 9 , p. 136.**

FAITH comes by hearing, and hearing by the word of God.

Therefore the word of God is the only means of faith.

Therefore, where there is no word of God, there can not be any faith.

And where the word of God *is*, faith is entire dependence upon that word for the accomplishment of what that word says.

From all this, which is the truth, it is perfectly plain that in order for any one to ask in faith, he must first of all be sure that he has the word of God for what he asks.

Having the word of God for what he asks, he, like David, can find it in his heart to pray with perfect confidence, which is only in perfect faith.

He who thus prays knows that he is asking according to the will of God; for he knows that he has the plain word of God for it.

Therefore he knows that God hears him; and knowing that God hears him, he knows that he *has* the thing for which he has asked; because the sole basis of his hope for it is *the word* which has spoken it, and which is the sole basis of his asking.

The Lord tells us thus to pray; and thus he has made provision for the steady, strong, and continuous growth of faith.

Many people pray, but do not know whether it is the will of the Lord that they should have what they pray for, and so do not know whether they can certainly

claim it; and not knowing whether they can claim it, they are all at sea as to whether their prayers are answered or not.

The Lord does not want anybody to move uncertainly. Therefore he has given *his word*, which thoroughly furnishes every one unto all good works, and by which are given all things that pertain unto life and godliness.

And any one who seeks *in the word of God* the things which God has there provided for all, and upon that specific word prays for that thing, thus asking according to the plainly expressed will of God, knows that his prayer is heard, and that he *has* the thing for which he prayed.

So doing, the prayers will be always certain, the life will be filled with the direct gifts of God, and the faith will be sure and strong, and will be ever increasing in strength.

Many pray the prayer of the disciples, "Lord, increase our faith." This is well. Yet along with this, it must never be forgotten that faith comes only by the word of God. Therefore, as certainly as your faith shall be increased, it can be only by there being in you an increase of the word of God. And the only way that there can be in you an increase of the word of God, is by your harkening to that word, praying to the Lord for the thing which that word says, depending wholly upon that word for that thing, and thanking him that you *have received* it. Then and thus that word is received by you, and lives in you.

Thus while we can pray, "Lord, increase our faith," at the same time we must remember that we are to build up ourselves on our most holy faith. Jude 20.

This is how to exercise faith. Faith can be exercised only on the word of God, and by the word of God; for where there is no word of God, there can not be any faith.

And "understanding how to exercise faith, this is the science of the gospel."

### **"Editorial Note" *The Advent Review and Sabbath Herald* 76, 9 , p. 136.**

OF the Holy Spirit, Jesus said, "He shall take of mine, and show it unto you."

To *show* a thing is to call special attention to it, to point out its attractions and its value.

This is what the Holy Spirit does to us with the things of God. he takes the things of God, and presents them to our view, makes them plain to our understanding.

This must needs be, because these great things are so far beyond our view and our comprehension that "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 in his mercy and his gentleness, the Lord gives all these things into the charge of the Spirit, to "show" unto us; "for the Spirit searcheth all things, yea, the deep things of God."

Nor is it only that he "searcheth all things," but he is to show us "all things;" for Jesus said, "*All things* that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you."

All the wealth, all the glory, all the beauty, of all the wonderful things of God are free to us; nothing is kept back. That we might know all these things, is one reason that the Holy Spirit is given. These things are of eternal depth and infinite compass, and only "the eternal Spirit" can fully fathom them. "The things of God none knoweth, save the Spirit of God." 1 Cor. 2:11, R.V. Therefore it is he to whom it is given to show them to us.

"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."

What a wonderful Teacher! What a wonderful school! A university, yes, *the university*, indeed. Have you entered the school? Have you this wonderful Teacher?

"Ask, and it shall be given you." "Receive ye the Holy Ghost." "For every one that asketh, receiveth." "Be *filled* with" "the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Bless the Lord!

Or more than a year, in the demonstration and power of the Spirit, the message has been going to this people, "Receive ye the Holy Ghost." And what is its office?—"Grieve not the Holy Spirit of God, *whereby ye are sealed* unto the day of redemption." The day of redemption is right at hand. Would you be sealed? Then now, *just now*, surrender to the instrumentality that will accomplish this result.

**"Back Page" *The Advent Review and Sabbath Herald* 76, 9 , p. 144.**

"HERE are they that keep the commandments of God." "He that hath my commandments, and keepeth them." A man must *have* the commandments before he can *keep* them. Have *you* the commandments of God? and do you keep them? "He that hath my commandments, and keepeth them, he it is that loveth me: . . . and my Father will love him, and we will come unto him, and make our abode with him."

The death of "Father Chiniquy" brings to mind the universal belief among Catholics that a priest retains till death the powers conferred upon him by the unction at his ordination to the priesthood. This idea naturally causes an attempt to be made to obtain some word from such a one who may have left the Church of Rome, from which a recantation may be claimed, or at least construed. In this case the archbishop of Montreal wrote to Dr. Chiniquy's son-in-law, suggesting and paving the way for the doctor's return to the church, saying: "I can not forget that he always remains [a priest] in the eyes of the church; and I consider it a duty of my pastoral charge to write to you that should he desire to see me, I should be happy to comply with his wish."

But "Father Chiniquy" remained firm in the position he had taken. In the reply to this letter, these words are given: "I am thankful to the archbishop, but I have definitely retired from the Church of Rome. I am perfectly happy in the faith of Jesus Christ. God and Jesus suffice me."

March 7, 1899

**"Creation or Evolution, Which?"** <sup>61</sup> *The Advent Review and Sabbath Herald* 76, 10, pp. 146, 147.

A. T. JONES  
(Concluded).

MANY people have been longing and longing for a clean heart. They say: "I believe in the forgiveness of sin and all that, and I would take it all, if I was sure that I could hold out; but there is so much evil in my heart, and so many things to overcome, that I do not have any confidence." But there stands the word, "*Create* in me a clean heart." A clean heart comes by *creation*, and by no other means; and that creation is wrought by the word of God. For he says, "A new heart also will I give you, and a new spirit will I put within you." Are you a creationist now, or are you an evolutionist? Will you go out of this house with an evil heart, or with a new heart, created by the word of God, which has in it creative energy to produce a new heart? It speaks to you a new heart. To every one it speaks just that way; and if you allow a moment to pass between the speaking of the word and the new heart, you are an evolutionist. When you allow any time to pass between the word spoken and the fulfilment of that thing in your experience, then you are an evolutionist.

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There are those in this house who have said: Yes, I want it, I am going to have it, I believe the word will accomplish it; but they have lengthened out the time until the next meeting, and on and on, passing over years; and so they are just this much evolutionists. "While so many are hovering about the mystery of faith and godliness, they could have solved the matter by proclaiming [speaking abroad, telling it out], 'I know that Jesus Christ is my portion forever.'" The power to produce this is in the word of God; and when this is accepted, the creative energy is there producing the thing that is spoken. So you can settle the whole matter of the mystery of faith and godliness by proclaiming that you know that Christ is your portion forever.

There *is* a mystery in how God can be manifest in such sinful flesh as yours. But, mind you, the question is not now about the *mystery*: the question is, Is there such a thing as *creation*? is there such a thing as a Creator, who can *create* in you a clean heart? Just now, and among Seventh-day Adventists, the question from this day until the end of the world must be, Do you believe in the Creator? And when you believe in the Creator, how is it that he creates?—Of course you say, It is by the word of God. Very good. Now, does he create things for *you* by his word? Are *you* a creationist for the other evolutionists, and then an evolutionist for the other creationists? How is it?

Another thing. The word says, "Be ye clean." He said, back yonder, "Let there be light; and there was light." He said to the leper, "Be thou clean;" and "immediately" he was clean. He says now to you, "be ye clean," and what now?

Every one of you—what do you say? [Voice: "It is so."] Then for your soul's sake put yourself upon that creative word. Recognize the creative energy in the word of God which comes to you in the Bible; for this word of God in the Bible is the same here to you to-day that it was when it spoke into space the worlds on high, and brought light out of darkness, and cleansing to the leper. That word spoken to you to-day, if received, creates you new in Christ Jesus, that word, spoken into the dark waste and void space of your heart, if received, produces there the light of God; that word spoken to-day to you, afflicted with the leprosy of sin, if received, immediately cleanses you. Let it. Let it.

How shall I be clean?—By the creative energy of that word, "*Be ye clean.*" Therefore it is written, "Now ye *are* clean through the word which I have spoken unto you." John 15:3. Are you? Will you from this moment be a creationist? or will you go on being an evolutionist?

See what a blessed thing this is. When you read the word, receive the word, and think upon the word, what is it to you all the time? O, it is creation! The creative energy is in you producing the things which the word speaks; and you are living in the very presence of the power of creation. Creation is going on in your life. God is creating, in you, righteousness, holiness, truth, faithfulness,—every good and gracious thing.

And when this is so, your Sabbath-keeping will amount to something, because the Sabbath is a memorial of creation,—the sign that he who observes it knows the Creator, and is acquainted with the process of creation. But as certainly as you are an evolutionist, your Sabbath-keeping is a fraud.

Unless you recognize the word of God day by day as a creative energy in your life, your Sabbath-keeping is a fraud; because the Sabbath is a memorial of creation. It is "a sign between me and you, that [by which] ye may *know* that I am the Lord your God," the Creator of all things.

In the second chapter of Ephesians, eighth to tenth verses, we read: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast. For we are *his* workmanship, *created* in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

You need not expect to get any good works out of yourself. You have been trying. The evolutionist tries, and is always *trying*, without accomplishing it. Why go about trying to do good works, when you know you fail? Listen: there will never be any good thing in you, of any kind whatever, from now till the world's end, except it is *created there* by the *Creator himself, by his word*, which has in it the creative energy. Do not forget that. Do you want to walk in good works when you go out of this house? It can be done only by being created in Jesus Christ unto those good works. Stop *trying*. Look to the Creator, and receive his creative word. "Let the word of Christ dwell in you richly;" *then* those good works will appear; you will be a Christian. Then, because you live with the Creator, and are in the presence of the creative energy, you will have that pleasant, quiet peace, and genuine strength and building up, that belong to a Christian.

When he tells you that "we are his workmanship, created in Christ Jesus unto good works, which God hath ordained that we should walk in them," then

recognize the Creator,—recognize only the good works that are *created* in you, paying no attention whatever to any work that is not *created* there, because there is nothing good but what is created by the Lord.

Now you are created new in Christ Jesus. He says so. Thank him that it is so. What! will you be an evolutionist on that verse? That is the present tense, "We *are* his workmanship," we *are* created in Christ Jesus unto good works. Are you? The word is spoken. It is the creative word. How much time are you going to allow between that word of God, and your being created new? Of the creation in the beginning, you said that any man who allows even a minute to pass between the *word* and the *thing*, is an evolutionist. What are now as to this word of God, which creates men in Christ Jesus unto good works? Are *you* an evolutionist *here*? Come, let us all be creationists.

Do you not see that *in this way* it will not require a long, tedious, wearing process to be made ready to meet the Lord in glory? So many people are looking at themselves. They know that, in the nature of things, it must take them an exceedingly long time to get fully ready to meet him. If it is done by evolution, it will *never* be done. But when it is done by creation, it will be both surely and quickly done. That word I have before referred to it the word every one here may take to himself: "While so many are hovering about the mystery of faith and godliness, they could solve the matter by proclaiming abroad [by telling it out], 'Jesus Christ is my portion forever.'"

Do you see how much we have been evolutionists? Shall we quite? Come now, let us be creationists, and be done with it. Let us be Sabbath-keepers truly. Let us believe the Lord. He speaks forgiveness. He speaks a clean heart. He speaks holiness, he creates it. Let him create it in you. Stop being an evolutionist, and let that creative word work for you, let that creative energy work in you, that which the word pronounces; and before you leave this house, God can get you ready to meet him. Indeed, in that very thing you do meet him. And when you have thus *met* him, and *do* thus meet him *every day*, are you not then ready to meet him? Do you believe that? You believe he made *the worlds* when he *spoke*, that *light* came by his word when he *spoke*, and that the *leper* was "immediately" *cleansed* when he *spoke*; but with *yourself* you think considerable time must elapse between the time when the word is spoken and the fact is accomplished. O, why will you be an evolutionist? Creation, *creation,—that* is the thing.

You and I are to call people to the supper; we are to say to all people, "Come; for all things are now ready." How can I call to a man that all things are now ready, when I myself am not ready? It is a falsehood to start with. My words will not reach him: they are but an empty sound. But O, when there is in that call the creative energy of the word that has made us ready, that has cleansed us from sin, that has created us unto good works, that holds us as the sun is held in the course which God has marked out—*then* when we go forth, and say to the world lying in wickedness, "Come; for all things are now ready," *they will hear*. They will hear in the call the tones of the voice of the Good Shepherd, and will be cheered to come to him for creative energy for themselves, to make them new creatures, and prepare them for the supper to which they have been called.

This is where we are in this world's history. God's mark is being set upon the people. But remember, he will never set his mark upon one who is not cleansed from every defilement. God will not set his seal to something that is not true, that is not good. Would you ask him to set his seal to righteousness that is altogether unrighteousness?—You would not have the face to do that. You know that he is too righteous to do such a thing. Then *he* must cleanse you, so that he can put his seal to his own work. He can not put his seal to *your* work. His seal belongs only to a document which he himself has approved. Let him write his character upon your heart, and then he can set his seal there; he can write his seal of approval *upon* your heart, only when his creative word has accomplished its purpose *in* your heart.

You can see in what a Presence we are; you can see in a measure how long it would take half to exhaust such a subject as this. But, brethren, when we do stop, let us stop in the presence of *creation*. Let us be no more evolutionists. Let not a moment pass between the word spoken *to* you, and the accomplishment of the thing *in* you. Thus, living in the presence of creation, walking with the Creator, upheld by creative power, inspired by the creative energy—why, with a people such as that, God can move the world in a little while.

If at the beginning you thought this was a queer subject for such an occasion as to-day [it was the closing service of the week of prayer], you can now see that it is a strictly present truth. There are only the two ways. There is no half-way ground. Every man and woman in the world is either a creationist or an evolutionist. Evolution is infidelity, it is death. Creation is Christianity, it is life. Choose Creation, Christianity, and Life, that you may live. Let us be creationists only, and creationists forever. And let all the people say, Amen.

**"Editorial" *The Advent Review and Sabbath Herald* 76, 10 , p. 152.**

"THE just shall live by faith."

Who are the just?—They are only those who are of faith; because men are justified only by faith.

For though we all "have sinned, and come short of the glory of God," yet we are "justified freely by his grace through the redemption that is in Christ Jesus."

For "to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Those who are of faith, and those alone, are the just in the earth.

Now faith is entire dependence on the word of God, that that word shall accomplish what that word says. "*It shall accomplish that which I please.*" Isa. 55:11.

To be justified by faith, then, is to be justified by entire dependence upon the word of God. The just are those who are of the word of God. This is how men become just.

Men must not only *become* just by *faith*,—by dependence upon the word of God,—but *being just*, we must *live* by faith. The just man *lives* in precisely the same way, and by precisely the same thing, that he becomes just.

We become just by faith; faith is entire dependence on the word of God. We, being just, must live by precisely the same thing by which we become just; that is, by entire dependence upon the word of God.

And this is exactly what Jesus said: Man shall live "by every word that proceedeth out of the mouth of God." When Jesus said that, it is perfectly plain that he simply said, in other words, Man shall live by faith.

There is no other way truly to live than by faith, which is simply living by the word of God. Without faith, without the word of God, men only die.

Indeed, without the word of God everything only dies; for in the beginning everything came by the word of God. The word of God is the origin and life of everything; for, "He spake, and it was."

All things animate and inanimate,—sun, moon, and stars, animals and men,—all are entirely dependent upon the word of God for existence. Only in the case of men, God has bestowed upon them the wondrous gift of choice as to whether they will do so or not. This gift opens the door of faith. And when a man does choose to live by the word of God, which is the only means of life, faith—entire dependence upon the word of God—is the means by which he lays hold on the means of life.

Thus "the just shall live by faith," and thus "whatsoever is not of faith is sin;" which is simply to say, The just must live by the word of God; and whatsoever is not of the word of God is sin.

"We can not have a healthy Christian experience, we can not obey the gospel unto salvation, until the science of faith is better understood; and until more faith is exercised."

"Hast thou faith?" Have the faith of God. Here are they that *keep* "the *faith of Jesus*."

**"Editorial Note" *The Advent Review and Sabbath Herald* 76, 10 , p. 152.**

THE following respecting the Holy Spirit, from one of Elder W. W. Prescott's speeches in the General Conference, is worth repeating to all people:—

"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." Now this word "moved" here is just the same word that you find in Deut. 32:11: "As an eagle stirreth up her nest, fluttereth over her young," hovereth over her young, trembles over them. This was the beginning, this was the origin, and this is the present power, of all force and of all motion. It was when the Spirit of God hovered—fluttered—over the earth, that the earth itself was filled with the properties of the Spirit of God. That is where the earth, by the word spoken, received all its power to bring forth; because the earth was



without form, and void, and empty, and had no power to bring forth. This is the source and the manifestation of all the power of the universe.

"Let us make some very simple illustrations. Suppose you hold something up. It is held there by some power, and when it is no longer held by that power, it falls; and where it falls, there it lies until some power moves it. Now there is a force acting upon it, and we have been taught that that is the force of gravitation. But what is gravitation?—Gravity is simply a name applied to the force working in that way; but when the support that gives motion to this book [holding a book up] is removed, the same force moves upon it that moved upon the deep in the first place; and it is a *drawing* power.

Now the truth that is behind all the teaching of the books about gravitation, is the drawing power of the Spirit of God. Now when that is taught in the day-schools in just so many words,—not simply talked about,—religion will cease to be a matter of theory and a matter of creed, and will become a reality, and will be taught as a reality.

If man had always been content to remain under the movings of God's Spirit, there never would have been any sin in the world, because God's Spirit moves in an orderly way. "For God is not the author of confusion, but of peace." In our version the words "the author" are supplied; otherwise it would read, Our God is not confusion's God, but peace's God. God is not of confusion. It is because the tongue runs contrary to the mind of God, and the hand moves wrong, that confusion comes in. That is sin. It was because Satan was not willing to be moved upon, but determined to be a mover, that he fell. No created being in this universe can successfully be a mover in the universe. God himself, the author of the universe, God's Spirit, the beginning and the power of all motion and of all movement, is the only one who can successfully run the movements in this universe, including man. That is true of man's brain. God says, "I know the thoughts of man that they are empty, vain." No man can move his brain to evolve anything. It is nothingness, emptiness. Only when the Spirit of God moves man's brain, and controls his tongue, can he speak the truth. When holy men of God spoke of old, they simply spoke as they were moved by the Holy Ghost; and if we spoke in the same way, we should speak as the oracles of God.

Why, then, should not we speak so? Does not the Lord command, "If any man speak, let him speak as the oracles of God"? Why shall we not obey? But without the Holy Spirit we *can not* obey.

Therefore, "Ask, and it shall be given you." "Every one that asketh receiveth." "Receive ye the Holy Ghost." "Be *filled* with" "the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

**"Editorial Note" *The Advent Review and Sabbath Herald* 76, 10 , p. 154.**

WHEN the holy women would anoint the Saviour after his death, the question that arose was, "Who shall roll us away the stone from the door of the sepulcher?" They knew that it was "exceeding great;" that is was beyond their power to remove it; that it was placed there by order of the king, with the instruction to "make it as sure as ye can." More than all this, a guard was set over against it, to prevent any possible intrusion, "lest his disciples come by night, and steal him away." Yet in the face of this apparently insurmountable obstacle, very early in the morning, "when it was yet dark," they started for the tomb to perform their loving service; and when they reached it, "*they saw that the stone was rolled away.*"

So to-day, obstacles like this sealed and guarded tomb may appear to lie before the people who would do the work of the Lord; but if their work is one of love for the Lord, then as surely as the women found the stone *already rolled away*, so sorely will they find the obstacles removed that seem to comfort them. Have faith, brethren. *Believe* the Lord.

**"Back Page" *The Advent Review and Sabbath Herald* 76, 10 , p. 160.**

IN Brother Waggoner's testimony in meeting, as published last week in the REVIEW, he was made to say with reference to his experience on the sea, that he "never had a more joyful *feeling*." It should read that he "never had a more joyful *meeting*." That is what he said, meaning a joyful meeting with the Lord there.

**March 14, 1899**

**"Editorial" *The Advent Review and Sabbath Herald* 76, 11 , p. 168.**

THE righteousness of God is revealed to faith. Rom. 1:17.

Faith is complete dependence upon the word of God, expecting that word to do what the word itself says.

Is there, then, righteousness spoken by the word of God, so that people can depend completely upon that word, that the word shall accomplish what the word says?

There is. Indeed, that is the very object of the gift of Christ. For him "God hath set forth. . . to declare his righteousness for the remission of sins that are past, through the forbearance of God." Rom. 3:25.

Seeing then that God hath set forth Christ expressly to declare, *to speak*, the righteousness of God, it is certain that the word of God has been spoken, upon which there can be complete dependence, expecting that word to do what that word says. In other words, there is righteousness that can be received by faith.

Wherein is this word spoken?—It is spoken in the word "forgiveness." "He is faithful and just to forgive us our sins;" "there is forgiveness with thee."

Now what is the meaning of "forgive"? The word "forgive" is composed of "for" and "give," which otherwise is give for. To forgive, therefore, is simply to give for. For the Lord to forgive sin, is to give for sin. But what does the Lord give for sin?—He declares "his *righteousness* for the remission of sins."

Therefore when the Lord forgives—gives for—sin, he gives righteousness for sin. And as the only righteousness that the Lord has is his own, it follows that the only righteousness that God gives, or can give, for sin is the righteousness of God.

This is the righteousness of God as a gift. As all men have only sinned, and, if they are ever clear, must have forgiveness entirely free; and as the forgiveness of sin—the righteousness of God given for sin—is entirely free,—this is the righteousness of God as a free gift "upon all men unto justification of life." Rom. 5:18.

Every soul, therefore, who ever asks God for forgiveness of sin, in that very thing asks it solely upon the word of God, which speaks forgiveness. And faith is entire dependence upon the word for what the word speaks. Thus righteousness is altogether of faith.

"Every one that asketh receiveth." You have asked the Lord many a time to forgive your sins; that is, you have asked him to give for your sin. But when you ask the Lord to give for your sin, in that you ask him to give the only thing that he does or can give for sin, which is righteousness. That is what it is to ask forgiveness of the Lord.

And he does forgive—he does give for—your sins when you ask him. He says he does, and *he does*. "He is faithful"—that is, he will never fail—"and just to forgive us our sins." And the only thing he gives for sins is his righteousness.

Then why not thank him for the righteousness that he freely gives for your sins, when you ask him to?

Do you not see that righteousness by faith is just as plain and simple as the asking God for forgiveness of sin? Indeed, it is just that.

To believe that righteousness is given you for your sin, when you ask forgiveness; and thankfully to receive that righteousness as the gift of God,—this is what it is to exercise faith.

Yet how true it is that "we suffer much trouble and grief because of our unbelief, and of our ignorance of how to exercise faith."

"Hast thou faith?" Have the faith of God. "Here are they that keep. . . the faith of Jesus."

**"Editorial Note" *The Advent Review and Sabbath Herald* 76, 11 , p. 168.**

"WALK in the Spirit, and ye shall not fulfil the lust of the flesh." Gal. 5:16.

What a blessed promise! and as sure as it is blessed, to every one who believes.

Think of the lust of the flesh. How all-pervading it is! How stern are its dictates! How oppressive its rule! How dismal is the slavery that it lays upon men!

Everybody has experienced it,—longing to do the good that he would, yet doing only the evil that he hated; having ever a will to do better, but how to perform it, finding not; delighting in the law of God after the inward man, yet finding in his members another law, warring against the law of his mind, and bringing him into captivity to the law of sin which is in his members; and at last crying out, "O wretched man that I am! who shall deliver me from the body of this death?" Rom. 7:14-24.

Thank the Lord, there is deliverance. It is found in Christ Jesus and in the Spirit of our God. Rom. 7:25; 8:1, 2. And the law of the Spirit of life in Christ Jesus having made you free from the law of sin and death, then "walk in the Spirit, and ye shall not fulfil the lust of the flesh." There is not only deliverance from the bondage of corruption: there is also the glorious liberty of the children of God for every soul who receives the Spirit, and walks in the Spirit.

"Walk in the Spirit, and ye shall not fulfil the lust of the flesh."

See the list of the workings of the lust of the flesh: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, murders, drunkenness, revelings, and such like." None of these shall you fulfil, over all these things you have the victory, when you walk in the Spirit. It is the faithful word of God.

Is not that a most desirable prospect? Is not such a thing as that worth having? And when it is had for the asking and the taking, then is it not worth asking for and taking?

Accept the deliverance that Christ has wrought out for you. Stand, and stand fast, in the liberty wherewith Christ has made us free.

"Ask, and it shall be given you." "For every one that asketh receiveth." "Receive ye the Holy Ghost." "Be filled with the Spirit;" yes "Walk in the" "Holy Spirit of God, whereby ye are sealed unto the day of redemption."

**"Editorial Notes" *The Advent Review and Sabbath Herald* 76, 11 , p. 169.**

TO every soul of mankind God has given the glorious gift of the Holy Spirit. The promise of the Father is fulfilled,—the promise that the Spirit is to be poured out upon all flesh; all flesh may see the glory of the Lord, all flesh may be saved if they will. "As many as received him, to them gave he power,"—not simply to *them* gives he the power, but *the power is given*. There is nothing hypothetical, nothing conjectural. Nothing is left in doubt in the gospel of Jesus Christ. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

**"A Question and the Answer" *The Advent Review and Sabbath Herald* 76, 11 , pp. 169, 170.**

A sister asked how it is that 2 Chron. 6:36 and 1 John 3:6-9 are both true; and also how it is that when 1 John 3:1-9 is true of an individual, he still prays the Lord's prayer, "Forgive us our debts." Perhaps the answer will help others, as it did her, and therefore we publish it.

DEAR SISTER: The thought was intended to prevail that when we are made free from sin, we are made free from *sinning*, and therefore free from the power of sin. That is all told in the sixth chapter of Romans, in almost every verse. It is the truth.

Then, of course, there does appear something of a puzzle between 2 Chron. 6:36 and 1 John 3:6-9; and between 1 John 3:6-9 and praying, "Forgive us our debts." Yet that is all straight and plain when the matter is really understood. But of course, in understanding it, we have to go considerably below the surface of things; though even then it is simple and plain.

It is all suggested and outlined in the three words that the Lord uses in giving his name, in Ex. 34:7: "Forgiving *iniquity* and *transgression* and *sin*." Now these three words express different phases of sin. Think carefully while I show you the truth as to each one of these words.

*Iniquity* is a thing done with *evil intent*. *Transgression* is, to *pass over* bounds, to go *out of the way*, and may be done without evil intent. *Sin* signifies, in its root idea, *to miss the mark*; that is, to aim at the right mark, to do our best to hit the mark, and yet miss it by coming short: this is the root idea in the original word defining sin.

Let us take up these words, one by one, and go backward with them, beginning with the original idea of sin. There is no human language that has any word of its own that originally expresses the idea which we have in the word "sin." This idea of sin comes altogether from the Lord. So it is literally true of what sin really is. Now when the Lord brought Israel out of Egypt, he had to teach them this. Their minds were so darkened that they had lost all the true idea that Abraham, Isaac, and Jacob had from the Lord on this subject; and the Lord had to begin with them, as upon a blank paper,—and that paper black, too,—to teach them what he meant when he told them that they had sinned. In order to do this, he must select a word in their language into which he could instil this idea, and by which would be conveyed to their minds his thought.

In those days they used bows and arrows, with which to shoot; they practised in this by shooting at a mark; and when one had aimed at the mark, the very best that he could do, and then had given to his arrow the strongest impulse that he was capable of, and yet *missed the mark* by his arrow *falling short*, those standing by to tell the result announced it by the word which, in Hebrew, signified *to miss the mark by coming short*. Now that particular word in Hebrew was the word chosen by the Lord through which he would convey to their minds what he meant when he said: "You have sinned; you have aimed to do right; you did your best, but you came short; that *shortcoming* is what I mean when I tell you that you have

sinned; just as, when you aimed at your mark, and did your best to hit it with the arrow, you missed it by *coming short*."

By the continual training which God gave to the Hebrew people, he had built them up to where they had a clear conception of this true idea of sin. But there came a time when the gospel, the truth of God, must be preached to all nations outside of Israel. At that time the Greek language, like all others, had in it no word expressing God's idea of sin; therefore the Lord must choose, in that language, a word by which he would convey to the people who thought in that language what he means when he says, "You have sinned." And he chose in the Greek language the *identical word* which corresponds to the one that he had chosen in Hebrew, which signifies to *miss the mark*. And as the Greeks had already carried into the field of thought the idea of the missing of the literal mark with the arrow by coming short, and had made that word express *mental* shortcomings, it was easy for the Lord's thought to pass by this word to the mind of the Greeks.

But when he had to choose in these two languages a word by which to convey his thought of what is sin, and in both languages he chose the same word, which means to *miss the mark by coming short*, this you see shows us plainly enough that that is the original idea, the very root, of what is meant by the word "sin." And it is expressed in Rom. 3:23: "All have *sinned*, and *come short* of the glory of God." These are simply two expressions for the same thing. The "*come short*" is the explanation of the word "*sinned*."

Now when you and I know the thing that is right, as we do by the word of God, and with good intent aim to do that right thing,—aim to hit the mark,—you know that we do come short; because every action must be perfect, to be accepted. You know that the very best that we could ever possibly do in that direction would come short. And you know that everything that was ever done by anybody, except the Lord Jesus, has come short just that way,—has missed the mark,—*and so is sin*. This is why it is that our *very best efforts* need to be actually displaced by the merit of Jesus Christ, which merit becomes our own by faith, before it can be accepted. Thus in all our actions we must be justified by faith, and the only righteousness that will avail in our behalf is the righteousness that is by faith of Jesus Christ. As every action of ours comes short of the perfect standard of the law of God, and as every such shortcoming misses the mark, it is sin; because the root idea of sin is just that thing,—to miss the mark by coming short.

Now in all this we were in *the right line*; we did not go out of the bounds; we aimed right, but came short.

There is another phase of this. Our view of the mark may have become obscure. In our efforts to hit the mark, we may have stumbled and passed out of the bounds,—crossed over the boundary of right into the field of wrong,—and so *trans-gressed*. Yet bear in mind that this transgression is not distinct from sin; it is only an extension of the idea of sin, a carrying further the coming short. This is also sin, though it is a phase of sin further off than the former one: it is out of the right line.

The next, "iniquity," is further off than this. It is not simply passing over the bounds into the field of wrong by some error of judgment, or stumbling; it is the doing of wrong, knowing it to be wrong, and intending to do it, though we know it to be wrong. This is iniquity, evil-doing. This, in turn, is yet a further extension of

the idea of sin; it is further off from the mark than when one is aiming at the mark; and because this also misses the mark, it is sin. Yet this is a deeper phase of the original idea of coming short.

Of course the idea of sin covers all of these, even to the utmost; because sin is coming short. And it matters not how far short, even to being directly opposite of right, an action may come, it is *sin*. Yet taking the original, the *right*, idea of sin, and holding fast to that, you can see how these other two words are expressive of the other two points in the different phases of the one great thought of coming short.

Now I think that you are prepared to see what is involved in the questions that you have asked, and in the scriptures that you have cited. Do you see that it is literally true that there is not a man on earth "that sinneth not," in the original sense of coming short? Is it not true that there is not a soul on earth, who in the very best thing he ever does, does not come short? Of course you say "Yes." Very good. That is why we confess our sins, which is simply confessing to the Lord that what we have done has come short of perfection,—has come short of hitting the true mark that God has set up; and therefore we ask him to put the merit of Jesus Christ, which does hit the mark, in the place of our missing the mark. We ask him to "forgive us our debts."

Our flesh is sinful flesh; there is in it the tendency to wrong and only wrong,—the tendency to pass over the bounds,—transgress. Now the Lord Jesus, dwelling within by his Spirit, delivers us from this power of sin that is in us, and holds us back from doing wrong. He condemns sin in our flesh, and so *freed us* from the *power of sin*. Thus in the sense that we do not transgress, do not go over the bounds, we *do not sin*.

Now, on the other word: iniquity is *evil-doing*, bad intent. This Jesus Christ abolishes in us, takes away from us, delivers us from, and gives us a *new mind*, a *new heart*, a *new spirit*, a *new disposition*, that neither wants to do evil nor even thinks of doing evil. We commit no iniquity.

Thus we are made free from all the life of sin *that has bound us*; we are made free from *sinning*, by the power of Christ holding us back from *transgression*; we are made free from *iniquity*, by being given another Spirit, the Spirit of Christ, which loves the good, and will neither do evil nor think evil. Thus it is that "whosoever abideth in him sinneth not: . . . whosoever is born of God doth not commit sin."

And still it is true that the best we do, when aiming to do right, when aiming at perfection, which is the only standard,—in all that we *can* do, we come short, we miss the mark, *without the perfect merit of Jesus Christ* to be our substitute and surety.

And thus it is that as to the root idea of sin,—to miss the mark,—it is literally true that there is not a man on earth that "doeth good, and sinneth not." We come short; and therefore ever pray, "Forgive us our debts."

Thus also, as to the idea of sin in transgressing,—going out of bounds into the wrong way,—it is literally true that Christ saves us from sinning.

And thus further as to sin being iniquity,—evil-doing,—it is literally true that Christ completely delivers his people from this, so that in deed and in truth they do not comit sin: "They do no iniquity." Ps. 119:5.

And above all, thank the Lord that he forgives "iniquity and transgression and sin."

**"Editorial Bite" *The Advent Review and Sabbath Herald* 76, 11 , p. 171.**

WHAT is to-morrow, and where is it, anyway? Did you ever see to-morrow? To try to have to do with to-morrow or yesterday is like stepping on the stair that is not there. There is no yesterday, there is no to-morrow; it is simply to-day. While it is *to-day*, to-morrow is nothing; and when to-day is gone, there is none of it. So that all we ever have is *to-day*, TO-DAY, TO-DAY. Never get out of *to-day*. Work to-day, *now*; for God works only now. He speaks only now. And "*to-day* if ye will hear his voice, harden not your hearts." God lives just now. With him there is no to-morrow. He does not take care of to-morrow, and yesterday is passed. God lives to-day, and just as certainly as you live only in to-day, you will live with God.

**March 21, 1899**

**"Editorial" *The Advent Review and Sabbath Herald* 76, 12 , p. 184.**

THE righteousness of God is his own character; it is himself.

This is one of the only two things that the children of men can profitably seek: "Seek ye first *the kingdom of God, and his righteousness.*"

This righteousness is not *attained by exertion*: it is *received by revelation*. In the gospel the righteousness of God is *revealed*. Rom. 1:16, 17.

Anything that is a revelation can be received by man only through his believing. The righteousness of God coming to men only by revelation can be received by men only through faith.

Therefore it is written that in the gospel not only "is the righteousness of God of God *revealed*," but it is manifested (revealed) "*by faith* of Jesus Christ unto all and upon all them that *believe*; for there is no difference." Rom. 3:21, 22.

And not only is the righteousness of God revealed to faith; it is revealed not alone to the measure of faith that you have to begin with; but also to faith beyond that—to greater faith.

That is to say, the revelation of the righteousness of God to faith to begin with, and to the measure of faith with which you begin, causes that faith to grow,—causes that measure to expand into greater faith; and then the righteousness of God is revealed more largely than before, to this greatly increased measure of faith.

On the other hand, the very exercise of the faith that you have to begin with in receiving the righteousness of God, causes that faith to grow. And in the very nature of the case, as the faith has grown, and there is a larger measure of it, there is larger room for the revelation of the righteousness of God. And there



being a larger measure of faith, and the righteousness of God being revealed to faith, it is plain that more of the righteousness of God is revealed and received.

Thus with faith being caused to grow by the expansive power of the righteousness of God received, and also by virtue of the exercise of the faith itself, it is easy to see both the truth and the "how" of it that "faith growth exceedingly."

And, bless the Lord, however exceedingly faith may grow, the righteousness of God is revealed to the soul to the fullest measure of that exceedingly grown and growing faith.

And this revelation and this growth will never cease to him that believeth. Faith is of God; it is divine, and is capable of eternal growth. The righteousness of God is inexhaustible, and so will be eternally revealed more fully to the eternally growing faith.

To him that believeth this is true,—he grows "in grace, and in the knowledge of our Lord and Saviour Jesus Christ;" and thus grace and peace is multiplied, and will be eternally "multiplied unto you through the knowledge of God, and of Jesus our Lord." For "the work of righteousness shall be *peace*; and the *effect* of righteousness quietness and assurance forever." Isa. 32:17.

Such is the way, the blessing, and the joy of the exercise of faith. And this is why it is that "the knowledge of what the Scripture means when urging upon us the necessity of cultivating faith, is more essential than any other knowledge that can be acquired."

This is the science of faith. And there is no higher, richer, nor nobler science.

"Hast thou faith?" Have the faith of God. "Here are they that keep" "the faith of Jesus."

**"Editorial Note" *The Advent Review and Sabbath Herald* 76, 12 , p. 184.**

IT is a glorious promise, and the divine truth, that when we "walk in the Spirit," we "shall not fulfil the lust of the flesh." Gal. 5:16.

But, you see, our not fulfilling the lust of the flesh depends altogether upon our *walking in the Spirit*. Do you walk in the Spirit?

Our walking in the Spirit also depends upon something yet back of this: "If we *live* in the Spirit, let us also walk in the Spirit." Gal. 5:25.

How can we walk in the Spirit unless we live in the Spirit? How can we walk at all unless we live?

There is suggested and emphasized the great truth that the first of all things is *the life*.

And in that is also suggested and emphasized the great truth that we must first *be* before we can *do*; we must first be *something* before we can do *anything*.

And what we *are*,—this itself decides what we will *do*.

When Jesus said, "Ye *are* of your father the devil, and the lusts of your father ye *will do*," it was not a taunt. It was simply the statement of the truth. So long as any *are* such, they will *do* so: and it is impossible to do otherwise.

"Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit." "A good tree *can not* bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Matt. 12:44; 7:18.

So long, and just as certainly, as a person is a child of the wicked one, the lusts of his father will he do. And just as certainly as a person is a child of God, the virtues of his father will he show.

It all depends upon what you *are*. And what you *are* depends upon whose child you *are*. Look to your parentage: whose child are you?

Do you do evil things? Do you fulfil the lusts of the flesh?—It is all because of your parentage and birth. But do not be discouraged: get a new parentage; get a new birth. Then, being of a new parentage, being born again, being a new creature, being a child of God, you will "show forth the virtues of him who hath called you out of darkness into his marvelous light."

Nor is it enough to *have been* born again. We must *be* born again. It is well to *have been* born again, if we *are* born again. But for a person to *have been* born again, and yet he *be not now* born again,—this counts nothing.

No; "Ye must *be* born again." Ye must *be* that all the time. The new birth must be continued in all its newness and power. We must be born into newness of life,—larger experiences, new experiences, and greater grace, every day, and every hour of the day.

This is what it is to *be* born, in truth. "If any man be in Christ, he is a new creature." 2 Cor. 5:17. Are you in Christ? If so, then you *are* a new creature. Not you *were* a new creature; but you *are*. And *being* a new creature, it is easy to *do* new things; indeed, new things are only what are done; for "old things are passed away; behold, all things are become new."

Born of the Spirit, living in the Spirit, led of the Spirit, and walking in the Spirit, ye shall not fulfil the lusts of the flesh. This is Christian experience.

"Have ye received the Holy Ghost since ye believed?" "Ask, and it shall be given you." "Every one that asketh receiveth." "Receive ye the Holy Ghost." "Be *filled* with the Spirit," "whereby ye are sealed unto the day of redemption."

**"Human Rights" *The Advent Review and Sabbath Herald* 76, 12 , pp. 184, 185.**

MEN are human. Human rights are those which belong to men simply because they are men.

Rights, in this connection, signifies that which belongs personally to you and me, and which can never justly be taken away. We can not resign them, they can not be justly exercised by any other person or combination of persons anywhere. There is no exception to this; for when we speak of rights, it must be unqualifiedly and without exception. To speak of rights *with an exception*, is to deny, in fact, the things which we profess, and which we claim in behalf of rights.

Human beings possess rights by direct endowment of the Creator. Whoever disregards the rights of men shows disrespect to the Creator. Whoever encroaches upon the rights of men ignores the prerogative of God. Therefore, of all people in the world, those who stand before the world as Christians should be

the most respectful of the rights of men, and the most vigilant and tenacious in regarding those rights.

The Bible is given to instruct men how to be Christians. The Bible is addressed to all men for the sole purpose of causing them to become Christians, and meets its purpose only in those who do become Christians. And the shining in these of the light that they have so received makes them the light of the world.

Sacred regard for human rights is a Christian virtue. And for people who stand before the world as Christians, to disregard human rights is doubly wrong, in that (a) it is wrong in itself, and (b) it turns the light into darkness, causing others to stumble on in darkness.

The fourteenth chapter of Romans briefly covers the whole ground of instruction to all men, and especially to Christians, as to true respect for human rights. This fourteenth chapter belongs really with the thirteenth; for it is a direct continuation of the subject introduced in the beginning of the thirteenth chapter. There is much truth lost many times by holding strictly to the chapter divisions. If it were borne in mind that often the chapter divisions are just where they ought *not* to be, much would be gained in Bible study.

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The thirteenth and fourteenth chapters of Romans deal with exactly the same subject,—the relationship of individuals as Christians to all men both as individuals and as organized in governments; as individuals and as "the powers that be,"—powers that are beyond the individual.

The first and second verses of the thirteenth chapter say, "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."

Next we are told what we are to render to the powers that be: "Tribute to whom tribute is due; honor to whom honor." Then the law of God is quoted, showing wherein "the powers that be" have no jurisdiction at all.

While the powers that be may have jurisdiction of things which concern man's relation to his fellow man, by which "the powers" would protect one from the encroachment of another, these powers have no jurisdiction whatever in those things that belong between man and God. The thirteenth chapter sets forth those things which belong to the powers that be, and all the commandments that are referred to are those that touch only the relation of men to men; and not at all the relation of men to God. Love is the fulfilling of the law. "Love worketh no ill to his *neighbor*: therefore love is the fulfilling of the law."

The fourteenth chapter goes right on with the same subject: "Him that is weak in the faith receive ye, but not to doubtful disputations," etc. We are not to judge anybody when he does not do as we do; nor when he does not do as *we* think he *ought* to do; nor when he does not do even as *God* says he ought to do.

We are not to judge anybody at all; because every one of us shall give an account of *himself* to God. "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand." Jesus said, "But be ye not called Rabbi: for one is your Master, even Christ; and all ye are brethren." Matt. 23:8. James also speaks of

this: "Be not many masters, knowing that ye shall receive the greater condemnation." James 3:1. *Many* masters receive *greater* condemnation: then what would *few* masters receive?—Less condemnation. Then what would no master at all receive?—No condemnation. The *more masters*, the *more condemnation*: then only *condemnation* goes with mastership at all. There is but one Master: and all other would-be masters are usurpers.

Whoever assumes mastership of anybody's conduct, wishes, faith, rights, or his standing before God, comes under the condemnation of him who is the master of all individuals alike. As the Lord Jesus has bought, at an infinite price, every soul in the world, he alone is master of each soul in the world. Each one is responsible to him; and to him alone that person stands or falls. Each one is forbidden to judge any other man, because we shall *each one* stand before the judgment-seat of Christ to give an account of *himself*, not of somebody else. I must give an account of *myself* to God, not of you.

**March 28, 1899**

**"Editorial" *The Advent Review and Sabbath Herald* 76, 13 , p. 200.**

"IN Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." Gal. 5:6.

With those who were in mind when this scripture was originally written, circumcision was everything; and it was everything simply because of what it represented.

And what circumcision represented to those people was works, and works only. It was the greatest of all works,—greater than creation itself,—because, as the rabbis put it, "So great is circumcision, that but for it the Holy One, blessed be he, would not have created the world." "It is as great as all the other commandments;" "equivalent to all the commandments of the law."—*Farrar's "Life of Paul," chap. 22, par. 5, note; chap. 35, par. 4, note.*

Yet this which to them was so great, the Lord sweeps away, as with a blast, in the words, "Circumcision is nothing;" and in Christ Jesus, circumcision avails nothing. And, in view of what circumcision meant to them, this was simply to say that works are nothing, and in Christ Jesus works avail nothing.

Then to all the others, who, in view of this, might be inclined to boast in their lack of works, and thus excuse sin, the word is given with equal force: "And uncircumcision is nothing;" "In Jesus Christ neither. . . uncircumcision availeth anything:" which, in its connection, was simply to say that the absence of works is nothing; and in Christ Jesus the absence of works avails nothing.

So, then, works are nothing, and the absence of works is nothing. In Christ Jesus neither works nor the lack of works avails anything.

This word of the Lord, therefore, utterly and forever excludes both classes from all merit, and from all ground of merit, in themselves, or in anything they ever did or did not do.

And this is all as true to-day as ever. To-day, whether persons are out of Christ or in Christ, neither works nor no works avail anything. For it is written: "Are you in Christ? Not if you do not acknowledge yourselves erring, helpless, condemned sinners. . . . Your birth, your reputation, your wealth, your talents, your virtues, your piety, your philanthropy, or anything else in you or connected with you, will not form a bond of union between your soul and Christ."—"Testimony for the Church," No. 31, pages 44, 45.

What then? Is everybody left in utter emptiness?—No, no! Thank the Lord there is *something* which avails for all, and avails forever. Though it be the everlasting truth that "in Jesus Christ neither circumcision availeth anything, nor uncircumcision," neither works nor no works avail anything; yet it is also the eternal truth that "in Jesus Christ. . . FAITH WHICH WORKETH," does avail.

Notice that it is not faith *and* works that avails, it is "faith WHICH worketh." It is faith which *itself* is able to work, and does work,—it is this, and this alone, that avails for anybody, anywhere, at any time.

Faith is only of God. Thus he who, in Christ Jesus, has the "faith *which* worketh," has that which avails to show God manifest in the flesh, working the works of God. And thus "this is the *work of God*, that *ye believe* on him whom he hath sent."

And so, while you are in Christ, "if there is any good in you, it is wholly attributable to the mercy of the compassionate Saviour. . . . Your connection with the church, the manner in which your brethren regard you, will be of no avail, unless you believe in Christ. It is not enough to believe *about* him; you must believe *in* him. You must rely wholly upon his saving grace."—*Id.*, pages 44, 45.

"Hast thou faith?" Have the faith of God. "Here are they that keep. . . the faith of Jesus."

**"Editorial Note" *The Advent Review and Sabbath Herald* 76, 13 , p. 200.**

"WE know not what we should pray for as we ought." Rom. 8:26.

Though the Lord has told us many things—indeed, *everything*—to pray for, yet for all this, we know not *what* to pray for as we ought, nor *how* to pray for it as we ought.

And yet we are to "pray everywhere," and to "pray without ceasing."

How can we, when we know not what to pray for, nor how to pray, as we ought?—O, bless the Lord! "The Spirit also helpeth our infirmities;" and the "Spirit itself maketh intercession for us."

The Holy Spirit knows perfectly what we should pray for as we ought; for "the Spirit searcheth all things, yea, the deep things of God."

The Holy Spirit knows, likewise, precisely *how* we should pray as we ought; for he "maketh intercession for the saints *according* to the will of God."

How, then, can we pray without the Holy Spirit?

Without the Holy Spirit we shall not pray for what we ought to, nor as we ought to.

Without the Holy Spirit our prayers can not be presented according to the will of God. Yet it is only when we ask anything according to his will, that we know that he hears us. 1 John 5:14.

Without the Holy Spirit, then, how shall we ever know that he hears us?

How fully, therefore, these considerations lay upon us the necessity that in our prayers we be consciously dependent upon the Holy Spirit! And as we are to "pray everywhere," and "without ceasing," these considerations simply open to us the great blessing of being consciously dependent upon the Holy Spirit "everywhere" and "without ceasing." Thank the Lord! That in itself is infinite reward.

This, too, opens to us that further great blessing of "praying in the Holy Ghost," while "building up yourselves on your most holy faith."

For to pray everywhere, and without ceasing, consciously dependent upon the Holy Spirit, certainly is nothing else than to be praying in the Holy Ghost.

And to know, and constantly recognize, that we know not what we should pray for, nor how to pray, as we ought; but that the Spirit helpeth our infirmities, and maketh intercession for us according to the will of God,—surely this can have no other effect than to make every one who would pray, consciously dependent upon the Holy Spirit.

How much we all need just now to pray that precious prayer of the first disciples: "Lord, teach us to pray." Luke 11:1. And how much we need to study the Lord's answer to that prayer! Verses 2-13.

"Beloved, building up yourselves on your most holy faith, *praying in the Holy Ghost*, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Jude 20, 21.

"Have ye received the Holy Ghost since ye believed?" "Ask, and it shall be given you." For "every one that asketh receiveth." "Receive ye the Holy Ghost." "Be filled with the Spirit" "whereby ye are sealed unto the day of redemption."

**"Follow Thou Me" *The Advent Review and Sabbath Herald* 76, 13, pp. 200, 201.**

THE principle that each person shall mind his own business (1 Thess. 4:11), and let other people's business alone (1 Peter 4:15),—in other words, that each person shall give account of *himself* to God, and shall leave every other person absolutely free to give account of *himself* to God and to nobody else,—is not only specifically stated in the Bible, but is emphasized by many illustrations.

When Jesus was talking to his disciples just before he ascended to heaven, he asked Peter, three times, the question, "Lovest thou me?" Peter responded that he did, and Christ replied, "Feed my lambs. . . . Feed my sheep." And then, as they were walking along,—Jesus, Peter, and John,—Peter turned to Christ, and said, "What shall this man do?" Jesus replied, "If I will that he tarry till I come, what is that to thee? follow thou me."

The Scripture says that Peter turned and saw the other disciple *following Jesus*. That was what John was doing,—following Jesus. Peter, too, *at first* was following Jesus; but when he *turned* to see John, what *then* was he doing?—If he

was following him at all, he must have been following him *backwards*. But backwards is no way to follow Jesus. Men must follow him with the face to him and the eyes upon him. The only way for Peter to follow the Lord was to keep on the way he was going. But he was so concerned with the other disciple's welfare, as to whether *he* was following the Lord just right or not, that he himself must turn from following the Lord to behold the other who *was* following the Lord, and to inquire, Well, Lord, I am to do so and so; but what about this man? Jesus simply said, in other words, That is none of your business. What that man does is nothing whatever to *you*. Follow thou me.

This illustrates the principle which the Lord Jesus established for the guidance of his disciples, and which he has drawn out in the thirteenth and fourteenth chapters of Romans.

Therefore it is written: "Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way." That is the point we are to watch. I am to watch myself that I do not put in your way an occasion for you to fall; and the only way I can do that is by keeping my eyes upon Jesus, and him only.

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Yet at this many will query, "Why, are we not our brother's keeper?"—Yes. And it must not be forgotten that the man who first asked the question, "Am I my brother's keeper?" was brought to the point where he asked that question, by his disregard of the very principle which we are studying. If Cain had regarded the principle which is here before us, of following the Lord for himself, and let Abel follow the Lord for *himself*, rendering allegiance to his own Master in everything which he did, he would never have been brought to the place where he said, "Am I my brother's keeper?" for the question would never have been asked him, "Where is Abel thy brother?"

It was only when Cain had failed to follow the Lord, that he turned his attention to his brother; and because his brother's ways did not please him, he began to sit in judgment upon him and to find fault with him. And at last Cain decided that his brother's ways were so seriously wrong that he was not fit to be on the earth; and therefore the only reasonable and legitimate thing for him to do was to put Abel out of the way; and so he killed him. Why was not Abel fit to live?—O, because his ways did not please Cain, who set himself up to judge and correct Abel, and say what he should do, and how he should do it.

This incident is placed at the very beginning of the Bible (Gen. 4:8, 9), and is repeated to the end of the Bible (1 John 3:12; Jude 11), as a warning to all people to regard the principle that we are to honor God ourselves, and follow him ourselves, and let others do the same.

There is a secret in this which people do not realize. When an individual is following the Lord, and him only,—with his eyes upon the Lord, his whole heart devoted to the Lord,—and influence goes forth from him that is ten thousand times more helpful to the man who is the farthest away from God than can possibly be all the superintending that man can do when he takes his eyes away from Christ. People forget that it takes the power of God to convince a man of truth; and because a man does not go in the way which *they* think the Lord would have him

go, or because he does not go readily enough to please *them*, or does not shape his ways satisfactorily to them, they grow impatient, and put forth *their* hands to undertake to steady the ark. And there the mischief comes in.

There is no power but of God. "God hath spoken once; twice have I heard this; that power belongeth unto God." Ps. 62:11. We pray every day, "Thine if the kingdom, and the power, and the glory." Fellow Christians, please never forget that Christians must depend on God's power alone to influence people to do right.

**"Editorial Notes" *The Advent Review and Sabbath Herald* 76, 13 , p. 201.**

"NO chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." The Lord said to Israel, "I have chosen thee in the furnace of affliction." When the three Hebrew children were cast into the fiery furnace, their bands were loosed, and they were set free. So always it has been with those who would do the will of God. He knows the end from the beginning; and though the way may be dark, he will lead us straight to the kingdom if we will let him.

**April 4, 1899**

**"Editorial" *The Advent Review and Sabbath Herald* 76, 14 , p. 216.**

THE Spirit of God in the heart will so energize a man that when he goes forth to labor for souls, there will be results.

"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." Who is the speaker?—God. To whom has he spoken?—"Unto us." Then when you read that word, who is speaking to you?—God. Do you hear it as the word which God is speaking to you? Do you receive it as the word God speaks to you?

You will never be able to study to profit until you study the *books* of the Bible. There is a vast difference between studying the *book* and studying a subject in the book. There is a great difference between studying *the Bible*, and studying *subjects in* the Bible. You can study *subjects* in the Bible until you know nothing but a lot of theories; and the more you study subjects in the Bible, the less you are apt to know: but the more you study the Bible, the more you will certainly know.

God has appoint Christ heir of all things and then says we are heirs of God and joint heirs with Christ. Then of how much are we heirs?—All things. In joint heirship of two persons to a thousand acres of land, each one would own the thousand acres. But if they were each equal heirs, each would own only five hundred acres. Do you see the difference? God "hath appointed" him "heir of all things," and has made us *joint* heirs with him. Then how much do you own?—"All



things." Then are you afraid that you will come to want? Are you even afraid that you will become poor? "All things are yours." How can you ever be poor? You can not, if you believe this word of the Lord. Are you an heir of God or not? "If children, then heirs." Are you a child of God? If you are born again, you are. Are you?

**"Editorial Note" *The Advent Review and Sabbath Herald* 76, 14 , p. 216.**

"BE thou an example of the believers." 1 Tim. 4:12. This is a word of instruction addressed originally to the young minister Timothy; and in that to all ministers of the gospel to the end of the world.

The minister is to be an example of the believers, not only *to* the believers, but *of* them.

In all the body of believers the minister is, above all, an example, a sample, a pater, a specimen, a copy for imitation. And any one inquiring what those of the body of believers really are, is justified in assuming what they are by what the ministers are; for these are samples, specimens.

We ministers are to be examples of the word and way of God when we are out of the pulpit, just as certainly as while in the pulpit. An example is something that must stand all the time, or it is not an example.

**"Reformation Called For" *The Advent Review and Sabbath Herald* 76, 14 , pp. 217, 218.**

IT must not be forgotten that in the late General Conference, God manifestly and decidedly called for reformation to be made; and that this reformation must be general, including the General Conference, the State Conferences, the institutions, and the churches connected with the third angel's message.

This work was begun in the General Conference while then in session; and no one who was present can ever say that it was not begun by the Lord himself. No one who was present that great day, February 22, when the whole General Conference was found upon its knees before God in confession and prayer for forgiveness can say that that was caused by anything else than the direct power of the Spirit of God. That repentance and confession was accepted of the Lord, and the sins were forgiven.

That cleared the General Conference of the sin; but it did not complete the reformation. That did not cleanse the machinery of the General Conference from the false principles and wrong practises that through years had been woven in. All these things must be searched out afterward, the evils put away, and correct principles implanted in their stead. That day, and the work of repentance and confession that day, in General Conference, were but the first steps in the reformation that the Lord calls for, and which must be wrought before the cause can be what the Lord requires that it shall be.

Now the General Conference, the State Conferences, the institutions, and the churches, are all composed of *the people* who are known as Seventh-day Adventists. Take away all Seventh-day Adventists, and there would be no Seventh-day Adventist *churches*. Take away all the Seventh-day Adventists, and there would be no Seventh-day Adventist *institutions*, nor *Conferences*, nor any Seventh-day Adventist *General Conference*. Conference organizations, church organizations, or institutions are simply nothing without *the people*. This reformation for which the Lord calls in his own work and cause in the earth must be wrought by *the people altogether* that compose the body of Seventh-day Adventists.

When reformation must be wrought in the work of the General Conference, it can be wrought only by those who compose the General Conference; and that is *all the people*. When reformation is to be wrought in State Conferences, it must be done by *the people* who compose the State Conferences. When reformation must be wrought in the churches, it must be wrought by *the people* who compose these churches. And when reformation must be wrought in institutions, it must be done by *the people* who are in these institutions; and *the people* who are in these institutions are simply the *same people* who compose the Conference.

It is perfectly plain, therefore, that in this work of searching out and putting away wrong principles and practises, and making a thorough reformation by establishing the Lord's own principles, nobody can lay blame upon others, or seek to condemn, set aside, or punish others. Each one must make a thorough investigation of *himself*, of the principles and practises which have characterized *his own* course; he must uproot the evil, and implant the good *in himself*, and thus make a thorough reformation in his own life; for no man can ever be a reformer who does not deal with principles alone, and not with men. And no man can ever be a reformer who does not begin and end with reformation *in himself*.

All this was plainly stated that great day in the General Conference; but we know that by many it has not been remembered at all. Therefore we quote some passages from the record of that day's proceedings. When the matter of general wrong was first brought out by the one who was led out upon it, these words were spoken:—

"Here is a reform that must be wrought; and you and I and every other Seventh-day Adventist, and especially delegates in General Conference, must work that reform; not argue about it and whittle away, and see whether this, that, and the other are not all right, in spite of what the Lord may say, and what has been done." "The General Conference, and the board, and we, and all together, must face the *condition* as well as one another, and correct the *condition* under the wisdom of God." "I am not reading this in reproof of anybody, or of any board; but that you and I may see what God sees, and then in the fear of God correct it,—and correct it without casting any reflection upon any man, or any set of men. We have no charge to bring against anybody. There is something for *us* to do, and we are to do it."

"If any of the brethren here, from what I read and said this morning, have any such thoughts as, 'Well, now we have got to deal with those folks that are in office,' please begin at the right place. Members of Conference committees, please begin right on your own committee to correct things; examine your own procedure in dealing with the ministers, and carrying on the Conference work, and making your audits; how you run the tract society work, and have dealt in the matter of books; just investigate all these things, and set them straight, and you will have enough to do without watching some other board.

"If any church-members who are not delegates, and not members of Conference committees, say, 'Yes, that is right, the Conference Committee must reform,' just please attend to your own work right in your own church. Attend to the principles upon which you are acting in paying tithes and offerings; correct the principles upon which you are acting in the general work in the Conference right in the church; see that these are all straight and right where you are; and the Conference Committee can attend to its part a good deal better.

"I read again a sentence that I read this morning referring to the whole matter: 'This condition of things has been created in our Conferences and churches;' so the Conferences are just as much at fault as any board; the churches are just as much at fault as the Conferences. 'The evil is not with one man or with two; it is the whole that needs the cleansing and setting in order,'—not the whole of one institution merely, but the whole cause.

"'False principles have permeated the whole;' it says so. Battle Creek, of course, is

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the center. That is the stronghold of the enemy; that is where those false principles were first planted; but all the rest of the body has the disease, and it is a disease that must be healed by the Great Physician. What I want to say now is, Do not think that we as a General Conference shall begin to revolutionize a certain board. Let the General Conference be first revolutionized." "There should be no suspicion. What we want to do is to get our eyes off the churches, off the Conferences, off the General Conference Committee, off the Foreign Mission Board, off everything, but just *you* and *me*, yourself and myself. I am in it, and you are in it. You and I are the ones that you and I are to look at, and that is all."

It was also plainly stated in General Conference that what of reformation had been done there was but the beginning; and the work would have to be carried on by the General Conference Committee, State Conference committees, boards of institutions, and churches, in our respective places just as soon as we separated from General Conference, and returned to our respective fields or positions of trust. It was then said that when the General Conference adjourned

to Battle Creek for the annual meetings of the boards of the institutions, this work would have to go on; for things would be met there that would have to be corrected, because these were but parts of the cause which must be reformed. Yet when we came to Battle Creek, and some of these very things were met, and were met boldly, for the purpose of discovering and putting away false principles and practises, many of the brethren acted toward it just as if there had been no General Conference, and they had never heard of anything of the kind that was called for. Accordingly, they began to look at men, and suspect, and condemn, and think to set aside, *men*. But this was all wrong. These men are all our brethren. The Lord loves them just as much as he loves any of the rest of the Seventh-day Adventists. And they are just as honest as any of the rest of the Seventh-day Adventists, and have just as much respect for the cause. It is not men, but *principles* only, that must be considered.

That same mistake has been made twice before, in two different ways: First, false principles were being interwoven at the heart of the work, and were being extended to the extremities. The Lord reprovved this, and called for correction. But instead of considering principles only, and correcting upon principle the institutions and organizations that were at fault, a *new organization* was formed,—the General Conference Association. But this did not meet the mind of the Lord, and therefore he said, "In this step there has been a change of responsibility, *but the wrong principles remain unchanged*. The same work that has been done in the past will be carried forward under the guise of the General Conference Association."

And as the same wrong principles continued, the Lord sent further reproofs. Then another attempt was made to correct things, not by the investigation and change of *principles*, but by changing *men*, removing certain men, and putting other men in their places. But neither did this meet the mind of the Lord; therefore of this he said, "Reformation has not yet begun in Battle Creek. Changes in *places* and *positions* have been made, but the *hearts* of those who have not been molded after the divine similitude *are not changed*." "He [God] calls for an *entire change in principles* that have come in to divert the minds and draw away the hearts to serve the plans of Satan." "Will every *principle* be considered?" "The evil is not with one man, or with two. It is the whole that needs the cleansing and setting in order."

Now, brethren and sisters everywhere, please consider only *principles*. Take you eyes off other people, and turn them as fiercely as you choose upon *yourself*. Do not attempt, nor even seek, to correct and set other people in order. Put the discipline upon *yourself*. Bring *yourself* up to the judgment-seat, and set yourself straight according to this standard; because this work of reformation must go on until every false principle has been diligently searched out, and decidedly put away, and God's own divine principles alone are planted instead.

There are faults in Battle Creek. Wrong principles have in years past been given too large a place, and have got a strong hold here. But Battle Creek is not the only place where this is so. It is so in every Conference, in every church, and in every institution among us. The brethren in responsible positions in Battle Creek have begun soberly, in the fear of God, to search these things out, and put

them away from *themselves* and from *the institutions* here. And to the brethren and institutions in Battle Creek in this work, every Seventh-day Adventist on earth owes hearty and loyal support.

Not only this, but the Seventh-day Adventists in churches, Conferences, and institutions *away from* Battle Creek, owe it to themselves and to the Lord to begin *right where they are*, a sober and thorough investigation of the work and cause in which they are engaged, *just where they are*; and in the fear of God, search out and put away every false principle, and implant only the true in its place.

And all this must be done by all these in all these places, that God may dwell once more in his temple; may be recognized once more in his place; that his cause may be indeed the cause of God; that it may rightly represent him; that his power may be discerned, his glory revealed, and his work be done.

Do not forget that *now*, as never before, every Seventh-day Adventists in the world must be a genuine and thorough reformer. Also do not forget that no person can be a reformer who does not consider principles only, and not men; and no person can ever be a reformed who does not thoroughly reform *himself*, and not the other man.

**"Editorial Notes" *The Advent Review and Sabbath Herald* 76, 14 , p. 218.**

HOW many times in our experience we excuse ourselves from doing out duty because of circumstances. We say, "If only this or that were different, I would do differently." Well, we think so; but it isn't true. God wants us to do our duty where we are, regardless of circumstances. The chances are ten to one that if our circumstances were so changed that what now troubles us were out of the way, something else would come up that would keep us from doing our duty. Brethren, the thing to do is to make up our minds *first* to serve the Lord, and then to make everything else secondary. When we start out with this idea, and stick to it, circumstances will have nothing to do with controlling our course of conduct; they will be only the means of success.

**April 11, 1899**

**"Editorial" *The Advent Review and Sabbath Herald* 76, 15 , p. 232.**

"The King in his beauty is coming ere long;  
Prepare ye, prepare ye, to meet him.  
To share in his glory, and sing the new song.  
Who, who, will thus joyously greet him?  
Then wake thee, and haste to arise;  
Already the day-star is beaming;  
Let slumber depart from thine eyes:  
No time now for indolent dreaming.  
O get ready The King in his beauty to see."

"THINE eyes shall see the King in his beauty: they shall behold the land that is very far off." Isa. 33:17.

"The King in his beauty"—who can comprehend the full meaning of that expression?

"Out of Zion, the *perfection of beauty*, God hath shined." Ps. 50:2. Zion's own perfection of beauty is all derived from him who alone is King in Zion.

"Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King." Ps. 48:2. "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." Rev. 21:23.

Then since Zion's perfection of beauty is derived altogether from him, how great must be his beauty!

And even so saith the Scripture: contemplating his beauty, the Spirit of inspiration itself seems to recognize that it is indescribable, and can only exclaim, "How great is his goodness, and *how great is his beauty!*" Zech. 9:17.

And in view of this, it is no wonder, and how beautiful it is, that in that great day now soon to dawn, "when he shall come to be glorified in his saints," he is also "*to be admired* in all them that believe, in that day." 2 Thess. 1:10.

And since his glorious coming is so near, that *land* can not *now* be so very "far off."

Are you ready to greet "the King in his beauty"? Are you ready to go to that land?

"O get ready The King in his beauty to see."

**"Editorial Note" *The Advent Review and Sabbath Herald* 76, 15 , p. 232.**

ADAM "was the son of God." Luke 3:38.

As the son of God, he was endowed in perfection with every faculty and every power that the Creator could bestow upon him.

As the son of God, he was favored with every advantage of nature. There perfection was before him on every hand; everything reflected the glory of God, and spoke to him of the wisdom of God.

Yet, endowed with all these powers, and surrounded with all these advantages, Adam the son of God *failed*.

He sinned; and so brought the world under the curse, and filled the world with woe.

With the tide of sin steadily flowing for four thousand years, the sons of man had reached such a point in degeneracy and wickedness that neither demons nor men, nor even angels, could see any way but that God must inevitably let loose his justice, and at once blot out the whole.

And just at that point Christ became *the Son of MAN*.

He became the Son of man AS MAN WAS *at that point*.

As the Son of MAN, he was subject to all the weaknesses that had been entailed upon the race through the degeneracy, personal and hereditary, of the successive generations of evil-doers.

As the Son of man he was also surrounded, and opposed on every hand, by all the disadvantages of a world laden with the ever-increasing curse.

As the Son of MAN, in addition to all this, there was "laid on him the iniquity of us all;" he "took our infirmities, and bear our sicknesses;" he was "made a curse for us."

Thus, under all the disadvantages of the curse, and under the curse himself, laden with the weaknesses, the degeneracy, and the sins of the race when at the brink of ruin, Christ *the Son of MAN triumphed*, just where, with all the advantages of the unhindered blessing of God, with all the advantages of open and full communion with angels and even with the Lord himself, and with all the advantages of perfection in himself and in all creation about him, Adam the son of God FAILED.

And in this triumph, Christ the Son of MAN brought this same triumph to every other son of man in the world. Bless the Lord.

O believe him, O receive him.

"The Lion of Judah  
Can break every chain.  
And give us the victory,  
Again and again."

Thanks be unto God for his unspeakable gift of Christ to be "the Son of man."

**"Editorial Notes" *The Advent Review and Sabbath Herald* 76, 15 , p. 232.**

WE ministers are to be examples of the believers, "in word." We are to be examples in the matter of our own words,—the words which we speak. We are to be examples of the word of God; for it is the word of God that we are to preach.

In our own words we are to be examples out of the pulpit and in the every-day life, just as certainly as we are to be examples of the word of God in the pulpit and in the sermon while we are preaching.

Indeed, our being examples in word is not in our word as separate and distinct from the word of God; because as it is the word of God only which we are to preach, and as we must *be* what *we preach*, or else our preaching is vain, so our being examples "in word" is neither more nor less than being in ourselves, in our every-day life, examples of the word of God, which we profess to preach, and which we must *be* in order to preach *it*.

This is shown more fully in the next expression,—we are to be examples "in conversation." When the Bible was translated, the word "conversation" did not primarily mean even our words; but our whole course of action, everything that pertains to the every-day life, in all that makes up the character, in all that makes a person what he really is.

This is the Christian ministry; and the Christian ministry is Seventh-day Adventist ministry. "Be thou an example of the believers, in word, in conversation."

"Now we have received, not the spirit of the world; but the Spirit which is of God; that we might know the things that are freely given to us of God. Which

things also *we speak*, not in the words which man's wisdom teacheth, but [in the words]which the Holy Ghost teacheth."

**"National Apostasy Means National Ruin" *The Advent Review and Sabbath Herald* 76, 15 , pp. 233, 234.**

EVERYBODY knows that the government of the United States was founded upon the Declaration of human rights. And it is equally true, yet *not* everybody knows, that this Declaration of human rights upon which the government of the United States was founded was directly deduced from Christianity. The principles of this Declaration were intentionally adopted from Christianity by those who framed the Declaration, and were laid down as a basis of the government of the United States, upon which this government was to stand forever.

The two vital principles of that Declaration are, that "all men are created equal, and are endowed by their Creator with certain unalienable rights, among which are life, liberty, and the pursuit of happiness;" and that "to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed." Thus this nation presented to the world every man first of all subject *to the Creator*, and *by the Creator* endowed with unalienable rights. The founders of this nation, when discussing this before the people, said that these were the principles upon which the gospel was first propagated, and upon which the Reformation was carried on. They said that the Almighty God, being Lord of the human mind, and only Lord of the conscience, and having all power, chose not to propagate his religion by impositions of power upon the bodies or minds of people, as was in his almighty power to do, but that he created the mind free, and that he left it free.

Thus, and here, for the first and only time in history, the Christian principles of civil and religious liberty were intentionally chosen and established as the foundation of a nation. And in this sense, the only true sense, this nation, in its establishment and its principles, was a Christian nation. And thus from its beginning this nation has been the beacon-light of liberty, civil and religious, "the classical land of religious liberty," to all the world. Through these principles alone, in quietness and peaceful isolation, this nation has most powerfully influenced all other nations in the world, and has drawn them away from their former selves toward enlightenment and liberty. This was the wisdom and this the power of this nation in the eyes of all the other nations, who were compelled to say, "Surely this. . . is a wise and understanding people."

But suddenly a change has come: and how great the change! a complete revolution in principle and practise. To-day the United States government has abandoned the principles which were laid down as the foundation upon which the government should stand, and by which alone it could be able or worthy to stand. The United States government to-day openly denies to people the equal right to life, liberty, and the pursuit of happiness; and is governing, and expects forever to govern, people without their consent.

To-day in this nation the Declaration of Independence, which has ever been the pride, and the ultimate source of appeal, of every American; which has been



taught to the youth as the sum of all earthly good, is ignored, belittled, explained away, set aside, and repudiated by leading journalists, both religious and secular, by leading men of all professions, and by national representatives at the Capitol.

Long ago it was written, "If the foundations be destroyed, what can the righteous do?" So in this case, when the foundation is destroyed, what shall the people, even the people of other nations, do?

This nation, which God established for the enlightenment of the human race upon the divine principle of human rights,—when this nation abandons these principles in the eyes of all the nations who have never yet had any opportunity to have any benefit of these principles except as the principles by their own inherent power have forced themselves upon the other nations? There is the danger that is involved in this abandonment of these principles by this nation.

There is to-day the cry of "national expansion," "imperial America." This cry is a fact. The nation has entered upon her world's career—no longer the career of the quiet and peaceable conquest of sound *principles*, but the career of armed conquest, and so of *force*. And when the defense of this new feature compels so many good men to explain away the Declaration of Independence, and openly repudiate divine principle, there is in it all an element of danger to the world.

Lord Salisbury, last November, in his speech to the world,—for when the prime minister of Britain speaks, he speaks to the world, and all the world listens,—mentioning the fact that the United States government had entered as a new element in the world's affairs and the Eastern question, said that this does not promise peace to the world.

The nations themselves are staggering, and about to fall, under the weight of the immense armaments which they are compelled to maintain because of the mutual anger and jealousies that have persisted for more than half a century. The tension is already so great that by the chief ones concerned it has been likened to a magazine with the train already laid, and every moment in danger of being touched with the fire.

All this being acknowledged to be so, what alone can be the effect of the entrance into this awful arena, of this new world-power which, beforehand, the world is told by its chiefest spokesman, is not an element that will make for peace to the world? And above all, what alone can be the effect of it, when this new world-power enters that awful arena with the direct repudiation of its own fundamental and native principles, which alone can make for peace, and which are the very principles of the Prince of Peace?

What alone can be the influence of this nation upon the world when it has repudiated the principles by which alone it has influenced the world for good,—the principles which were its life, which were given to it for the world, and which alone can make for peace on earth and good will to men? As this nation by these divine principles has hitherto influenced all nations for good, just so now by the abandon-

ment of these principles it will influence them for the worst.

In all these things there is involved the great question of human rights. The American people must face this fact. They can not ignore it, and still regard

human rights. And when *this* nation openly disregards human rights, what shall humanity do? Influenced only for the worst, what but the worst can possibly come to all the nations, and also to this one, which, by its apostasy, has most influenced them to the bad? And so "distress of nations, with perplexity," the time of trouble, hastens,—that "time of trouble, such as never was since there was a nation."

**April 18, 1899**

**"Editorial" *The Advent Review and Sabbath Herald* 76, 16 , p. 248.**

"He comes not an infant in Bethlehem born;  
He comes not to lie 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,—  
O, no; glory,  
Bright glory, environs him now."

THE glory of Christ is *light* above the brightness of the sun: for of the New Jerusalem it is written: "The city had no need of the sun, . . . to shine in it: for . . . the Lamb is the light thereof."

But when Jesus comes in the clouds of heaven with power and great glory, he comes not alone in his own glory, but also in the glory of "all the holy angels." And when of only one angel it is said that "his countenance was like lightning, and his raiment white as snow" (Matt. 28:3), what must be the glory of the scene where are all the holy angels resplendent—"ten thousand times ten thousand, and thousands of thousands," "an innumerable company"!

Yet when our Saviour comes in the clouds of heaven with power and great glory, he comes not only in his own glory and in the glory of all the holy angels resplendent. Surely that would be "great glory;" but that is not all,—"O, no; glory,"—he comes also "in the glory of his Father." Matt. 16:27. And the glory of his Father is, of course, far above the brightness of the sun; indeed, of the heavenly city, in the same connection as previously quoted, it is said that "the city had not need of the sun, . . . to shine in it: for the glory of God did lighten it."

Therefore it is written that "the Son of man. . . shall come in his own glory, and in his Father's, and of the holy angels." Luke 9:26.

What a scene then awaits the eyes of those who are watching and waiting for the coming of the Lord,—the glory of all the holy angels, the glory of Christ above that of all the angels, and the glory of his Father also above all—all combined and intermingled in one heaven-covering scene of indescribable splendor!

And what will it be, to be there that day! And upon those who are prepared to see it, and to behold it, with joy, what can possibly be the effect, other than so to

ravish them, so to fill them with perfect ecstasy, that they shall be literally translated?

And, woe worth the day! what can possibly be its effect upon those who are not prepared to see it in that day?—Plainly only that which is described,—so all-searching in its power, so all-terrifying in its splendor, that even a mountain to fall upon them to hide it, will be a relief.

But to all who are waiting and watching for him the scene will be as beautiful and joyous as it will be glorious. Not only will his glory cover the heavens because of his majesty; but the earth will be full of his praise because of his beauty and the joy of all who behold it. Hab. 3:3; 2 Thess. 1:10.

Thus "the moon shall be confounded, and the sun ashamed, when" this our glorious "Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously."

Then too, and thus, in the light of that all-pervading glory, "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;" yea, "there shall the righteous" even "shine forth as the sun in the kingdom of their Father." Dan. 12:3; Matt. 13:43.

So he comes. He comes soon. For "he which testifieth these things saith, Surely I come quickly."

And let every heart respond, "Amen. Even so, come, Lord Jesus."

**"Editorial Note" *The Advent Review and Sabbath Herald* 76, 16 , p. 248.**

"BE thou an example of the believers, . . . in charity." Charity, in the Bible, is but another word for love; it is the "bond of perfectness."

The minister of the gospel is to be an example in that which is the bond of perfectness. Then perfectness must ever be kept before the minister—nothing but perfectness must be his standard—in all things.

Such a condition, or state, can come only from a pure heart. "The pur in heart. . . shall see God," not alone when he is revealed in the clouds of heaven with all his holy angels, but *now*. And when we see him, we shall be like him.

When Christ comes in the clouds of heaven, we shall see him with open face, with all things rolled away. But *even here*, and now, if we continually hold God ever before our face, *we shall be like him*; because it is written, "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." So as certainly as we behold God, and see only him, even now, we shall be like him.

**"Editorial Notes" *The Advent Review and Sabbath Herald* 76, 16 , p. 248.**

THERE is a serious and very bothersome mistake, which is made by many persons.

That mistake is made in thinking that when they are converted, their old sinful flesh is blotted out.

In other words, they make the mistake of thinking that they are to be delivered from the flesh by having it taken away from them altogether.

Then, when they find that this is not so, when they find that the same old flesh, with its inclinations, its besetments, and its enticements, is still there, they are not prepared for it, and so become discouraged, and are ready to think that they never were converted at all.

And yet, if they would think a little, they ought to be able to see that that *is* all a mistake. Did you not have exactly the same body after you were converted that you had before? Was not that body composed of exactly the same material—the same flesh and bones and blood—after you were converted as that of which it was composed before? To these questions everybody will promptly say Yes. And plainly that is the truth.

And now there are further questions: Was not that flesh also of exactly the same *quality* as before? Was it not still human flesh, natural flesh, as certainly as it was before?—To this also everybody will say Yes.

Then also a still further question: It being the same flesh, and of the same quality,—it still being human flesh, natural flesh,—is it not also still just as certainly *sinful* flesh as it was before?

Just here is where creeps in the mistake of these many persons. To this last question they are inclined to think that the answer should be "No," when it must be only a decided "Yes." And this decided "Yes" must be maintained so long as we continue in this natural body.

And when it is decided and constantly maintained that the flesh of the converted person is still sinful flesh, and only sinful flesh, he is so thoroughly convinced that in his flesh dwells no good thing that he will never allow a shadow of confidence in the flesh. And this being so, his sole dependence is upon something other than the flesh, even upon the Holy Spirit of God; his source of strength and hope is altogether exclusive of the flesh, even in Jesus Christ only. And being everlastingly watchful, suspicious, and thoroughly distrustful of the flesh, he never can expect any good thing from that source, and so is prepared by the power of God to beat back and crush down without mercy every impulse or suggestion that may arise from it; and so does not fail, does not become discouraged, but goes on from victory to victory and from strength to strength.

Conversion, then, you see, does not put new flesh upon the old spirit; but a new Spirit within the old flesh. It does not propose to bring new flesh to the old mind; but a new mind to the old flesh. Deliverance and victory are not gained by having the human nature taken away; but by receiving *the divine nature* to subdue and have dominion over the human,—not by the taking away of the sinful flesh, but by the sending in of the *sinless Spirit* to conquer and condemn sin in the flesh.

The Scripture does not say, Let this *flesh* be upon you, which was also upon Christ; but it *does* say, "Let this *mind* be in you, which was also in Christ Jesus." Phil. 2:5.

The Scripture does not say, Be ye transformed by the renewing of your *flesh*; but it does say, "Be ye transformed by the renewing of your *mind*." Rom. 12:2. We shall be *translated* by the renewing of our *flesh*; but we must be *transformed* by the renewing of our *minds*.

The Lord Jesus took the same flesh and blood, the same human nature, that we have,—flesh just like our sinful flesh,—and because of sin, and by the power of the Spirit of God through the divine mind that was in him, "condemned sin in the flesh." Rom. 8:3. And therein is our deliverance (Rom. 7:25), therein is our victory. "Let this mind be in you, which was also in Christ Jesus." "A new heart will I give you, and a new Spirit will I put within you."

Do not be discouraged at sight of sinfulness in the flesh. It is only in the light of the Spirit of God, and by the discernment of the mind of Christ, that you can see so much sinfulness in your flesh; and the more sinfulness you see in your flesh, the more of the Spirit of

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God you certainly have. This is a sure test. Then when you see sinfulness abundant in you, thank the Lord that you have so much of the Spirit of God that you can see so much of the sinfulness; and know of a surety that when sinfulness abounds, grace much more abounds in order that "as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

**"The Perilous Times" *The Advent Review and Sabbath Herald* 76, 16 , pp. 249, 250.**

DURING the last days of March there was held in Chicago a conference of Methodist preachers. At this conference Prof. Albion W. Small, head professor of sociology in the University of Chicago, and Judge E. W. Burke, of the Chicago bench, each read a paper on the present condition of society. These papers present a view so perfectly in accord with the scriptures that speak of these times that they should be read and studied by everybody. We therefore give them to our readers. We understand that both these gentlemen are members of the Methodist Church. Professor small said:—

I am spending my life in the study of sociology because I believe—and I see more and more reasons for the belief the longer I study—that the social system in which we live and move and have our being is so bad that nobody can tell the full measure of its iniquity. In this age of so-called democracy we are getting to be the thralls of the most relentless system of economic oligarchy that history thus far records. That capital from which most of us directly or indirectly get our bread and butter is becoming the most undemocratic, inhuman, and atheistic of all the heathen divinities. It breeds children only to devour the bodies of some and the souls of others, and to put out the spiritual eyesight of the rest. In spite of the historic campaigns for liberty, in spite of the achievements of Christianity, there has never been a time since Adam was born

when the individual counted for so little or availed to little relatively as to-day.

Compared with any worthy conception of what society must become if life is to be tolerable, the socialistic indictments against our civilization are essentially sound. As abstract propositions, these diagnoses expose, with approximate truth, the ghastly inequalities and injustices which our present social order sanctifies. It is a literal and cardinal fact that our present economic system cries to heaven for rectification. It stultifies human nature. It nullifies the purposes of God. The men who denounce present society have profound reason for their complaints. We are in the midst of the most bewildering labyrinth of social entanglements in which the human race has wandered up to date.

### **ILLS ADDED TO ILLS**

At the same time these facts are wringing such involuntary cries of pain from some, and such artificial description and characterization from others, they are provoking others to bitter and violent denunciation, and inciting others to such visionary and vicious schemes of readjustment, that men who are both conscientious and clear-sighted find in these intellectual symptoms of our social disease an added complication and aggravation of the ills. There seems to be no practical alternative between, on the one hand, swelling the clamor of wild and incoherent revolt, and, on the other hand, giving one's moral support to conservatism, most falsely and fatally so called, which intensifies the evils by denying that they exist.

You are aware, as well as I, that there are clouds on the social horizon already bigger than a man's hand, foretelling changes of which no one is wise enough to predict the end. If present tendencies continue, it will not be long before the man whose business it is to communicate ideas will be gagged by those who publish ideas, and the publishers will be shackled by the makers of paper, and the paper manufacturers will be held up by the transportation lines, and the transporters by the producers of steel, and the steel industries by the coal operators, and the coal miners by the oil producers, and the oil magnates by the stove makers, and the cook-stove men by the sugar trust, and the sugar interest by Wall street, and the stock-brokers by the labor unions, and the labor unions by the farmers, and the farmers—God help them—by everybody.

### **TRUST-MAKERS BECOMING AFRAID**

I am not throwing in your face the dust of my library. But if you will heed the symptoms from bank and office and factory and railroad head-quarters and daily press, you will discover that the very men who are making these combinations are beginning to be afraid of their own shadows. These very business men, who claim to have a monopoly of practical common sense, have involved themselves and all the rest of us in a grim tragedy of errors. They are already beginning to ask on the quiet how it is all to end. Whether they realize it or not, our vision of freedom is passing into the eclipse of universal corporate compulsion in the interest of capital. The march of human progress is getting reducible to marking time in the lock-step of capital's chain-gang.

If you should inquire in certain quarters, you would be told that there are in the United States a considerable number of good pugilists; that is, they fight strictly within the rules of the game. This does not prove, however, that pugilism is a good game. I have no doubt whatever that the vast majority of capitalists are good capitalists. They operate strictly within the rules of the game. Nevertheless, capitalism is not a good game, and it is our business to see the reason; namely, the whole program of our present civilization turns at last on the calculation of effects upon the accumulation of capital. A program fit for Christian civilization would turn rather on its effects upon the quality of men that civilization shall produce. We have turned moral values upside down. We are making men the means of making capital, whereas capital is only tolerable when it is simply a means of making men. It would make infinitely more for human weal if every dollar of wealth should be cleaned from the earth, if we could have instead of it industry and honesty and justice and love and faith, than to be led much further into this devil's dance of capitalism.

Judge Burke presented the case, as follows:—

The whole creation and all the manifestations of the spiritual, intellectual, and even the physical, forces are now in a transitional period as never before. Even trade and methods of business that have been pursuing their customary ways for centuries are paralyzing individual effort, and puzzling the lawmakers of the earth. Storm-centers of labor and capital are gathering over against each other, threatening the very integrity of the industrial firmament of man. The late appearances of the hitherto unsuspected intellectual and physical forces but add Titans of unknown strength to the conflict toward which all the world is consciously or unconsciously rushing. He who observes and reflects on matters of church and state feels this condition in the very pulsing ether, the like of which history does not disclose.

No human wisdom can say what mean the great and increasing aggregations of capital, now sufficient to buy kingdoms. If these

shall be arrayed against the empty hands of labor, then shall mass collide with mass, and who can predict the end thereof? I see no commandment spirit of compromise in these approaching and threatening avalanches, which seem destined to involve the whole social system in universal ruin before the young men of this audience become threescore and ten years of age; so that the church, as it passes into the twentieth century, meets a perfect whirlwind of world-forces which overwhelms the statesman, the philosopher, and the historian, and drives them back into the cave of Sinai, while the storms pass the bounds of know law, and rush on to a fate that makes the thoughtful tremble.

Now, my friends, after much reflection, I do not believe it is the specific mission of the church to adjust men to the new conditions of life and action, or, in a temporal sense, to safety them against the Atlantic storms of capital and labor. These storms will be terrific, but they must come. They are brewed in the selfishness of the human heart, and each succeeding one shall prove more destructive than its predecessor, until the prince of darkness is chained. I believe the new conditions, which shall hurl us into the twentieth century, uncorrected by the gospel, shall forge unbreakable chains for the

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spirits, minds, and bodies of men. I know there is a charm in the power of union and in the exhibition of strength; but unless it is a union of strength uncemented with selfishness, it will crumble by whatsoever law it may have been formed.

It may be true that the taskmaster in these modern days attempts to compel men to make brick without straw, not to punish men, but to save straw. Formerly it was oppression to gratify the passion for cruelty, while now it is oppression to gratify the passion for gold. Formerly the taskmaster was a human being with ship in hand, but now he stands with the inexorable forces of nature in his fist, against which no person, in his unaided strength, seems able to stand. But this modern taskmaster is destined to fail, and the David who shall slay this modern Goliath is the church of the twentieth century, not by matching force with force, but by using the weapons with which Christ has armed his followers.

I deplore every worldly success of the church, whether it be the raising of \$20,000,000 with which to curse the twentieth century church, or the building of many church edifices every time the earth revolves, if this success shall in the least lead men to forget the springs of true power in the church. We seem to be in times when the church may have money enough to convert the world. Forbid that it be enough to convert the church to the world. The church should not want one dollar of money except it first be sanctified.

Recently I have noticed the threat from high sources that unless the rich laymen of the Methodist Church are admitted in equal



representation as delegates to the next General Conference, they will withhold the \$20,000,000 which the ambition of the church seeks for the first years of the coming century. Now, much as I favor equal representation in that august lawmaking body, may it never be realized, and perish the money of the rich, in the language of Peter, if it be given, even impliedly, as the consideration price of place and power in the church, and not as the free-will offering of grateful hearts purchased by the blood of Christ. The church, for many reasons, can not pay court to mere wealth or personal prestige. The poor do not understand the mission of the church when they demand that it feed them, and bitterly rail because it does not. But they are half right when the church recognizes men in the least degree because they possess wealth. The great masses of the people stand yonder, alienated from our churches, because the wedge of gold is hidden with us. It does the church no good; it empties our pews; it frosts our air.

One of the closest observers of church life in our land, one who weighs his words, has written this month, for his widely read editorial column, that the moral tone of the church is unsatisfactory, and that many societies would be reduced to a few pious women, aged persons, and unsophisticated youth if the discipline enforced in the primitive church, or in the early days of English and American Methodism, were applied; that many official members never participated actively in the aggressive spiritual work of the church; that this religious and moral condition bodes no good; that in eight-seven cities in the United States, Methodism is scarcely holding its own, regardless of the increase of population, and of the fact that so many accessions are received by letter from country churches. He further says that divers superficial explanations are offered for this humiliating condition, but that whatever influence they may have, it is absolutely certain that if the laity and clergy were living according to the teachings of the New Testament, it could not be so.

When such an alarm as this is sounded with the hammer of facts, beware, not of the rocks of the sea, but of the dangers on board. But in this very alarm lies the hope of safety. It shows that thoughtful Christian men are looking deep into the causes of the present conditions, and that they will be removed. This alarm is all the Lord wants, and in answer to prayer he will open the windows of heaven, and pour unnumbered blessings on the church of the twentieth century.

Of course such plain talk as this has made no little stir among Methodists. Judge Burke's last two sentences are seized and vigorously swung to hide the terrible force of the undeniable facts and inevitable tendencies portrayed in the bodies of the two papers. Professor Small's paper is declared to be "pessimistic," and the cry of despair; and those last two sentences of Judge Burke's paper are all that can save it from the same fate as the other.

Yet the *Northwestern Christian Advocate* acknowledges that "these conditions, in some respects, are not unlike those which brought about the overthrow and extinction of ancient civilizations." This being so, then what can save this modern civilization from overthrow and extinction?

However, it is not correct to say that "in some respects" these conditions are not unlike, etc. In every material respect the conditions to-day are just like those which brought about the overthrow and extinction of ancient civilizations.

It will not do to say that Christianity is here permeating all, to save society; whereas it was not so in the old civilizations. For the civilization of the Roman Empire was one of these which was overthrown and extinguished. And it must never be forgotten that it was the "Christian Roman civilization" that was overthrown and extinguished as the consequence of these conditions in that day. And just there lies another likeness in the conditions, the most dangerous, because the most hopeless. The popular Christianity of these days is precisely of the sort as was that of the days of the "Christian Roman civilization." It was the form without the power. And consciously lacking in the power of the Spirit of God, it sought and obtained the power of the police, the power of the state, precisely as the popular Christianity of to-day is doing all over this "Christian" land and throughout this "Christian civilization."

And since the conditions to-day, as to popular Christianity and all, are so entirely like those which brought about the overthrow and extinction of that latest of the old civilizations, what but sheer wilfulness can it be that recognizes the likeness in the conditions, and yet refuses to admit that the consequences and end of the conditions must be the same?

This would all be plain enough even if the facts were all that there is in view. But in addition to the forceful lesson of the facts, the Scriptures, with one voice, and that the voice of God, declare that it is all true; and that the civilization of to-day is to be carried to inevitable overthrow and extinction, as certainly, and by the like evils, as were the ancient civilizations.

Along with the two papers quoted read 2 Tim. 3:1-5, 13; Luke 21:25-27; James 5:1-8; and every one will do well to read these papers over thus several times; for they give the signs of this time so plainly and so forcibly that no one who has any thought of looking for the Lord's coming can fail to be instructed by the truth as so set forth.

"Get read, get ready, get ready." Are you read, are you waiting, for him?

**"Editorial Bite" *The Advent Review and Sabbath Herald* 76, 16 , p. 250.**

LOVE not the world. It is an enemy to God, and throws off his laws and authority. It is an enemy of Christ, and crucified him. It is an enemy to Christians, and persecutes them. It is an enemy to truth, and follows falsehood. It is an enemy to virtue, and encourages vice.

**"The Present Truth in England" *The Advent Review and Sabbath Herald* 76, 16 , pp. 250, 251.**

ALL who read the *General Conference Bulletin* will remember that it was voted at the late General Conference to start a fund in the REVIEW, to aid the circulation of the *Present Truth*, published in London.

The facts concerning the paper are, in brief, these: Inasmuch as there are not "pound rates" for publishers in England, all papers are received week by week through an agent. Newspapers, and religious papers that have a regular denominational constituency, and are consequently sought after, are readily disposed of through stationers. The case with *Present Truth*, however, is different. It is a pioneer, carrying important but unpopular truth to those who know nothing of this truth, and therefore it must be carried to them. Each copy of the paper must be carried to the reader each week by a canvasser, just the same as subscription books are delivered in this country.

Further: the paper, a sixteen-page weekly, sells for a penny, two cents, and the price can by no possibility be increased. It costs practically half this sum to produce the paper, using the utmost economy. To make the paper what it should be in appearance, more money ought to be spent on its production; but the publishers have not felt at liberty to do this. Lack of means has made it necessary to exercise the greatest economy, which has really been to the detriment of the paper.

Still further: those who carry the papers to the readers, and canvass for new patrons, must receive a support. Therefore the publishers have supplied the paper to regular agents at one farthing a copy, leaving them three farthings (one cent and a half) as profit on each paper, out of which they must pay transportation. Thus it will be seen that the office of publication receives for the paper just one half the cost of its production, entailing a constant loss.

The proposed fund is not, however, for the purpose of reimbursing the office to any extent whatever. That loss will still be borne as a missionary enterprise. The object of the fund is to assist in increasing the circulation of the paper, which is the chief agent, and a most efficient one, in promulgating the truths of the third angel's message in Great Britain.

A moment's thought will enable any one to see that at a cent and a half a copy, one must sell a great many papers in order to get a support, especially if he has a family. To deliver three hundred papers a week, and to do sufficient canvassing to make good the places of those who keep dropping off, requires an immense amount of work; and if one does it, he receives, at the most, making no allowance for transportation and losses, only four dollars and a half; and there are comparatively few who can do as well as this. A few shillings each week given to such ones would enable them to keep in the field, when without it, they would be obliged to abandon the work, and the cause would be the loser. But the office of publication can not furnish this aid, in addition to the loss that it already sustains. The fund under consideration is for the purpose of giving the canvassers this necessary assistance, and of assisting others to take up the

work. It is proposed also to improve the appearance of the paper, thus indirectly assisting the canvasser, by making the paper more attractive.

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This is purely missionary work, as the *Present Truth* circulates among those who know not the message. Already the number sold each week amounts to twenty copies for each Seventh-day Adventist in the United Kingdom. The number of papers that may be sold each week is limited only by the number of workers that can be kept in the field. Here is one of the grandest openings for missionary work, at trifling cost; for there is no other means by which so much good can be done at so little cost as by assisting in the circulation of this paper, which is struggling under difficulties such as no other paper published by this denomination has ever had to meet. Who will esteem it a privilege to aid in this good and important work? Send in your names and your money without delay, for "now is the accepted time; behold, now is the day of salvation."

We know that there are in the United States many persons who came here from England; and who, since coming, have received the precious truth of the third angel's message. Here is an opportunity to give, in the very best way, their friends in England the chance also to know this blessed truth. Shall we not receive from these, especially liberal contributions for the circulation of the *Present Truth*, which is indeed *present truth*, in England? And while it is expected that these will especially be interested in this, of course all others are invited to contribute to this good work.

Forward your contributions to the REVIEW AND HERALD, and they will be acknowledged in the paper.

**"To Correspondents" *The Advent Review and Sabbath Herald* 76, 16 ,  
p. 251.**

1. WHEN writing to the REVIEW for information on matters of interest to yourself, *send stamp for reply*. This may seem a small thing to soe, but it would not if they could see the number of letters received here entirely unconnected with this paper or its work.

2. Do not ask questions out of curiosity, or to get the editor "cornered." He is not afraid of the corner, but has no time to spend in speculation on irrelevant queries not connected with practical things. And it is a fact that the vast majority of the questions received at this Office are of no practical value, however fully they might be answered.

3. Above all, do not ask questions to get answers that will enable you to triumph over an opponent. Avoid having opponents.

4. Do not send questions like this: "Please harmonize Acts 9:7 with chapter 22:9." This very question has been received several times lately. *Think* enough on your question to enable you at least to state the difficulties that present themselves to your mind. They will vanish in most cases after you have done this. A little thought in this case would show that the first passage proves that the men with Paul heard the sounds, but saw no man; and the more explicit account of the same circumstance, in the twenty-second chapter, gives the additional

information that while the men saw the light, they did not understand the words spoken. We often use the same expression the same way. We say truthfully, "We heard them talking in the next room," while the subject of the conversation was unknown. With equal veracity we often say to one addressing us, "I did not hear what you said."

If difficulties present themselves to you concerning the truthfulness of God's word, remember the danger connected with the cherishing of doubts. Honestly ask God for guidance; and study, not to find errors, but to learn the truth. Remember "the Bible is its own interpreter." If for some reason you are unable to comprehend the revelations of Scripture, seek for the Spirit of revelation (Eph. 1:17); and "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 14:26.

**"Back Page" *The Advent Review and Sabbath Herald* 76, 16 , p. 256.**

IT is most gratifying to see the new spirit that characterizes the preaching of Dr. Parkhurst, of New York City, who made such a *furor* three or four years ago as a political reformer. On a recent Sunday he took for his text the story of Peter attempting to defend Christ with his sword when the Lord was seized by a mob. Speaking of the present-day methods of backing up the so-called gospel with bullets, he said:—

If you put cold lead into a man's heart for the sake of trying to civilize him, his children may be pardoned for receiving with only chill cordiality the gospel you undertake to put in their hearts for the purpose of Christianizing them. If Jesus had gone armed, it would have been a confession his part that the brute force of the visible world is more than a match for the spirit power of the invisible world. You can not *make* a man believe in God if you do not convince him that you believe in God yourself. Peter, by brandishing his sword, denied the divinity of Jesus. And any other man cheapens God when he goes about to yoke God's Spirit alongside of carnal contrivances. It is the absence of such carnal contrivance that explains the rapid extension of Christianity during the first three centuries of our own era. God worked mightily because he had no backing. Up to that time, armies and navies were on the side of the pagans. Christianity is never so powerful as when it is unprotected, and evangelization that depends upon soldiers and gunboats has no future.

We wish all the other National Reformers would profit by this experience and preaching. But the danger is that they will never learn at all. Evangelization always leads to civilization, but so-called civilization can not bring evangelization. By carrying schools, arts, trade, and manufacture among people who are now savage, the quality of their devilry may be refined, but they are no more Christians than before. When Christianity begins to lean on anything but God, its divine vitality leaves it. Amid the wickedness of the Roman Empire, the cause of

Christ prospered wonderfully till an attempt to make it the state religion developed that monstrous counterfeit, the papacy. What is needed to carry Christianity to heathen lands is God and missionaries. God is ready.

**April 25, 1899**

**"Editorial" *The Advent Review and Sabbath Herald* 76, 17 , p. 264.**

THE Lord desires, and has promised, that our schools shall be as the schools of the prophets.

In the first notice that we have of the schools of the prophets, it is shown that the Spirit of God was present in such power that a man whose conversion was of so altogether an improbable thing that when it did occur, it made a proverb, *was actually converted*; for the Spirit of God came upon him, and he was turned into another man. 1 Sam. 10:5-12.

And in the second notice of the schools of the prophets, it is shown that the Spirit of God was present in such power that three successive squads of soldiers sent on a vindictive errand were, each in turn, converted when they came to the school.

Then when Saul, who had become estranged from the Lord, and was seeking with determination to kill David, and who had sent in vain the three squads of soldiers to take David,—when he, in his vindictiveness, came down in his own person to take David, "the Spirit of God was upon him also, and he went on, and prophesied."

Such being the character of the schools of the prophets, and God having promised that our schools shall be as the schools of the prophets, is it not perfectly plain that in every Seventh-day Adventist school there is not only ample room but urgent demand for far more of the presence and power of the Spirit of God than any of them have yet received? And when all this is so, shall not every school earnestly seek *and receive* all that there is for each and all?

**"Editorial Note" *The Advent Review and Sabbath Herald* 76, 17 , p. 264.**

THE children of Israel in the wilderness insisted that they must have flesh to eat. Num. 11:4-6.

As they would be satisfied with nothing else, the Lord gave them flesh to eat to their fill, "even a whole month." Verses 18-21.

And the Lord told them that one consequence of their eating flesh would be that it would "come out at your nostrils." Verse 20.

But the very flesh itself which they ate could not *as flesh* come out at their nostrils. Therefore the only way that this could be, would be that the evil effect of eating the flesh would appear in the nostrils.

Now what disease is it that shows itself especially in the nostrils?—Everybody knows: it is called "catarrh."

Then what bothersome, almost all-pervading, disagreeable, and offensive disease is directly traceable to the eating of flesh?

And yet there are many persons who, against all instruction, continue to use flesh food, and then wonder why change of climate, or nasal douches, catarrhal remedies, etc., etc., do not cure them of catarrh!

But the difficulty is not with the climate, nor with the nose. The difficulty is in the system, and is caused by the diet. Change the diet, rather than the climate. Stop eating that that "comes out at your nostrils," and it will not come out at your nostrils.

However, when you have fed yourself on that kind of material for from twenty to forty years, and your fathers fed themselves on it all their lives, do not suppose that you can get your system entirely free of it in a week, nor in "even a whole month." It will take a good while. Yet, however long it may take, that is the only way to deliverance.

When you have changed your diet, and have ceased to feed your system on food that "comes out at your nostrils," *then* local treatments, washes, etc., may be beneficial. Climate never has enough to do with the matter to make it worth considering, provided you keep your feet and other extremities dry and warm, which everybody should do in any climate.

This is not theory, it is *truth* and *experience*.

**"Editorial Notes" *The Advent Review and Sabbath Herald* 76, 17 , p. 264.**

IN a sermon, March 26, to the young men in Harvard College, Dr. Lyman Abbott gave, in few words, the best illustration that we have seen of how directly antagonistic to the Bible, and so how positively undermining of faith, is the teaching in the colleges, universities, and theological seminaries of to-day. On "the practical and personal side" of his theme—text, Mark 4:26, 27—he pictured a young man of his congregation coming to him for help, and saying:—

"I was brought up in an orthodox circle. My mother was a devout believer. I learned from her the Christian creed, and the Christian Bible. I learned to pray; I had no doubts. I began my studies, and soon came to the conclusion that the world was not made in six days. Presently I discovered that man had been on the earth more than six thousand years. Then I reached the conclusion that he had come from a lower order of animals. Then I discovered that language was not broken up at the tower of Babel. I found reason to doubt one after another of the so-called miracles of the Bible, until, at last, my faith is all gone. I do not know what I believe, or whether I believe anything. I do not know what I believe about the Bible, about Christ, about myself. I do not even know whether I am immortal, or whether there is a God. O, that I could go back to the simple faith of my childhood! But I can not."

And now what help did Dr. Abbott, one of the leading divines of the nation, give to such a young man?—This:—

"You sign for the simple faith of your mother; it was a beautiful faith, and it sustained her in her simple life. But it would not sustain you in your life, and it is no discredit to her to say that it would not enable her to meet the skepticism that you have to meet. *You must have another faith than hers.*"

Her faith was the believing the Bible as the word of God, and that what it says is therefore the truth. Her son "must have another faith than hers." But, as faith comes only by the word of God, that is to have no real faith at all, and that is just what he has already, and from which he longs to escape. And what refuge or hope is offered to escape. And what refuge or hope is offered him?—Just none at all. "When the Son of man cometh, shall he find faith on the earth?"

**"Present-day Preaching" *The Advent Review and Sabbath Herald* 76, 17 , pp. 264, 265.**

ON account of his being called to the pastorate of the Plymouth church, Brooklyn, N.Y., a short time ago, the papers of the country have had much to say about Rev. Newell Dwight Hillis, D.D. The very fact of his being called to the pastorate of the Plymouth church testifies that he occupies the leading position among Congregational preachers at the present day. This the papers all emphasize. Under these circumstances, it is interesting to read his first sermon as pastor of the Plymouth church. It fills about three and one-half columns of solid matter of the *Chicago Times-Herald* of Monday, March 20, 1899, and in it he mentions, in order, Aristotle, King Arthur, young Galahad, the Franco-Prussian War, London, Sedan, Scott, Agassiz, the presidents of the British Society for the Advancement of Science, Galileo, Morse, Aristotle (again), Thomas Carlyle, Guizot, Paul (twice, incidentally), Moses, the Hallam family, the Carlyles, the Adams family, the Grecian, the Duke of Argyle, John Stuart Mill (three times), the Acropolis, the palace of Nero, "Petrarch's devotion of Laura," "Dante's Affection for Beatrice," Jacob, Rachel (twice), the French, the German, the English, the Italian, the Roman, the pyramids of Egypt, the temple in Jerusalem, the acropolis in Athens, Lucretius, Juvenal, Sigismund, Plato, Bulwer, Peter, Macbeth, Jean Paul, Schliemann, the site of Mycene, Athens, Raphael, Bacon, Gladstone, Tennyson, Socrates, Orpheus, Hesiod, Homer, Columbus's ship "Santa Maria," novels, dramas, tragedies, and Christ, just once, and that in the next to the last sentence of the long sermon; and the sermon would have been more consistent if he had not mentioned Christ at all, because it was all in behalf of the immortality of the soul. Nor is this style of sermon by him to be considered time before he went to Brooklyn, his sermons in his Chicago pulpit were preached altogether from the productions of popular authors.

And yet this style of preaching seems not to be exceptional nor peculiar to Dr. Hillis; for the *New York Sun* of Feb. 21, 1899, in an editorial, calls attention to a sermon, and to the style of it, which was preached, the Sunday before, by one of the leading divines of New York City, who in his sermon lamented the neglect of the observance of Sunday, as shown in slack attendance at church; and the *Sun*, in its own plain and forcible way, remarks upon it, thus:—



The reason men do not go to church is not the distraction of indoor or outdoor amusements. It is because they have lost religious faith, just as the Rev. Dr.— has lost it. His sermon last Sunday was without a trace of such faith. What does he believe in? Does he believe that he is preaching the gospel of everlasting salvation to men, who, without it, are doomed to everlasting misery? That is the faith of his church, but he can not believe it when he makes any earthly and temporal conditions of any consequence besides it, whether of wealth or poverty; yet it was only on the temporal that he dwelt. His belief seems to be perfunctory only, and it is the same with the people who prefer to use Sunday in some other way than going to his church. They are of the earth earthy, but so is he.

The whole trouble is that the Rev. Dr.— can not induce people to believe, because he himself does not believe. In place of religion he gives them only sentimental and unphilosophical philanthropy, far removed from the essential thing he was commissioned to preach—the way to eternal salvation, besides which all earthly concerns are not worth a moment's consideration. "For," to use the language of *Saint Paul*, "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 are eternal."

**"Is Your Money Safe?" *The Advent Review and Sabbath Herald* 76, 17 , pp. 265, 266.**

THROUGH lack of consideration, some of our folks are puzzling themselves somewhat over a statement or two in Brother Magan's article on Denominational Debts, in the REVIEW of April 11. There is no need, however, of anything of the kind. What is there *said* is all right: it is what is not said that is the puzzle.

He said that "all our institutions have been in the borrowing business." Is not that the truth?—We all know that it is.

He said also, "It is not time for them all to quit." Would it not be a blessed thing if all our institutions *could* quite borrowing? or is debt such a blessed thing that it is forever to be courted and everlastingly nursed?

And above all, would it not be a blessed thing if all our institutions could just now quit borrowing, IN THE ONLY WAY that Brother Magan said or meant that they *could* quit; namely, "But let it have an *end* by *letting* GIVING have a BEGINNING"?

Would it not be a splendid thing if *to-day* every able-bodied Seventh-day Adventist who holds the note of any one of our institutions or organizations would send in such not *as a free gift* to such institution or organization, and would follow it up all the time with steady *giving* of his money? Or is it possible that there is any one who thinks that would be a bad thing? The undeniable truth is that it

would be a blessed thing to all our institutions and organizations, and a far more blessed thing to all such persons.

It is *the truth* that our institutions and organizations "have been in the borrowing business because so many of our brethren have been in the lending business." Our institutions and organizations, and even individual missionaries in foreign lands, have borrowed, and indeed have been compelled to borrow, money, in order that the work of God and the progress of the third angel's message should not be retarded. This is not a reproach; it is not even a fault, on their part; but what a record it is on the part of those who have refused to *give* to the work of God and the progress of the third angel's message, and would only *lend* on a note at good, paying interest! Would it not have been better for the missionary work, and for these missionaries, to have had the needed

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money *given* them, instead of being compelled to go into debt? Besides, where is the *missionary* work in lending *money* to missions or missionaries for missionary work? Is the making of debts true missionary work?

It is the settled truth that there is no place on earth where money is so secure as it is in institutions and organizations of the cause of God in the third angel's message. This is a notorious fact, recognized by the world, by worldly men, and worldly institutions. Now it is a recognized business principle everywhere, that "the greater the risk, the greater the interest." And as there is nothing of *this* world in which there is not at the very least *some* risk, so in loaning to the businesses of the world there is always at least *some* interest expected, and expected to be paid.

But this is not so with the cause of God in the third angel's message. In the Lord's business of the third angel's message there is absolutely no risk. It is impossible for this to fail. The Church of the Seventh-day Adventists is going to stand forever. The people and work of the third angel's message will continue until the day when God shall speak from heaven, "It is done," and the heaven shall depart as a scroll when it is rolled together, and every mountain and island shall be moved out of their places. And this church, this people, and this work of the third angel's message are not only going to continue till that time, but are going to continue to grow and prosper in numbers, in power, *and in the possession of means*, until the day when men cast their silver and their gold "to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." Isa. 2:20, 21.

The only way in which there can be any supposition that any person could possibly lose any money that he puts into the cause and work of God in the third angel's message, is to think that the third angel's message is going to fail and come to naught; and *that* is to think that the Church of the Seventh-day Adventists is going to vanish, and there never be any more Seventh-day Adventists in the world; for as certainly as the third angel's message continues, so certainly there will be Seventh-day Adventists; for the third angel's message makes nothing in this world but Seventh-day Adventists.

Therefore as certainly as the third angel's message continues, so certainly the Seventh-day Adventist Church will continue. And as certainly as the Seventh-day Adventist Church continues, the institutions and organizations connected with that church and its work will continue; because these are but the instrumentalities by which the work of the church, the work of the third angel's message, is done.

Therefore it is literally impossible for any person to lose any money that he puts in any way in any institution or organization of the cause and work of God in the third angel's message. In this there is absolutely no risk whatever. Then upon the recognized principle of "the greater the risk, the greater the interest," where there is absolutely *no risk* whatever, *what follows upon that?*

We remarked above that the only way that Brother Magan *said* or *meant* that our institutions *could* quite borrowing, is to let the *borrowing* "have an end by letter GIVING have a beginning." It is impossible for it to have an end any other way. For since they are thus in debt only because our people have *loaned*, instead of having *given*, the money, suppose that now nobody should *give*, and those who have loaned should want their money, then the institutions would still be obliged to borrow to pay this that is loaned, which the lenders would not give. There is, therefore, literally no way out but that our people shall learn to GIVE.

Yet there is more to this learning to *give* than simply the delivering our institutions and organizations from debt. Indeed that is the minor part of it. We asked once before in this paper, When the Lord comes and pays off all these notes, interest and all, where, in that day, will stand the holders of these notes?—Outside the kingdom, as certainly as they are there at all. And for that reason if can not be too often repeated that the very salvation of these people lies in their learning to GIVE.

We have also said before, and this can not be said too often, that there are widows, orphans, cripples, and old people whose little income from what money they may have is all their living. These put their money in our institutions as the perfectly safe place. This is the proper thing to do. And as an income from it is their support, it is only proper that they should receive interest on their money. There are also loyal souls who in times past have borrowed money to help in a crisis, and thus loaned to the institutions; these, of course, are justly entitled to interest. But after all this is said, there yet remains a large number who have *loaned* simply because they would not *give*.

Now let none say, "Well then, I will take my money out." Of course it is in your *power* to do this; but it is NOT SAFE. We have seen people do that, and there are too many of them (and they will tell you so) who could recite to you the lesson of severe experience in their having done so. We personally know a number of them. Some have drawn out a thousand, some two thousand, some five thousand, dollars, and lost it all. One drew out fifty thousand dollars, and it WENT TO THE WINDS, and he has been a poor man ever since. If he had let the fifty thousand remain in the institution where it was deposited, he would have been a rich man forever. And so it will continue to be with such; for there is now literally no cause nor any business on this earth where money can be safely invested, except in the cause and work of the third angel's message. Read again, in this connection, the two papers printed in last week's REVIEW from Professor

Small and Judge Burke, of Chicago. We are pained, frequently too, as we see Seventh-day Adventists who have saved up some money, but would not *give* it to the Lord's work, not *deposit* it in his institutions, where it would be perfectly safe; but instead, on glowing promises of big interest or dividends by smooth-tongued men, invest in perfectly "wildcat" schemes—schemes from which they will never receive a dollar of either principal or interest.

The institutions of the third angel's message are the only safe places in the world for your money. If your money is there now, be sure you keep it where it can not possibly be lost. If it is not there, be sure to get it there as soon as possible. *Give* it to the cause and work of God if you possibly can. If in sacred honesty you *can not* give it, then deposit it WITHOUT INTEREST if you possibly can. If in sacred honesty you *can not* do that, if your support must come from it, then you are entitled to interest. But *whatever you do*, be sure you put the money which God has given you where it can not possibly be lost; that is, in the institutions that are the instrumentalities of the third angel's message.

**May 2, 1899**

**"Editorial" *The Advent Review and Sabbath Herald* 76, 18 , p. 280.**

"THE reason so many workers fail is because the wisdom of man attempts to teach the things of God."

When one stops to ponder a moment, it seems almost incredible to what extent men will voluntarily addict themselves to such health-destroying practises as snuff- and tobacco-using, the drink habit, etc. While not so pernicious as these, yet none the less disgusting, is the habit of chewing gum. In the United States it would take all the money raised for missions in four years to equal the amount spent for chewing-gum in one year.

These are the days of reformations and would-be reformers. But there are only a few of these "reformers" who succeed in working any reformation. Indeed, so signal has been the failure of many of them, that now "reform" and "reformer" are only synonyms for insincerity and hypocrisy. The whole difficulty lies in the fact that the reformers themselves do not know what is involved in a reformation. If they did, they would succeed; for no true reformer ever started out to do a work without accomplishing something. To be a reformer, one must have two points constantly before him: First, stick to principles, and let men alone; second, reform yourself, and don't attempt to reform the other man.

**"Editorial Note" *The Advent Review and Sabbath Herald* 76, 18 , p. 280.**

THE other day a brother said, "If only I could get out of this work into something else, I would feel more free to engage more heartily in the work." Just what he meant, we do not know; but we do know that there is a disposition with many to wish for the task assigned to some one else. Where you are is where

God wants you; so stay there, and do your work as unto him, till he calls you to another place. To get out of our present relations too often means to get out of service altogether. The very best way to get out of your present position is to make yourself so indispensable that your services can not be dispensed with; and then you will probably be the first one chosen for another important field.

**"Editorial Notes" *The Advent Review and Sabbath Herald* 76, 18 , p. 280.**

THE Lord is calling for men and women who are faithful in money matters; and who, as treasurers of Conferences, institutions, churches, Sabbath-schools, etc., can be trusted with the funds, and will be faithful in rendering an account for every cent placed in their hands.

One of the traits of Abraham Lincoln was faithfulness in little things. Mr. Wanamaker, late postmaster-general, said, in a lecture he recently delivered at a banquet in Philadelphia, that while at Washington it came under his notice that Lincoln, in early life, had been a postmaster in a small town in Illinois. In the course of time the office was consolidated with that of Salem, and the man twice wanted afterward for president was for once not wanted for postmaster. Years afterward it was discovered that no settlement had reached Washington of the affairs of that little post-office. A visit was made to Mr. Lincoln, and the case stated, when the always great man rose from his desk, walked over to a chest of drawers, and took out a bundle of papers containing an envelope containing seventeen dollars and some cents, the exact sum, in the identical money of the government, safely in keeping until called for. As he handed it over to the agent of the Post-office Department, he said: "There it is. I never use any other man's money."

That is the kind of honest and faithfulness that is wanted in this cause; and men and women who have demonstrated that they possess it are in demand.

**"Editorial Bite" *The Advent Review and Sabbath Herald* 76, 18 , p. 280.**

THERE never was a time when there were so many "confederacies" of all kinds as there are to-day. One of these is life insurance. The aggregate of the policies of some men is very great. John Wanamaker, of Philadelphia, carries insurance policies amounting to \$1,505,000, and is the largest insurance-policy holder in America; John B. Stetson, the hat-maker, carries \$700,000, insurance; and there are scores who are insured for from \$250,000 up to \$500,000. After all, the only insurance that is of *real* value to any man is to have his life "hid with Christ in God." There is no danger of the failure of this company, and it will not be affected by the fires of the last days. Besides, you are sure of it, whether you are alive or dead. Isn't that a queer sort of *life* insurance that you *can't get* while you live, and can't *have* when you are dead; and that will neither keep you alive, nor make you live after you have died?

**"Editorial Bites" *The Advent Review and Sabbath Herald* 76, 18 , p. 280.**

"If ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again." Luke 6:34.

There is a sentence spoken by the Lord Jesus. Will you read it carefully, and then prayerfully ask yourself what it says? Please do not ask yourself nor anybody else what it *means*; for then you will get some human, selfish notion into it. Simply ask what it *says*; then you will know what it *means*; for it means exactly what it says.

"If ye *lend* to them of whom ye hope to receive, what thank have ye?" Can you tell?

"Sinners also lend to sinners, to receive as much again." What kind of man is it that lends, *to receive as much again*? What does this word of Christ say? Then what kind of man are you? Are you a Christian or a sinner? By that word you can tell. "Why call ye me, Lord, Lord, and do not the things which I say?" Verse 46.

Here is another word of Christ from the same place: "But. . . do good, and lend, *hoping for nothing again*; and your reward shall be great, and ye shall be the children of the Highest." Verse 35.

In which of these ways do you lend, and in which have you been lending, to the cause of God, to say nothing of people? Do you lend, and have you been lending, to the cause of God "to receive as much again"? or, "hoping for nothing again"? You can tell. Then are you one of the children of the Highest? or are you a sinner? By that word you can tell. For, "Why call ye me, Lord, Lord, and do not the things which I say?"

"GIVE, and it shall be given unto you; good measure, *pressed down*, and SHAKEN TOGETHER, and RUNNING OVER, shall men give into your bosom. For with the same measure that ye meet withal it shall be measured to you again." Verse 38.

Again we ask, Will you please read carefully these words of Christ, and then prayerfully ask yourself what they say? Do not ask yourself nor anybody else what the words *mean*. They mean exactly what they say.

And when you find out what the words say, if it does not exactly suit you, please do not ask us to explain these statements of the Lord. We can not explain them. They are perfectly plain as they stand. Explanation is not what is needed. What *is* needed is that these words shall be *believed*.

If not, why are they given to us by the Lord Jesus?

The third angel's message says, "Here are they that keep the commandments of God, and the faith of Jesus." *Where* are they?

**"Satanic 'Reform'" *The Advent Review and Sabbath Herald* 76, 18 , pp. 280, 281.**

SOME time ago we mentioned the fact of a leading Salvation Army man in Wichita, Kan., making a campaign for the office of mayor of that city. We

mentioned also some of the great things that he proposed to do in the way of reform if he should be elected, among which were the abolition of all plays and games of all sorts on Sunday; policemen to be requested to carry Bibles; ladies wearing bloomers to be fined five dollars for the first offense, and to be put ten days in jail for the second offense; the city to pay the street-car fare of all who desire to attend church on Sunday; religious services to be held in the city hall on Sunday, all public officials expected to be present; the meetings of the common council to be opened and closed with prayer; a public library made up wholly of Bibles to be added to the library already existing; all stores except drug stores to be closed on Sunday; and all poor people to be supplied with drugs and medicines free of charge.

We have not heard how this man fared in the election, nor do we care, as he is only a type—one of a vast number of such. The basis of this man's theory, as that of the whole National Reform system, is "that every one is born with moral instincts, and would not go wrong, did not opportunities beset him on all sides."

That has been the religio-political reformer's theory from the beginning. It is the theory upon which the papacy was built, and, consistently enough, is the characteristic of the building of the image to the papacy. It places outside of men all the responsibility for their wrong-doing. So in order that all men may be perfectly good, all that is needed is to take away all opportunities for them to do anything bad. Now if that principle be correct, then Satan himself can be made a saint by that process.

The truth is, however, that this principle is as false as any other one of Satan's invention. By thus denying to men responsibility for any bad actions, men are also robbed of all virtue; because when men are good only by being deprived of the opportunity to be otherwise, all

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such goodness is altogether of a negative sort, an empty nothing.

Such is not Christianity. Such principles and such methods of reform never can come from God. The truth is that man is responsible, altogether responsible, for any wrong thing that he does. And recognizing this truth, the Lord extends to all men the virtue by which to love and choose the good, and the power to do the good in the face of all the opportunities to evil that this world of evil can present.

Such are the true principles and the true methods of reform. The principle and method of Satan can be carried out, and that "reform" wrought only by the power of the state. The principle and method of the Lord, and thus true reform, can be carried out only by the power of God. All who adopt the principle of Satan depend upon legislation and the power of the state. All who adopt the principle of the Lord depend upon the power of God.

The principle and method of Satan are far developed, and are fast developing in the United States, and this satanic reform is being largely put into operation all over the land by means of the churches and religious organizations and combinations, etc., of the whole country.

The Lord's principle and method also are growing, and true reform is being put into operation by true Christians throughout the land. And it is time that every man should be intelligently looking at this matter, and choosing on which side he

will stand—whether with Satan or with Christ. There is no middle ground. The enemy has come in like a flood. The Spirit of the Lord is lifting up a standard against him, and will put him to flight. This alone is the safe side.

**May 9, 1899**

**"Editorial" *The Advent Review and Sabbath Herald* 76, 19 , p. 296.**

IN the Bible there are a number of exhortations to men to seek the Lord early: such as, "Those that seek me early shall find me;" "Suffer the little children to come unto me;" "It is good for a man that he bear the yoke in his youth."

These texts, and other such, are often quoted in calling the young people to God. This is all well; but there is a text, the complement of all these, which should always be quoted with these, but which we have never heard cited in that connection.

And here is it: "O satisfy us early with thy mercy; that we may rejoice and be glad all our days." Ps. 90:14.

This tells why the Lord is so anxious to have the children of men seek him early. It is that the whole life may be full of rejoicing and gladness.

Those who delay, but do finally seek the Lord, have, even then, lost the whole of life in that period of delay; while those who seek the Lord early, and so are satisfied early with his mercy, have *all* of life in the joy and gladness of the Lord, all their days.

"Suffer the little children to come unto me" that they may be satisfied and be glad all their days.

Good is the Lord. Bless his name.

**"Editorial Note" *The Advent Review and Sabbath Herald* 76, 19 , p. 296.**

THE mystery of God is God "manifest in the flesh." 1 Tim. 3:16.

But as God is manifested only in Christ, the mystery of God is God manifest *in Christ* in the flesh. Matt. 11:27; 1 Tim. 3:16.

And the mystery of God being God manifest in Christ in the flesh, when this mystery reaches men, it is "Christ in you, the hope of glory." Col. 1:26, 27.

The mystery of God, the mystery of the gospel, is *not* the *profession* of Christ in you; but Christ in you, in reality and in truth. It is not the profession of Christianity and the practise of its forms *without*, but WITH, the living Christ as all the life and inspiration and power of the profession and the forms.

The profession of Christianity and the practise of its forms without the living Christ as all the life and inspiration and power of the profession and the practise, the name without the Person, and the form without the power, is the *mystery of iniquity*.

The life which Christ does not inhabit, Satan does inhabit. The life of which Christ is not the inspiration, Satan is the inspiration. Then as the mystery of God



is the true, living Christ in you, the hope of glory, the living Christ all the inspiration and the power of the profession and the practise of Christianity and all its forms; so the mystery of iniquity, being the mere profession of Christianity without the life of Christ, the form without the power of godliness, and Satan being the real occupant of the profession and the forms,—the mystery of iniquity is Satan in you, the hope of glory. It is Satan in the place of Christ *in the profession of Christianity*.

**"Sell and Give" *The Advent Review and Sabbath Herald* 76, 19 , p. 296.**

PLEASE read slowly and thinkingly the following words from "Testimony for the Church," NO. 31, page 148: "Could our brethren remember that God can bless twenty acres of land, and make them as productive as one hundred, they would not continue to bury themselves up in lands, but would let their means flow into God's treasury."

How many Seventh-day Adventists who have a hundred or more acres of land, believe that statement?

When a man believes that he can get as much from twenty acres of land as he gets from a hundred, he will work the twenty acres instead of the hundred. For in all good sense and fair reason, why should anybody work a hundred acres for the same returns that he can get by working twenty acres?

Further: when a man who has a hundred acres can get from twenty acres as much as he gets from the hundred acres, then what can he want with the extra eighty acres? What is it that causes him to cling to this useless extra land, and work if *all* for the same returns that he can get from twenty acres? Here is the answer: "The love of money or a desire to be counted as well off as their neighbors, leads them to bury their means in the world, and withhold from God his just dues."—*Pages 147, 148*. It may be that Seventh-day Adventists who have large pieces of land would not have thought that this is the real reason of their desiring to have so much land. But the Lord says that that *is* the real reason of it; and what the Lord says is the truth, and it is better to acknowledge it than to reject it as not the truth.

Why should not these things be turned about to the right way? When a man who has a hundred or more acres of land can get as much from twenty acres as he gets from a hundred, then why should he not sell off all but the twenty acres, and put the money for it into the third angel's message? Here is the further word: "We ought now to be heeding the injunction of our Saviour, 'Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not.' *It is now* that our brethren *should be cutting down* their possessions instead of increasing them. We are about to move to a better country, even a heavenly. Then let us not be dwellers upon the earth; but be getting things into as compact a compass as possible." Why then should not our land-holding brethren turn now toward the light, rather than continue any longer in the other direction?

Seventeen years ago the Lord gave the words quoted in this article. Since that time he has repeated, more than once, the message that *now* is the time to sell. All things are *now* repeating and emphasizing the message "sell." Will our people who have large holdings of land and other property, now walk in the light, give up the love of money, and the love of the worldly admiration of their neighbors, and *sell* and *give*?

And do not forget that Christ's word to the little flock is, "Sell that ye have, and *give*." Luke 12:32, 33. Not sell and *lend*: SELL and GIVE. That is the word of the Lord. Who will heed the word of the Lord? Who will cut down their large farms to twenty acres in the hundred? Who will SELL? And, having sold, who will GIVE?

**"Are You Honest?" *The Advent Review and Sabbath Herald* 76, 19 , pp. 296, 297.**

THE following excellent instruction by Robert Smylie, D.D., in the *Northwestern Christian Advocate*, on property and business, is just as good for Seventh-day Adventists as it is for Methodists:—

Property is ours only to be administered as a God-given trust for the greatest good of the greatest number. The New Testament does not settle who shall be the trustees of the tremendous powers which inhere in wealth, any more than it fixes who shall be the custodians of the powers of the government. But the idea of stewardship runs all through the teaching of the Bible. No human being has any power he can of right call his own. He is one of a great family, and bound to administer on the principle of the golden rule. Any failure in this respect is of the nature of embezzlement. *Is it not a fact that in spite of our so-called evangelicalism, the overwhelming majority of the church has lost sight entirely of this central truth in New Testament Christianity? The so-called ethics of the market are only rules of the game, and totally ignore the teaching of Jesus.* Nothing is recognized as having any binding authority except *what promises success*. There is not noticeable difference between the churchman and the worldling in the mad scramble for gain. *The secular spirit—namely, every one for himself—is as rife in the church as out of it. It seems to thrive in the face of evangelical doctrines as understood and taught by the preachers. Nobody seems to assume that conversion necessarily means a transformation from a selfish life to a life of holiness. In spite of all that can be said in favor of so-called evangelicalism, with a few noble exceptions, it is a fact that every one who has heart enough left to think he has a chance, is after the main chance.*

It goes without saying, to any thoughtful mind, that the evangelical doctrines, as commonly understood, do not fully interpret Christ. His teaching stands not only for the most radical transformation of the individual life, but for the most far-reaching social reforms. The message of Jesus was, in its essence, peace

and good will toward men. Christ was not only a revelation of the truth, but an incarnation of the divine love. To reproduce him means good will toward men expressing itself in benevolent deeds. The Christian life is a life of service—service for humanity. It can endure weariness and sacrifice; but can not reconcile itself to oppression and wrong. Its only attitude toward oppression is that of relentless hostility. Christ stands for peace only on the gospel basis. So far as oppression and wrong are concerned, he came not to bring peace, but a sword. . . .

Under the present industrial organization a man is often forced to choose between a selfish administration of business and ruin. he is obliged to climb on other people's back as the only way of keeping them from climbing on his back. Christ in business sounds well, but most men feel it would be an expensive luxury. The trail of the serpent is in all lines of business, and the well-disposed business man has often to choose between heavy loss and

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what is ethically wrong. It is often a question whether he will do his best toward crushing his rival, or consent to be crushed.

These temptations and arguments come to Seventh-day Adventists, and to Seventh-day Adventist institutions; but what does the Lord say to every such one? *Thus* saith the Lord: "Thou shalt not follow after a multitude to do evil." "Just balances, just weights, and a just ephah. . . . shall ye have." That which is altogether just—justice, justice—shall ye have. "Some will urge that in dealing with sharpers, those who have no conscience, one must conform in a large degree to the customs that prevail; that should he adopt a course of strict integrity, he will be compelled to give up his business, or fail to secure a livelihood. Where is your faith in God? He owns you as his sons and daughters on condition that you come out from the world, and be separate, and touch not the unclean thing."—*Unpublished Testimony*.

Dr. Smylie continues, with the following excellent words:—

The fact that many of us who are more fortunately situated are little, if at all, concerned about the submerged tenth, and the great mass who are rapidly drifting to swell their ranks, shows how tough the so-called Christian conscience has become, even in an age of great revivals, and in the face of our so-called evangelical doctrines preached from ten thousand pulpits. If we had a million more in our church, how much would it help the social problem? Our being good should mean efficient, enthusiastic, and self-sacrificing service in the cause of humanity. *If Christianity*, so-called, does not grapple with the crying evils, and promote genuine reform, it is spurious. The preaching of the apostles and their successors transformed the ancient heathen world.

And let all the people say, Amen. And if Seventh-day Adventist Christianity, both in individuals and in institutions, does not promote genuine reform, the profession of it by those individuals, whether

singly or in institutions, is a fraud. "There is a broad, clear, deep line drawn by the eternal God, between worldly policy and the unselfish, undeviating principles of justice and righteousness and equity."

**"The New-fangled 'Good Samaritan,'" *The Advent Review and Sabbath Herald* 76, 19 , p. 297.**

A RELIGIOUS paper of Chicago, exulting at the triumphs of goodness accomplished by the United States as "the good Samaritan" in the war last year, says: "We have made Cuba rejoice and Porto Rico glad, and we have given the Philippines a chance to breathe."

It is certain that from at least several thousand of the Filipinos "we" have taken away forever all "chance to breathe," and there is not much of "the good Samaritan" about that.

Further, this religious paper says: "We have stopped extermination. We can take up our morning papers without reading a daily chapter of Cuban horrors. The stars and stripes are now waving where the buzzards used to swarm over the dead." Alongside of that, read the following lines from a letter written by a soldier in the Philippines, Feb. 7, 1899:—

The natives fought with desperation. Their sharp-shooters planted themselves in trees, and stayed there until they were shot down. Their trenches were just filled with the dead. But the boys have done their work well, and the insurgents are about fifteen miles out on all sides of the city, and still going. The boys are right after them, however, burning as they go. The skies at night are red with fires. The troops have been allowed to take anything they could find, and as a consequence considerable looting was done. One fellow got six hundred dollars out of a priest's house. Many have got diamonds and precious stones. Of course there has been great cruelty, but these people needed a lesson. The only way to govern them is by fear. So all the burning and devastation was necessary. I hope it won't have to go further.

Of course, all this has not been accomplished without great loss on our part. Last night the list of the dead had risen to fifty. Thus far, about two hundred wounded have been taken to the hospitals. I tell you it is a terrible sight to see the poor boys being taken into the hospitals. It just seems criminal to sacrifice so many American lives on such a country as this is. And the United States paid twenty million dollars for the privilege! The end has not yet come, and no one knows how long it will take to subdue these people.

I sincerely hope that it won't take long to educate these people, and that they will soon be convinced that to resist the superior power of the United States is worse than useless. But it is a harsh and unpleasant lesson that we are forced to teach these people. And the worst of it is they are fighting for just the same principle which actuated us in our struggle for our independence; that is, the

right to govern themselves, and to conduct their own affairs. They look upon us as invaders; and although we are feared, we are heartily hated by the inhabitants. The Filipinos die with curses on their lips and hatred in their eyes, and we are paying too great a price.

This is the plain truth and the cold facts, just as they are written by one who is on the spot,—one, too, whose heart revolts at it. Such things, of course, are only to be expected of the governments, states, and nations of earth; but when the churches, states, and nations of earth; but when the churches, religious teachers, and religious papers identify themselves with all this, and proclaim that in it all "we have played the good Samaritan," this presents a condition of things in the professed Christianity of the United States, that poses as the exemplary Christianity of the world, which, to the one who has a regard for real Christianity, is more disheartening than is the Philippine campaign to that honest soldier. What can such Christianity be but a part of that Babylon which is fallen, and is making all nations drink of the wine of the wrath of her fornication?

**"Some More Present-day Preaching" *The Advent Review and Sabbath Herald* 76, 19, p. 298.**

WE have mentioned once or twice the sermons of Dr. Newell Dwight Hillis, of Plymouth church, Brooklyn, formerly of Central church, Chicago. A point has arisen that renders it proper that we should mention another one.

The Chicago *Times-Herald* each Monday prints, in full, the sermon that at least purports to have been preached the day—Sunday—before. Accordingly, in the *Times-Herald* of Monday, April 24, is printed what is headlined as "Rev. Newell Dwight Hillis's Sermon in Plymouth Church;" and is introduced as follows:—

BROOKLYN, APRIL 23.—Rev. Newell Dwight Hillis spoke this morning to the congregation of Plymouth church, on "Happiness and the Victory of Life." His text was: "Your joy no man taketh from you." John 16:22.

Then follows the sermon. Yet when we have read perhaps a quarter of the way through it, we come to the following: —

Also our daily papers, finding out what the public want and will buy, exhibit the same pessimistic tendency. For weeks and months this city has been rising up and lying down upon a scandal consisting of an alleged murder, a soap-vat, a wagon-load of potash, and a choice assortment of old bones from the stock-yards. All this, too, during the days when the pageantry of autumn has never been more splendid.

This is the first time that we ever heard that the splendid pageantry of autumn is displayed, even in Brooklyn, as late as April 23.

Yet more than this: this sermon preached in Brooklyn says that for weeks and months "*this city*,"—Brooklyn, bear in mind,—by means of "the daily papers," "has been rising up and lying down upon a scandal consisting of an alleged murder, a

soap-vat, a wagon-load of potash, and a choice assortment of old bones fro the stock-yards"!! All this in Brooklyn, according to the sermon; whereas no such thing ever occurred in Brooklyn. The city of Brooklyn never for a day either rose up or lay down upon any such affair.

The literal truth is that the whole matter of the alleged murder, and the soap-vat, and the potash, and the bones from the stock-yards all occurred *in Chicago*. And *Chicago*, not Brooklyn, is the city that rose up and lay down on it for weeks and months. It was in the autumn, too, when Chicago did it. In Chicago, a year ago last autumn, there was for a long time the trial of a man by the name of Luetgart, a sausage-maker, who was accused of murdering his wife, and destroying her body with potash, in a soap-vat in his factory. And to pass off all this upon Brooklyn, eighteen months after it occurred in Chicago, "splendid pageantry of autumn" and all, and late in the spring at that, seems rather odd, even among the odd ways of this present-day preaching.

It is possible, of course, that the sermon was written eighteen months ago, when Dr. Hillis was in Chicago, "during the days when the pageantry of autumn" was indeed "splendid;" and when Chicago, not Brooklyn, was "rising up and lying down" upon the matter of the alleged murder, the soap-vat, etc. But even then it is odd that he should publish it as being applicable to Brooklyn, and having the splendid pageantry of autumn in the last week of April.

Would it be impertinent to suggest that it might be well for Dr. Hillis to revise his methods of preaching, or else revise his old sermons?

**"Preach the Word" *The Advent Review and Sabbath Herald* 76, 19 , p. 298.**

DR. R. S. STORRS, writing in the *Independent*, of "The Future of the Protestant Pulpit in American Society," remarks that "the preacher is no longer regarded as speaking oracularly, under a quasi-inspiration, or even as speaking with the special authority of a skilled and commanding expert, presenting a knowledge of divine themes peculiar to himself, to be properly received upon his testimony."

Why should the preacher be regarded as speaking thus, when in fact he does not speak thus? Such speaking as that can be only by men who accept the Bible as the word of God, and who preach that word as the message of God to men. And every one who preaches so will be so regarded; for the very authority of his preaching preaches novels; human philosophy; politics, municipal, state, or national; or other human affairs, why should he be regarded as speaking with any more authority or truth than any other novelist, philosopher, politician, or man of human affairs?

Another potent cause of the preachers' decline is clear to Dr. Storrs, and he tells is thus: "It must also be remembered that recent criticism of the Scriptures. . . has left on multitudes of minds an impression that all Scripture is at least uncertain in authority, so that the closest grip of the Biblical words easily slips from the unwelcoming mind. 'Thus saith the Lord,' which commanded our fathers immediate assent, now means to many, 'Thus saith somebody, nobody

knows exactly who, reported by somebody else, of the correctness of whose report we can in no wise be certain.' All pulpit teaching is thus less commanding than it was; while the idea, of late diligently disseminated, that if men do not accept the gospel and the Lord in this life, they will have, probably, other and better chances in the hereafter, tends, so far as it reaches, to reduce the pulpit to practical impotence."

Yet in spite of all this, the Bible accepted as it is in truth the word of God, and preached as it is in truth the word of God, will receive to-day assent as "Thus saith the Lord" as really as it did in the days of our fathers. Let the preacher "preach the word," as by Christ he is commanded to do, and he will be regarded with the proper regard that becomes the preacher. "Speak unto them, and tell them, Thus said the Lord God; whether they will hear, or whether they will forbear."

**"For Ministers Only" *The Advent Review and Sabbath Herald* 76, 19 ,  
p. 298.**

OF course, if Seventh-day Adventists who are not ministers want to read this, there is no objection, as the principles outlined apply to every member of the church. What we want is to interest every Seventh-day Adventist minister, and, in fact, all our readers, in the circulation of the REVIEW. It is a fact that if so disposed, the minister may become the most successful agent for our periodicals and books. Also, next to preaching itself, our ministers should esteem it their privilege and prerogative to get good reading-matter into the hands of church-members. Wesley, and all other faithful ministers since his day, have made it a point to do so. Without doubt, the phenomenal success of the Seventh-day Adventist denomination in its earlier years was due very largely to the fact that all our pioneer ministers and other laborers took so deep an interest in the circulation of our denominational literature.

Speaking of the necessity of each minister assisting in the circulation of his church paper, a pastor from another denomination said that while in the pastorate, no work which he did, or was able to do, was attended with more excellent and more permanent results than the specific endeavor to place his denominational paper in the homes of his parishioners. In view of this pastor's success in securing subscribers for his church paper, we present to our readers his experience, as given in a letter to the publishers of that paper. His suggestions are valuable; and will certainly do good if acted upon by our ministers, in behalf of the REVIEW:—

I can not conceive how a Christian minister can think he has done his duty by his flock unless he has urged upon them the necessity of taking and reading their church paper in order that they may be intelligent members of the church to which they belong. Now as to the number of subscribers: In the fall of 1892 I was led to consider the value of the church paper to the church-member. Since that time I have sent you the names of one hundred and thirty subscribers to the—. At the time already mentioned, I was on

my first charge. On going to the charge I found two subscribers, and obtained seven new ones. The membership of the church was forty-eight, ten of whom were male. At— and— I found fifteen subscribers, and obtained forty-one new subscribers. At— I found three subscribers, and up to this date I have obtained ten new ones; in this church there is a membership of ninety. I have, therefore, about one hundred members, one hundred and thirty new subscribers.

Now as to how I obtain subscribers: This is a very difficult thing to write so as to give you an intelligent conception; for the reason that every case is studied by itself. I will try to give you a general outline:—

1. I believe in the paper myself. Three years ago I began to preserve a file of the papers because I considered them so valuable for reference. From the beginning, my treatment of, and attitude toward, the paper have been such that my presiding elders and the members of the churches and congregations which I have served are not in doubt as to what I think about the—.

2. I make a list of all the families on the charge who ought to take the paper. Then. . . I take the paper into the pulpit, and present it with all my might. The next day I begin the canvassing of the whole charge in a systematic manner.

3. If I do not get the subscription the first time trying, I leave it so I can begin where I left it, and go on. In one case I was two years and eight months [getting one subscription].

4. Now as to objections about the price: I have never found a single case where the price was the real reason for the people not taking the paper. I hope the price may never be made less than \$—. In my judgment it would be much better to allow no commission to preachers than to cheapen the price.

5. At home and abroad, on my charge and on my vacation, I represent the—.

Now the reason for all this: People can not be interested in that of which they know nothing. The more the members know about the— Church, . . . what it has done, what it is doing, what it proposes to do, and what it is able to do, the more anxious will they become to have a part in the matter. The church paper is an assistant pastor who faithfully does this work by making fifty-two calls a year at the hoe of every subscriber.

Now, if you who are reading this are a Seventh-day Adventist minister, will not take advantage of the suggestions given above, and not only renew, but even greatly increase your efforts to increase the circulation of the REVIEW wherever you may be called upon to preach? And those who are not ministers of the gospel, please remember that you are to be "ministers" of the grace that you have received, "good stewards of the manifold grace of God" (1 Peter 4:10), and should do all in your power to lead that brother and sister of yours who are not



taking the REVIEW, to do so, that they may keep in touch with the church of God for these last days.

Do you appreciate the REVIEW? If so, then do not be selfish in your enjoyment of the good things it contains from week to week, but go out and tell others about it, and get them to subscribe, that they may also enjoy its benefits. We shall be pleased to furnish sample copies to all who need them, to show to those who should become subscribers. By full right our permanent list must be increased by about two thousand, before the true proportion of our people are readers of the REVIEW. If each reader of the REVIEW would hunt for any Seventh-day Adventist who is not a subscriber, and get his subscription, the full number would be made up in a very short time. And if each minister will settle it forever that he is a permanent agent for the REVIEW, and will stick to each case "two years and eight months" if necessary, to obtain the subscription, then our list will always be up to the proper measure of the denomination. Shall it not be so?

**May 16, 1899**

**"Editorial" *The Advent Review and Sabbath Herald* 76, 20 , p. 312.**

JESUS said that "because iniquity shall abound, the love of many shall wax cold."

Notice that this about the love waxing cold, applies not to the wicked world, but to the professed people of God.

The wicked world do not love the Lord or his ways; they do not profess to. These, therefore, have no love to grow cold. But Christians, church-members, do profess to love the Lord and his ways; these, therefore, are the only ones whose love can grow cold.

But Christianity is righteousness. The love of Christians is the love of righteousness,—perfect righteousness,—even the righteousness of God, and this "by the faith of Jesus Christ unto all and upon all them that believe: for there is no difference." Only this is Christianity.

Isn't it strange, then, that because iniquity abounds, love grows cold in many of those whose profession is that they love only righteousness? Are iniquity and righteousness so close together, so much of the like substance, that the growth of the one naturally draws from the other?—No; nothing can be farther apart than righteousness and iniquity.

How can it be, then, why is it that the love of righteousness grows cold in those who profess it, only *because* iniquity abounds?—Ah! the real secret of that is that though they profess to love only righteousness, and really do love righteousness in a measure, yet, after all, there is a lingering sympathy with iniquity; there is some personal pleasure loved, some individual indulgence cherished, so that consecration is not clear-cut and complete. And as certainly as there is in any heart the slightest root of sin that is spared, iniquity in some phase will find countenance; and the root will grow, and will choke out the love of righteousness, simply because that love is not complete and sincere. Iniquity was

allowed *in that heart*. As certainly as it was allowed, it abounded; and as certainly as it abounded, the love of righteousness grew cold.

But all in whom the love of righteousness is sincere, all in whom the consecration is complete, will not be at all affected by the abundance of iniquity—unless it be to make them more zealous in the love of righteousness. When Noah saw the earth filling with violence, iniquity abounding, he "walked with God:" the Hebrew word is an intensive. He determined, he set himself, to walk with God. And as iniquity grew more rife all around him, he grew stronger in God. The iniquity was all outside of him, and only the love of righteousness was within; *then*, though iniquity so abounded as to destroy the earth by the flood, Noah's love also so abounded as to overcome all, and be saved from the flood. And "as the days of Noe were, so shall also the coming of the Son of man be." Thank the Lord.

**"Editorial Note" *The Advent Review and Sabbath Herald* 76, 20 , p. 312.**

LAYING its strictures on the United States attorney-general's interpretation, which set aside a plain law of the United States prohibiting the sale of intoxicating drinks at army post, the *Christian Work* says that in the law "there is no doubtful phrasing; *the language is as plain as that of any commandment in the decalogue*. Yet in the face of this fact the Secretary of War, as if determined not to enforce the law, flies for refuge to the attorney-general, and the latter interprets the law in the very opposite sense of its explicit declaration." Yes, the language of that law *is* as plain as that of any commandment of the decalogue; and it has been interpreted in a sense its very opposite to the plain declaration; but does not the *Christian Work* know well that that is exactly what is done all over this land with the fourth commandment of the decalogue, by the preachers who are supposed to be the expounders of the divine law? The divine law, plainly written in the decalogue, says, "The seventh day is the Sabbath of the Lord thy God;" yet by the professed ministers of Christ and of God that law is interpreted in a sense the very opposite to that of the explicit declaration, and so made to *mean* that the first day is the sabbath. The *Christian Work* says that the action of the attorney-general is "indefensible and shocking." True; and by the same token, what is the conduct of the ministers?

**"Editorial Notes" *The Advent Review and Sabbath Herald* 76, 20 , p. 312.**

THE *Christian Work* touches the point in things to-day, and truly touches the point, when it says: "We indulge in no *ad captandum* criticism of the church; but it is the simple truth, and a very painful one, that the church is neglecting the family. . . . We lament the absence of a revival. We mourn over what is called 'the decline of piety,' and we ascribe it to the Sunday newspapers, to cheap, worthless literature, to the Sunday bicycle, to the theater, to dancing, to the rage

for excessive amusement: It never occurs to some to trace the effectiveness of these agencies of deterioration to their one efficient cause,—the decadence of the family and the home life." Thank the Lord that he is calling the attention of his people to the home life; and may every one heartily co-operate with Sister Henry in the work which the Lord has given her to do in behalf of the home.

**"Present Truth" *The Advent Review and Sabbath Herald* 76, 20 , p. 312.**

THE spirit of imperialism is fast growing and strengthening in these United States of America and Asia. Accordingly, "treason" is promptly attributed now to those who cite the principles of the Declaration of Independence. Still, in spite of this from the apparently overwhelming majority, there are a good many persons who continue to cite those principles.

This question, however, has not yet become a matter of politics. But it is almost certain that next year, in the presidential campaign, it will be one of the most important of the matters of politics.

Now this very question of imperialism—the question of the United States' maintaining or abandoning the principles of the Declaration—is an important matter to every Seventh-day Adventist: not as a matter of politics; for true Seventh-day Adventists have nothing at all to do with politics; *but as a matter of prophecy*, as a matter pertaining to our message to the world. And it becomes a very important matter for consideration by every one who would be a true Seventh-day Adventist, to know how, in giving the message of God in faithfulness, he can do this, and at the same time keep clear of politics; and this especially when that question becomes one of the chief points in the political issues of a national campaign.

Yet important though this matter be, there need be no difficulty about it, provided we make good and proper use of the time and opportunities given us *before* the question becomes distinctly a political issue. By not making the proper and timely use of the truth and opportunities given by the Lord more than a year before the latest national campaign, one of the greatest occasions that was ever offered to this people for exalting and spreading the principles of the third angel's message was utterly lost. Instead of being ready and well-equipped with the principles of the message of the Lord, and instead of seizing and using for all that it was worth, that national occasion to proclaim the message; scores of our people let all this slip, and then actually entered into party politics, and grabbed up issues that were wholly political, and that had no connection whatever with the message and work given to this people for the world.

Shall this be repeated? Shall another such great occasion be wholly lost, when next the whole nation is stirred? It is not true that the year of a national campaign is unfavorable for our work, because people's minds are so occupied. Instead of being unfavorable for our work, it offers the grandest of opportunities, if only our people are prepared to seize the true key-points in the public attention, and to open up to the minds of men the real questions of importance involved, as shown in the Scriptures of truth and proclaimed in the third angel's message.

Seventh-day Adventists all profess to believe in the United States in prophecy. Indeed, this is one of the principal things that causes people to be Seventh-day Adventists. The United States in prophecy in the book of Revelation is the source of this faith.

In that prophecy,—Rev. 13:11-18,—there was seen "another beast coming up out of the earth; and he had *two horns like a lamb*." We have always said, and it is the truth, that these two horns represent the two great principles that from the beginning characterized this nation; namely, Protestantism and republicanism.

Then this beast, in spite of these lamblike principles, speaks "as a dragon," and becomes oppressive, cruel, and persecuting. This shows apostasy from the principles which at first are the characteristics of the nation. For several years we said much, never half enough, about the apostasy of the nation from its fundamental principle of Protestantism. But very little has been said about the apostasy of the nation from its fundamental principle of republicanism. Yet this is a truth, as really as is the other. And *now*, JUST NOW, the *fact* pointed out in that *truth* is being worked out before the eyes of all people: and for months past it has been so. This apostasy is going steadily on in the presence of all. All people are in, and are discussing daily, the national movements that mark this apostasy. But how many of them see it in the word of God? How many of them see it in the prophecy? How many of them know that there is any word of God in prophecy on the subject? Yea, how many Seventh-day Adventists are telling them of this, and showing them the word of the prophecy?

Yet Seventh-day Adventists are here for that very purpose. Seventh-day Adventists profess to know these things: our very profession proclaims that we know these things. Are you telling the people? Are you pointing out to them the true significance of the things which they all see passing as the days go by?

If not, why? Is it possible that you yourself—a Seventh-day Adventist—do not know this? Is it possible that you yourself do not see in the word of the God the prophecy which points out this apostasy from the principle of republicanism in this nation? And are you thus letting pass by, to be lost forever, this great time and mighty opportunity to deliver the message which God has given to you for just such a time as this, and which is the very substance of your name and profession as a Seventh-day Adventist?

The national apostasy from the principle of Protestantism is revealed in the prophecy in the book of Revelation. But the apostasy from the principle of republicanism *as such* is not revealed in Revelation; this is in the book of Daniel. Have you found it there? Do you see it there? Can you show it there, to other people? Are you studying the *books* of Daniel AND Revelation on this *present* truth? It is high time to awake out of sleep. The time is important. Get ready, get ready, get ready.

**"Expansion" *The Advent Review and Sabbath Herald* 76, 20 , pp. 312, 313.**

HOW wild men are getting on the subject of the expansion of the United States is well illustrated in a speech made by United States Senator Frye, of

Maine, in New York City, April 27, 1899. He declared that in expansion "our especial field will be the Orient, and particularly the Philippines, the most fertile and productive land under the sun."

Now just about how much room there is in the Philippines for the expansion of the United States can be estimated from the fact that in the whole field of the Philippines there is less than two thirds as much land as there is in the State of Texas; and that land has already a population of seventy to the square mile, while Texas has less than ten to the square mile, while even the whole United States has but twenty to the square mile. In other words, there is one third more area in Texas than in the Philippines; and there is six times as much space in Texas as there is in the Philippines; so that there is six times as much space for the expansion of the United States in the State of Texas as there is in the Philippines.

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Yet even the Philippines, though the "most fertile and productive land under the sun," is not sufficient to satisfy the expansive imagination of the senator. Nothing short of heaven meets the requirement. And the United States is expanded into heaven itself in the following style: "The advantages to be derived by us commercially will compensate us a hundredfold for all the cost; while the war waged for humanity's sake will, if we are faithful, lay up for the republic treasures in heaven."

With the politicians carrying the republic into heaven, and the National Reformers bringing the kingdom of God into the republic, surely it can not be very long before the image of the papacy shall stand forth here in full, living, acting size.

**"Should Not Christians Keep the Sabbath?" *The Advent Review and Sabbath Herald* 76, 20 , p. 313.**

THE third angel's message is prospering in Chicago. Its work is becoming specially impressive. This we know from the fact that it has become necessary for the head of the Moody training-school there to make special efforts to counteract it.

Mr. R. A. Torrey is, and has long been, the head instructor and manager of the Moody school. This school is devoted especially to the training of Christian workers. Lately Mr. Torrey has become considerably stirred up, and has launched out about as strongly as he knows how, it would seem, against the Sabbath of the Lord and the Seventh-day Adventists. What he had to say has been printed in a little forty-five-page pamphlet, published by the Revell Company, of Chicago, and is being distributed quite freely there. The title of it is "Ought Christians to Keep the Sabbath?"

Two copies of this pamphlet have been sent to this Office; and in consideration of the circumstances, and the standing of the author of the tract, we shall take pleasure in giving some attention to it. This we do in the hope that what we shall say may reach friend Torrey, and help him to understand some things better than he does now; for we feel sure that if he understood some

things better than he does, he would never have said some things that he has said.

He begins his pamphlet by saying:—

Before reading this tract upon one of the burning questions of the day, the reader is earnestly requested to go to God in prayer, and covenant with him that he will take his stand upon what the word of God teaches, whether it may agree with his previous notions or not. Let us, at all cost, be true to the word of God.

We willingly comply with this request; and as we follow along, bringing to the test of the Bible the statements that Mr. Torrey has made, we hope that he will stick to his proposition.

The first important statement that we find is the one that is quite common with those who speak or write with the purpose that Mr. Torrey does; namely, to prove that the Sabbath has been changed from the seventh day to the first day of the week. Mr. Torrey puts it thus, at the end of his second paragraph:—

The Son of Man—Jesus Christ—is Lord even of the Sabbath, and therefore has authority to modify it, change it, or abrogate it, as he will.

Now, admitting, for the occasion, that the Lord has authority to do all this, in *this case* the claim is good for nothing unless the Sabbath has been changed from the seventh to the first day of the week. And right there the claim falls utterly; that is to say, the claim fails in the very thing in behalf of which the claim is made; for in very truth the Lord could not change the Sabbath from the seventh day to the first day of the week. This for the reason that it is not a question of authority or power, but of *principle*. And Christ being God, he can not disregard principle: it is impossible for God to lie; he can not contradict himself.

Let us examine, then, upon *principle*, this claim so lightly, and with such superiority, made as to a change of the Sabbath from the seventh day to the first day of the week.

Sabbath means "rest." The Sabbath day is the *rest* day; and "God did rest the seventh day from all his works." Heb. 4:4. As, therefore, the seventh day is the day upon which God rested, that is the only day that can be the *rest* day. God rested no other day of the week; therefore no other day of the week can be the *rest* day. And so long as it remains a fact that "God did rest the seventh day from all his works," so long will it be the truth that the seventh day is the Sabbath.

This discovers the utter absurdity of the idea that the Sabbath has been changed. To speak of a real change of the Sabbath, is but to say that the rest of God has been changed from the day upon which he rested to one upon which he did not rest. In other words, it is to say that the Lord rested upon a day upon which he did *not* rest. But that it is impossible for even the Lord to do; for to call that a *rest* day upon which he *worked* would not be the truth, and it is "impossible for God to lie.

The seventh day, the Sabbath of the Lord, rests upon facts; and it is impossible to change facts. Fact is from *factum*—that which is done. When a thing has been done, it will remain a fact to all eternity. To all eternity it will remain the

truth that it was done. It may be undone, yet the fact remains that it *was done*. No power in the universe can change a fact.

It is a fact that in six days God created the heavens and the earth, and all things that are therein. This can never cease to be a fact. This earth might be relegated again to chaos, yet the fact would remain that in six days God *did create it*. It would likewise remain a fact that the Lord *worked* each of the *six days*. And as long as this world stands, which was created in those six days, so long will it remain impossible truthfully to call any of these six days the Sabbath; that is, the rest day; because there stands the *fact* that the Lord worked all of those six days; and, we repeat, he himself can not call that a *rest day* in which he *worked*.

It is likewise a fact that "God did rest the seventh day." That can never cease to be the truth. Though the whole creation which God created should be blotted out, it would still remain the fact—that which was done—that God did rest the seventh day. And as long as the creation stands, so long the truth stands that the seventh day is the rest day, the Sabbath, of the Creator, and that none other can be. Therefore it is the simple, plain, demonstrated truth that the seventh day of the week, and that day only of all in the week, is the Sabbath of the Lord; and that while creation stands, it CAN NOT BE CHANGED.

There is, however, a way, and only one conceivable way, in which the Sabbath could be changed; that is, as suggested by Alexander Campbell, *by creation being gone through with again*. Let us take Mr. Campbell's conception, and suppose that creation is to be gone through with again, for the purpose of changing the Sabbath; and suppose that the present creation is turned once more to chaos. In creating again, the Lord could of course employ as many, or as few, days as he should please, according to the day which he designed to make the Sabbath. If he should employ *nine* days in the work of creation, and rest the *tenth* day, then the tenth day would be of course the rest day—the Sabbath. Or, if he should employ *eight* days or *seven* days in creation, and rest the *ninth* or *eighth*, as the case might be, that day would be the rest day—the Sabbath. Or he might employ *five* days in creation, and rest the *sixth*, then the *sixth* day would be the Sabbath; or employ *four* days, and rest the *fifth*; or *three* days, and rest the *fourth*; or *two* days, and rest the *third*; or *one* day, and rest the *second*. Then the fifth, the fourth, the third, or the second day, as the case might be, would be the Sabbath.

But suppose it should be designed to make the *first day* the Sabbath. Could it be done?—Not possibly. For suppose all things were created in *one day*: the day on which creation was performed would necessarily, and of itself, be the *first day*: therefore the rest day, the Sabbath, could not possibly be earlier than the *second* day. The *first* day could not possibly be both a *working* day and a *rest* day. It matters not though only a *portion* of the day should be employed in the *work*, it would effectually destroy the possibility of its being a *rest* day. So upon the hypothesis of a new creation, and upon that hypothesis alone, it is conceivable that the Sabbath, the *rest* day, could be changed; but even upon *that* hypothesis, it would be literally IMPOSSIBLE to change the Sabbath, the *rest* day, from the seventh day to the *first day*.

People will talk and write glibly about "the change of the Sabbath," never pausing to consider what is involved in the idea; never considering that heaven and earth would have to be removed before such a thing could be done; even as Christ said, "It is easier for heaven and earth to pass, than one tittle of the law to fail;" and, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law."

In the prophecy which foretold the attempt of "the man of sin" to change the Sabbath, the *rest* day, the word is not that he should change the law, but that he should "*think* to change times and laws" of the Most High. This might be expected of the power that would oppose and exalt himself above all that is called God, or that is worshiped (2 Thess. 2:3, 4); and it is perfectly in keeping with his character that in his thought to change the Sabbath of the Lord, he should select the very day—the first day—to which, above all others, it would be impossible for even the Lord himself to change the Sabbath.

And the Sabbath—the *rest*—of the Lord, having been, with creation, established by the Lord; and having been commanded by the Lord in a law of which *one tittle* can not fail as easily as heaven and earth can pass away; then, so long as Christians propose to respect the institutions of the Lord, and profess to conform to his will, ought NOT Christians to keep the Sabbath?

**May 23, 1899**

**"Editorial" *The Advent Review and Sabbath Herald* 76, 21 , p. 328.**

THERE is one very important thing that was learned by the people of God in ancient times, that has not yet been learned by the people of God of to-day; that is, the whole congregation at once repenting, confessing, and separating themselves from all iniquity.

Even though only a few persons, or even only one, had actually sinned, yet the whole congregation felt it, considered themselves involved, as indeed they really were, and repented and confessed and separated themselves just as if all had actually sinned. And whether it were a matter of sin in their own day, or in preceding generations, it was all the same.

Again and again this occurred in the history of the people of God of old time; and in every instance when they had done so, the Lord wrought most wonderfully for them. And all this is written for our learning, and for our admonition.

All this is simply the old-time illustration of the prayer of Christ for us, "That they all may be one;" and of that description of the true unity of the church, "that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." 1 Cor. 12:25, 26.

Let the people of God of to-day in every congregation, organization, and institution,—even the whole body together,—study and learn this principle, and act



according to it, and God will work for Israel to-day as wondrously as he did in any time of old.

For at that time it was written, and it is forever true, and the truth of it was demonstrated whenever Israel really did act together, that one shall "chase a thousand, and two put ten thousand to flight."

When one chases a thousand, and two put ten thousand to flight, what will three do? what will four do? Yes, what will fifty thousand do? what will one hundred thousand do? what will one hundred and forty-four thousand do?

Take the ratio of one chasing a thousand, and two ten thousand, and expand that ratio. It will be carried only a few figures before the result will be past all human comprehension. And the further it is carried, the further it is beyond all human comprehension.

Yet that simply illustrates the working of God with his people when they are really united; when they are one in repenting and confessing sins which individually the great mass of them did not actually commit, as heartily as they are one in shouting a victory in which the great mass of them did not have a share in actually winning.

The prayer of Christ that his people "all may be one," is for unity such as exists between the Father and the Son, a unity that is forever and in all things. Then God will be manifest always and in all things with that people, in ways that are beyond all human comprehension; and the world will know that God did send Jesus, and has loved these, his people, as he loved Jesus. John 17:21-23.

**"National Apostasy" *The Advent Review and Sabbath Herald* 76, 21 ,  
pp. 328, 329.**

It has come to pass that all who speak or write in opposition to the work of expansion and the march of imperialism that are being conducted on the part of the United States, are at once charged with treason.

Yet the basis of this opposition, the only document appealed to by those who oppose, is the Declaration of Independence. The principles of the Declaration of Independence, as they plainly read in that document, compose the only philosophy of government that is advocated by these opposers. And the Declaration of Independence expresses the fundamental principles of this nation.

It has therefore actually come to pass that the maintenance of the fundamental principles of the nation is held by the nation to be treason against the nation!!

That presents a most singular situation, a most incongruous thing; for in strict truth, it is the truest patriotism and supreme loyalty, to stand in unswerving adherence to the principles of the government to which a person belongs. Yet here is an order of things in which open repudiation of the fundamental principles of the nation is lauded as patriotism, while strict adherence to the fundamental principles of the nation is denounced as treason! What a contradiction, what a perversion of things, that is! Plainly this is nothing short of national apostasy; for how could complete national apostasy be more plainly shown than in a nation's

holding as traitors those who steadfastly maintain the fundamental principles of the nation?

But, it is said, "These people antagonize the government; this lends aid and comfort to the enemies of the nation, and so the conduct of these people is treasonable." Such a claim does not escape the difficulty. National apostasy is still the condition; for how could national apostasy be more plainly shown than in a nation's taking such a course that those who maintain the fundamental principles of the nation must, in so doing, "antagonize the government," and incur the charge of treason?

And national apostasy complete is shown in the Scripture relating to this nation. The beast which symbolizes this nation has "two horns like a lamb," yet he speaks "as a dragon." In spite of the lamblike representations, he requires of the people that they shall make "an image to the beast,"—"the first beast" (Revelation 13),—and requires that all shall worship the beast and receive his mark, or else have all rights taken away, and at last even be killed. This itself betokens national apostasy.

"The first beast" is the papacy. The image to the beast is an image of the papacy. The papacy is the union of church and state. The two horns like a lamb represent the two great characteristics of this nation,—Protestantism and republicanism,—both of which are directly antagonistic to a union of church and state. And for the union of church and state to be made in this nation is just as incongruous with the fundamental principles of the nation, as the speaking as a dragon is incongruous with the characteristics of a lamb. Thus the whole idea is suggestive of national apostasy from characteristic principles.

The image of the beast is the image of the papacy. The papacy is the union of church and state. And mark this: In this original union of church and state which made the papacy, the church was an apostate church, and the state was an apostate state. That state was formerly a republic, which had apostatized into an imperial monarchy, which had become a military despotism.

Before Rome became imperial, she was republican. Before there was an emperor, a Cesar, who governed, the government was "the senate and people of Rome." It was altogether by the government of the people—the senate and people, the republic—that the conquests were made by which Rome became imperial,—no longer *in truth*, a government of the people; but a government by one man supported by the army. It was the state composed of this apostasy of a republic into imperialism,—it was such a state with which the apostate church united; and *this* made the papacy, "the first beast."

Now when, in the prophecy, the image of the beast is to be made, it is said "to them *that dwell on the earth*, that *they* should make an image to the beast." This shows that it is a government of the people where the image is made. And it is said to them that they shall make a union of church and state. This shows that this is all done in a place where at first there was no union of church and state. That is true of the United States at its formation, and is not true of any other nation that was ever on the earth.

These things show that the nation is first a republic, and that this nation is the one where these things are at last done. But these things can not be done in a

true republic. These things are positively antagonistic to the principles of a true republic. For these things to be done in a country professing to be a republic, there must be an apostasy from the principles of a true republic.

Now that all this is the truth, and not speculation, is confirmed by the book of Daniel. And this is where comes in the special value of the book of Daniel on the subject of the United States in prophecy. In Daniel 7 there are four great beasts, which represent four great successive kingdoms, or powers, in the earth. The fourth one was "diverse from all. . . that were before it." These four were Babylon, Medo-Persia, Grecia, and Rome. And Rome was diverse from all before it, in that it was a republic. It was while it was a republic, that Rome "devoured, break in pieces, and stamped the residue with his feet." And in Dan. 8:24, 25, of this same power even *while it was a republic*, it is written that "his power shall be mighty, but not by his own power," that "through his policy also he shall cause craft to prosper in his hand," and "by peace shall destroy many."

Last year in these columns we showed, from the history, just what was this crafty, peaceful destroying *policy*; and how his power became mighty, but not by his own power. By the history we showed that Rome, being a republic, a government of the people, made high pretensions to liberty, and to the love of liberty only for the sake of liberty; that for this reason Rome pretended to love and desire liberty for other peoples; that the little states of Greece were struggling against monarchies, that they might themselves be free, and be republics. Solely from love of liberty for the sake only of liberty, and for the sake of humanity, Rome sent her armies and navies across seas to fight the battles and win the causes of those other peoples, only to set them free from oppressive powers, to enjoy the blessings of liberty, of which Rome was the conservator in the world. And then when the battles were fought, the victories won, and the peoples delivered, *those peoples WERE NOT FREE*. They were more bound and more hopeless than ever because of Rome's greater power than that of the former oppressors. And to-day no man can intelligibly read that history of the Republic of Rome before any audience in the United States, without that audience seeing the Republic of the United States perfectly outlined up to date.

Now a point particularly to be considered is that this history of the Republic of Rome was sketched in the book of Daniel three hundred and seventy years before it occurred; and then that sketch was closed up and sealed, *not* for three hundred and seventy years, *not* till 168 B.C. and onward; BUT for *twenty-four hundred years*, till "the time of the end."

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Why was that sketch of the Roman Republic written, and then closed up and sealed until a time two thousand years after that republic had failed as a republic, and had become imperial?—It was because at this time, "the time of the end," there would be another republic that would go over the same course as did that republic,—would apostatize from republicanism into imperialism, and then would become the tool of an apostate church in a union in the very image of the papacy, which was made by such a union with that apostate republic. And as the union hastened, and actually wrought, the ruin of that apostate republic, so will this union hasten and cause the ruin of this now so far apostate republic. And this

sketch of the former was written then, and closed up and sealed until *now*, so that they that be wise may understand what to do to escape the evil and the ruin that will come, and even not hastens,—a ruin that will come as surely as came the ruin of that former one.

Accordingly, fifteen years ago, by the Spirit of prophecy it was written that this nation would yet "repudiate every principle of its Constitution as a Protestant and republican government," and that this "national apostasy will be followed by national ruin."

This national apostasy is proceeding daily before the eyes of all the people; and as national apostasy progresses, national ruin hastens. And with this national ruin, comes complete and final ruin of all. Who is ready? Who is warning the people? "Get ready, get ready, get ready." *This is present truth.*

**"Ought Not Christians to Keep the Sabbath?" *The Advent Review and Sabbath Herald* 76, 21 , p. 329.**

ONE of the grounds upon which Mr. Torrey opposes the Sabbath of the Lord, and argues that Christians ought not to keep it, he sets forth in what he calls "an unanswerable proposition," thus: "The Sabbath as a law is a distinctly Jewish institution." And he makes this claim upon the ground that the ten commandments, of which the Sabbath commandment is one, are prefaced with the words, "I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage."

The trouble with Mr. Torrey in this matter is that in this preface there is a beautiful view of the gospel, which he has not yet received.

This law of ten commandments which, preface and all, was spoken by the Lord at Sinai, is perfect. When he had spoken it, all was said that can be said, and "he added no more." Detu. 5:22; Eccl. 12:13, margin. This law, preface and all, is "holy, and just, and good." Rom. 7:12.

God is Spirit. And this law, preface and all, being altogether of God, is, therefore, altogether spiritual. Accordingly the Egypt referred to is spiritual Egypt; and the bondage referred to is spiritual Egypt; and the bondage referred to is spiritual bondage, for there is in the Scriptures definitely a spiritual Egypt. Rev. 11:8.

Spiritually, then, what is Egypt? Read this: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt."

Here we have "affliction with the people of God," set over against "the pleasures of sin;" and "the reproach of Christ" set over against "the treasures in Egypt;" thus:—

Affliction with the people of God. Pleasures of sin.

Reproach of Christ. Treasures in Egypt.

This shows "affliction with the people of God," and "the reproach of Christ," to be synonymous; and "the pleasures of sin," and "the treasures in Egypt," to be

likewise synonymous. It also plainly shows "sin" and "Egypt" to be synonymous. Spiritual Egypt, therefore, is *the realm of sin*. Therefore this beginning of the law of God as spoken by the Lord from heaven, simply says, I am the Lord thy God, which have brought thee out of the realm of sin, out of the bondage of sin.

Mr. Torrey claims that he and other Christians are not to observe this law; but the only basis which that claim can have is that he and other Christians have not been brought out of Egypt. But not to have been brought out of Egypt is to be yet in the realm and bondage of sin. And, not being delivered from the realm and bondage of sin, being still in Egypt, they *can not* observe this law; for it is only those who have been brought out of Egypt, who have been completely delivered from the realm and bondage of sin, that can keep this holy, just, good, and spiritual law.

Now all this is not mere argument, for effect or advantage; it is perfect truth; for when Israel was yet in Egypt, the word came to Pharaoh, "Thus saith the Lord, Israel is my son, even my first-born: and I say unto thee, Let my son go, *that he may serve me.*" To serve the Lord is to do his will, it is to keep his law. Ex. 16:4. Israel had to be delivered from Egypt before they *could* serve the Lord, before they could keep his law; they must be delivered that they might serve him, that they might keep his law; and when he had delivered them, he said: "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," etc., etc. And in this, from that day till this one, the Lord has been doing his very best to have all people learn that it is impossible for anybody to observe his law, impossible for anybody to serve him, who has not been delivered from the realm and bondage of sin.

Israel of old was called God's son, even his first-born, and God called him out of Egypt. And when God's son indeed, his first-born, his only begotten Son, came into this world to deliver all from the realm and bondage of sin, that little child, God's first-born, was, at the direction of the Lord, taken into Egypt, and was brought out again, "that it might be fulfilled which was spoken of the Lord by the prophet, saying, OUT OF EGYPT HAVE I CALLED MY SON." Matt. 2:11-15. Thus in the life of Christ, which is for all mankind, God has fixed it forever that the Egypt of his law, the Egypt of the ten commandments, is spiritual Egypt; that spiritual Egypt is sin; and that every soul must be delivered from Egypt, from the realm and bondage of sin, before he can possibly serve the Lord, before he can walk in the Lord's law.

Is Mr. Torrey a son of God, in truth? It is so only because he has been called out of Egypt; for it is written, "Out of Egypt have I called my son."

Are Christians sons of God, in truth? It is so only because they have been called out of Egypt; for it is written, "Out of Egypt have I called my son."

Having been called out of Egypt, that he may serve the Lord, will Mr. Torrey now refuse to serve the Lord? will he refuse to walk in the law of the Lord? Having been called out of Egypt, that they may serve the Lord, shall Christians refuse to serve the Lord, to walk in his law? and will Mr. Torrey teach them so? If so, it can be only because they "in their hearts turned back again into Egypt" (Acts 7:39); and in so doing, they will certainly fall in the wilderness.

It is the vital truth of the gospel which from God is written, "Israel is my son," "Out of Egypt have I called my son;" that this is done that Israel may serve the Lord by walking in his law; and that the Sabbath of the Lord, *the seventh day*, is the Lord's own chosen test to Israel, whether they will walk in his law or no. Ex. 4:22, 23; Matt. 2:15; Ex. 16:4, 27-31; Heb. 4:1-9.

Mr. Torrey insists that the law of ten commandments, with the Sabbath, is only for Israel. Let it be so; but that Israel is only spiritual Israel, because that law is only a spiritual law. For "they are not all Israel, which are of Israel, neither because they are the seed of Abraham are they all children, but, In Isaac shall thy seed be called. *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." "Now we, brethren, as Isaac was, are the children of promise."

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Rom. 9:6-8; Gal. 4:28, 29.

Mr. Torrey lays it down as an indisputable proposition, that the Sabbath is only for the Jews. Let it be so. The Sabbath is only spiritual; the law of which it is a part, is only spiritual; and the Jews, for whom the Sabbath is, are only spiritual Jews. Heb. 3:7 to 4:9. And so it is written "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 outwardly*; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. 2:28, 29.

"Thus saith the Lord, Israel is my son, even my first-born." "Out of Egypt have I called my son." "And I say unto thee, Let my son go that he may serve me." "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. . . . Remember the Sabbath day, to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God."

Therefore ought NOT Christians to keep the Sabbath?

**May 30, 1899**

**"The Sermon. The Book of Revelation, Church History" <sup>71</sup> *The Advent Review and Sabbath Herald* 76, 22 , p. 340.**

A. T. JONES

(*Concluded*).

OPEN your Bibles to Revelation this morning. What is this book?—"The revelation of Jesus Christ." The revelation *of* him, that God gave *to* him; and then he sent and signified it by his angel unto his servant John. So, first of all, over all, through all, we are to consider the book of Revelation as the revelation of Jesus Christ—Jesus Christ revealed in the world.

Christ in the world is his church, and he is the head of it. Christ is in the world, in the form of the church. Once he was in the world personally in human form, as a man among men. That is individually true to-day: he is with each one of us. And he is personally in the world yet, in the form of his body which is his church. Then

when the book of Revelation is the revelation of Jesus Christ, and the church is the body of Christ, with what does the revelation deal?—With the church. It is the history of the church. The book of Daniel is a history of the ruling of the Most High among the kingdoms of men; the book of Revelation is a history of the ruling of the Most High in the church. Daniel is national history; Revelation is church history.

In Revelation there are some kingdoms dealt with, national powers, but they come in subordinate to the church history. In Daniel there is some church history; but it is subordinate to the great subject of national powers.

In the ninth verse of the first chapter of Revelation (Revised Version) we read: "I John, your brother and partaker with you in the tribulation and kingdom and patience which are in Jesus, was in the isle that is called Patmos, for the word of God and the testimony of Jesus. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet saying, What thou seest, write in a book, and send it to the seven churches."

What does the word "seven" signify?—Fulness; completeness; all there is of a subject. Then, first, as we come to study the book of Revelation, it is a study of the different phases, or conditions, of the church of God from that time on till the close. There is much in a name. When God chose a name for him who had been Abram, his new name was given because of its meaning. The same with Jacob: the change was made because of his character. Then when God chooses names representative of the different phases of the full, complete church, it is done in order to represent the character of that church from the time of the giving of this book till the close of time.

All that John saw was written to the churches: "The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches." Rev. 1:20.

The angels are the angels of the seven churches. And the seven candlesticks *are* the seven churches. And where is Christ seen, and what is he doing?—Walking about in the midst of the candlesticks. But the candlesticks are the seven churches. Then do you not see, right on the face of the book of Revelation, that the book of Revelation is church history?

And, as with national history and the book of Daniel, so with church history and the book of Revelation: we can not correctly read church history until we can read the book of Revelation. We can not know church history until we know the book of Revelation. We may read the books that pretend to be, and are, in fact, that phase of, church history; but we do not get the history, the truth of history, until we read the book of Revelation. Then we have church history as it is in truth; even as in Daniel we have national history as it is in truth.

First, then are the seven churches. In the second and third chapters there is a line of instruction on the seven churches. That is followed in chapters 4-7; 8:1, by a line of reading straight through on the seven seals. That is followed in chapters 8-11 by a line of reading straight through on the seven trumpets.

The seven churches, the seven seals, and the seven trumpets occupy the first eleven chapters of the book of Revelation. That is the first division of the

book of Revelation, as the first six chapters are the first division of the book of Daniel. The last half of the book of revelation is another combination of affairs altogether, and is all one, from the first verse of chapter 12 until the last verse in the book.

The seven churches reach to the end of the world.

Turn to the last verses of the sixth chapter, and see to what point the seven seals reach.

[Voices: It is to the second coming of Christ.]

To what point do the seven trumpets reach?—This also reaches to the end of the world. Rev. 11:15-18.

So here are three treatises, all ending only with the end of the world,—two of them reaching from the first advent of Christ to the end of the world, and the third one covering nearly all of the same period as the first two.

The seven churches, you will see if you look carefully, are seven definite epistles to the true church in its seven periods. The seven seals are composed of seven steps marking the apostasy, the Reformation, and the events connected with the coming of the Lord. the seven churches are seven instructions to Christ's church itself.

The seven seals take the church of God at the beginning, and show a step away, and another step away toward the world, and another step away toward the world, until the apostasy is complete; then the result of the apostasy is marked in the slaughter of the saints of God; and after that the vindication of the saints, the signs of the Lord's coming, and the sealing and deliverance of the remnant.

The seven trumpets are seven phases of the history among the nations of the world, as they are connection with the church history. Each of the trumpets is directly connected with the church history; particularly the first four come as a consequence of the apostasy that is shown in the seals.

When you have searched out and carefully read the full history of the book of Daniel, especially the ten kingdoms, it is easy to read, in the eighth chapter of Revelation, the whole history of the first four trumpets, because the history is there.

The first four trumpets occur in the same period as does the rise of the ten kingdoms. And the rise of the ten kingdoms was upon the fall of Rome. But what caused Rome to fall?—The union of church and state; the covering of all the iniquity of paganism, with only the forms and the profession of Christianity. The forms of Christianity, filled with the life and spirit of Satan,—it was that which caused the ruin of the Roman Empire.

When Jesus was born, Rome stood at the point where Satan, angels, and men could see no remedy but that it must be swept out of existence because of its wickedness. But they were only wicked; that was all. They were not hypocritically wicked. That was all that they pretended to be. The Lord could send his gospel to teach such people as that, to show them the beauties of righteousness and the joy of salvation, and to save them from their wickedness. So Rome did not perish then. God sent the gospel, and multitudes accepted it; but when the forms of the gospel, and multitudes accepted it; but when the forms



of the gospel, and the mere profession of the gospel, were put upon men, and worn only as a cloak, and the life underneath was only the life of Satan, the character of Satan, and the inspiration of Satan; when this same wickedness that had been in the days of the apostles was, at this time, thus covered with the form of godliness, and knew only the inspiration of Satan,—when the gospel was taken and perverted to sustain all this, how could the Lord save them in that condition?

The only means of saving people is the gospel. The Lord can not save people any other way. The when the gospel is taken out of his hands by its being made a mere profession, filled with the life of Satan, and used only to cover up, and bolster, and apologize for, iniquity in the life, you see all means of salvation is taken entirely out of God's hand. When persons get to that point, the only thing to be done is for them to perish; for the only means of salvation, they have perverted to sustain iniquity. That is the danger, where even the remnant have stood. Thank the Lord, we have seen it; and he will lead us out of it, and away from it.

The Roman Empire was the same in character when Christ was born, and when the apostles went forth, as it was when it was destroyed; but in the time of Christ it was simply wickedness, while in the days of its ruin it was the same in character, but covered with the cloak of godliness; and then it had to perish. Thus it was the union of church and state, a perversion of religion, and the false pretensions of godliness, that ruined the Roman Empire. The ten kingdoms rose upon the ruins of that empire. When you understand the history in Daniel, and the seven seals, read the first four trumpets, and you will see the whole of the history right in the book of Revelation itself.

The other three trumpets are matters taking another field of history, and reaching down to a time when the kingdoms of this world become the kingdom of our Lord, and of his Christ; and he shall reign forever and ever; when the nations are angry, and the wrath of God is come, and the time of the dead, that they should be judged, and that he should give reward to his servants the prophets, and to the saints, and to them that fear his name, and should destroy them that destroy the earth.

Thus, by three separate treatises in the first half of the book of Revelation, we are brought to the coming of the Lord and the end of the world.

*(Concluded next week.)*

**"The Sabbath in the New Testament" *The Advent Review and Sabbath Herald* 76, 22 , p. 344.**

ANOTHER of Mr. Torrey's statements that he sets forth as one of his "unanswerable propositions" is that "every one of the ten commandments is expressly reaffirmed in the New Testament except the Sabbath law, and there is *not a syllable* in our whole New Testament *suggesting* that the Sabbath is binding on the Christian." And "the one commandment upon which the Seventh-day people lay all their emphasis is *neither by explicit statement* nor *hint* said to be binding upon Christians in *any verse* in the New Testament."

From this statement made and repeated it is evident that there are, in the New Testament, at least nearly two whole chapters which Mr. Torrey has read to very little purpose. Indeed, it would seem that he had not read them at all; but the fact that he has been for years one of the leading Bible teachers of the whole country, renders it hardly possible that he has not read the New Testament through. Yet for such a prominent Bible teacher to make and repeat such a statement as that, betrays a lack of knowledge of the New Testament, that surely presents not a very promising prospect to a Bible school for Christian workers.

The two chapters to which we refer are the third and fourth of Hebrews. It is the literal truth that the greater part of these two chapters is a treatise upon the true Sabbath of the seventh day, its true meaning, and its true observance; and *it is all addressed TO CHRISTIANS*. That Mr. Torrey has not yet found this portion of the New Testament is nothing against the fact of its being there. It *is* there, and it is a great spiritual truth; for the Sabbath is spiritual, and spiritual things are only spiritually discerned.

*Sabbath is rest.* The *Sabbath* of the Lord is the *rest of the Lord*. And the Sabbath *day* of the Lord is the rest *day* of the Lord. The word of the Lord is, "The seventh day is the Sabbath [the *rest*] of the Lord thy God." It is *not man's* rest, it is *God's* rest. And so it is written. "In six days the Lord made heaven and earth, . . . and *rested* the seventh day." Ex. 20:11. "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." Gen. 2:2. And "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*." Heb. 4:4, 5. Thus in Hebrews 4 the subject is the same precisely as in Gen. 2:2, 3, and in Ex. 20:8-11, the fourth commandment; that subject is the Sabbath of the Lord, *God's rest* of the *seventh day*, and being addressed directly to Christians, and in the New Testament, too, is definite instruction to Christians as to the true Christian observance of the Sabbath of the Lord, the seventh day. And this subject in the fourth chapter of Hebrews is simply the continuation of the same subject from the *third* chapter of Hebrews; and that subject is God's rest of the seventh day. This shows that the Sabbath of the seventh day, the Sabbath of the fourth commandment, *and its observance*, is distinctly treated in the greater part of at least two chapters in the New Testament, and is there addressed directly to Christians. Brother Torrey has not yet learned this. We are telling it to him just now.

Now, remembering what Friend Torrey asked of each reader,—that he "go to God in prayer and covenant with him that he will stand upon what the word of God teaches whether it agrees with his previous notions or not,"—come, let us study the third and fourth chapters of Hebrews, and see what is there taught in the word of God.

In exhorting Christians to faithfulness, thus it is written: "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 always err in their hearts; and they have not known my ways. So I swear in my wrath, *They shall not enter into MY REST.*

"Wherefore take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, *while it is called To-day*; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end; while it is said, To-day if ye will hear his voice, harden not your hearts, as in the provocation.

"For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? Was it not with them had sinned, whose carcasses fell in the wilderness? And to whom swore he that they should not enter into HIS REST, but to them that believed not? So we see that they could not enter in because of unbelief.

"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. For WE WHICH HAVE BELIEVED DO *enter into rest*, As he said, As I have sworn in my wrath, if they shall enter into my rest ["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 ["they shall not enter into my rest"].

"Seeing therefore *it remaineth* that some must enter therein, and they to whom it was first preached entered not in because of unbelief: again, he limiteth a certain day, saying in David, To-day after so long a time; as it is said, To-day if ye will hear his voice, harden not your hearts. For if Jesus ["Joshua," margin] had given them rest, then would he not afterward have spoken of another day. *There remaineth* therefore A REST ["the keeping of a Sabbath," margin] *to the people* of God. For he that is entered into *his rest*, he also hath ceased from his own works, as God did from his." Heb. 3:7-9; 4:1-10.

Now note carefully the story as it is told in these quoted words:—

*It is GOD'S REST* into which *by the Holy Ghost*, men are exhorted to enter to-day "while it is called to-day."

This *rest* was prepared *at the foundation of the world*. For that "the works were finished from the foundation of the world," is proved by the fact that God "spake in a certain place of the seventh day on this wise, And God did *rest* the *seventh day* from all his works." That this rest of *the seventh day* is God's rest into which men are to enter, is proved by the further fact that "in this place again" he spoke of the seventh day, "They shall not enter into MY REST.

God's rest is eternal rest. Now when God made man, he made him that he might enter into and enjoy God's eternal rest with God. However, this could be only upon the man's choice, freely made. The Lord therefore placed him on a season of probation. And in this probation, God prepared for the man, and gave to the man, the introduction to, yes, *the very beginning of*, this *eternal rest*, in order that *in his probation* the man might choose and enjoy God's rest with God.

When God's rest was prepared for man at the foundation of the world, it was in the seventh-day Sabbath that it was prepared. For the seventh day is the Sabbath, *the rest*, of the Lord thy God, and "the Sabbath was made for man."

So, the seventh day being the Sabbath, the Sabbath being *God's rest*, and the Sabbath being made *for man* at the *foundation of the world*, it is certainly true that it is *in the Sabbath* that *God's rest* was prepared *for man* at the foundation of the world. The *works* were finished from the foundation of the world. When the works were finished, the *rest* was prepared; for *then* "God did rest. . . from all his works." This rest was prepared *in the seventh day*; for "God did rest *the seventh day* from all his works." This rest of God's was at that time prepared *for man*; and the rest was made for man.

But *through unbelief* the man failed to enter into God's rest. He did not abide in God's *work*, and so he *could* not enter into God's *rest*. Through unbelief he entered into Satan's works, and so missed God's rest. *God's rest* never can accompany *Satan's works*; God's rest accompanies only God's *work*.

Then, though the *man had failed*, the *rest remained*; and in the offering of Jesus Christ, the Lamb slain from *the foundation of the world*, to the man was given again the opportunity *to believe*, and so find *God's rest*,—the opportunity to believe, and so to forsake Satan's works and find God's work; and, finding God's *work*, so also to find God's *rest*.

And so God's rest still remained till the time of the promise drew nigh, which God had sworn to Abraham and his seed, which is Christ (Acts 7:17; Gal. 3:16),—till the time when God would deliver his people from Egypt, from the world of sin: *then* he called Israel to enter into *his rest*,—into this rest which he had prepared for man at the foundation of the world, but into which man, through unbelief, had failed to enter, and which yet *remained* for the people of God.

And so God called Israel to enter into *his rest*—to enjoy and observe his Sabbath. For the Sabbath is the Lord's, it is God's rest; and "the seventh day is the Sabbath."

But Israel also failed to enter into God's rest; Israel *would not BELIEVE*, and so *could* not enter in. For "I swear in my wrath, They shall not enter into my rest." But "to whom sware he that they should not enter into his rest, but to them that *believed not*? So we see that they could not enter in because of unbelief."

"What!" say you, "did Israel not keep the Sabbath?"—No; how could they, when they did not *believe*? "But," say you, "did they not rest on the seventh day?"—O, yes; they rested on the seventh day; but for all that they did not keep the Sabbath. There is a great difference between resting on the seventh day and keeping the Sabbath. A person might rest on the seventh day all his life, and yet never keep the Sabbath.

The Sabbath of the Lord is *God's rest*: only he who finds *God's rest* finds the true Sabbath; and only he who *keeps* God's rest, can truly keep the Sabbath. True Sabbath-keeping depends altogether upon whether a person finds *God's rest*, instead of *his own*, on the seventh day. Israel rested on the seventh day, it is true; but it was only *their own rest* that they found, and entered into, on the Sabbath day; because they did not believe in Christ, that, by finding in him God's work, they might also find in him God's rest, which they might *keep*.

God's rest is spiritual; only he who is spiritual can enter into it, and *only he who is of FAITH* is spiritual: therefore *only he who is of faith* can keep the Sabbath of the Lord. And though it is true that a person might rest on the seventh day all his life without truly observing the Sabbath, yet he can not truly observe the Sabbath without resting on the seventh day; for "God did rest the seventh day," and it is in the seventh day that God's rest is found.

But Israel *did not believe*, and so could not enter into *God's rest*; "howbeit not *all* that came out of Egypt by Moses," but with the vast majority it was so. And so Israel, as man at first, through unbelief missed God's rest, which was prepared at the foundation of the world, and which had waited to long for men to enter.

Yet though Israel failed to enter into God's rest, *that REST did not fail*; it still remains, and waits for men to enter it. Though Israel failed to discern in the seventh day God's rest, and so missed it; that rest, that Sabbath, of the seventh day did not vanish away: it still, even to-day, "remaineth," and waits for man to enter into it. For "seeing. . .

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that some must enter therein, and they to whom it was first preached entered not in because of unbelief; again, he limiteth a certain day, saying in David, To-day, after so long a time; . . . to-day if ye will hear his voice, harden not *your* hearts." "There remaineth therefore a rest to the people of God;" and this rest is *God's rest*, which Adam missed, and which Israel missed; but which, in the Lord's mercy, still remains for all people to enter, and for God's people to enjoy.

This rest that remains is the Sabbath; for the margin of the verse gives the literal Greek: "There *remaineth* therefore *a keeping of a Sabbath* to the people of God." And this Sabbath that remains is *the seventh-day Sabbath*; for in this place it is written, in direct connection: "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 [he spoke of the seventh day on this wise], They shall not enter into my rest." Then seeing that some must enter into that rest, and seeing that man at the beginning, and Israel at the time of the promise, did not enter in, there remains therefore to the people of God *this same rest*, the keeping of *this same Sabbath*, which is "the seventh day."

Again: it is written that there "*remaineth . . . a rest*"—the keeping of a Sabbath—"to the people of God." Now that which *remains* is *something left over*, something continued of *what was before*. But the only Sabbath that there was *before*, in which was God's rest, was the seventh-day Sabbath. And as there *remains* a Sabbath; as whatever remains is something continued of what was before; and as the seventh-day Sabbath is the only Sabbath that there was before, in which was God's rest; it is therefore the very certainty of truth that the Sabbath which *remaineth* is the Sabbath of the seventh day; for "God did rest the seventh day."

Yet again: whatever remains is something left over, something continued, *of what was before*. The *remainder* is not the *beginning* of a thing. "That which *remaineth*" can not corretly be spoken of anything newly begun, of something only just now being set up. Now the most extreme claim for the origin of Sunday, the first day of the week, as a "day of rest," or "the Christians sabbath," is that it

was in "the primitive church" "in the apostolic times." Therefore as, according to their own claim, that time was but the *beginning* of Sunday observance as a day of rest; and as what *remains* is something left over, something continued, of what *was before*, it is the very certainty of truth that this "rest," this "keeping of a Sabbath," that "remaineth to the people of God," is NOT the rest of the *first day of the week*, commonly called *Sunday*, which, according to their own claim, was just then having its *beginning*; but IS the rest of *the seventh day*, the Sabbath of the Lord, which was *prepared* at the foundation of the world, which *waited* for Israel to enter in, and which, thank the Lord! yet "REMAINETH to the people of God."

Does Friend Torrey say, "The Sabbath was abolished"?—God says it REMAINETH.

Does Brother Torrey say, "The Sabbath of the seventh day was changed in the days of the apostles, and by the apostles"?—The word of God, written *in the days of the apostles*, and *by an apostle*, declares that it REMAINETH.

Does Brother Torrey say that the keeping of the Sabbath is not for Christians? The *word of God*, with direct reference to the keeping of the Sabbath, "the seventh day" on which "God rested," says that "it remaineth" "to the people of God." Are not Christians the people of God? As certainly therefore as Christians are the people of God, so certainly the keeping of the Sabbath, "the seventh day," God's rest, "remaineth" to *Christians*. The word of the Lord says so. If "Christians" will not have it, that is for them to say; but the Lord says that it "remaineth" to them. Why should they refuse to have it remain? When God says it "remaineth" "to the people of God," how can they refuse to have it remain, and still be the people of God?

And this "rest," this "Sabbath," of the seventh day, which "remaineth," is *God's rest*, is God's Sabbath; for "he spake in a certain place of the seventh day on this wise, And God did rest the seventh day. . . . And in this place again [he spoke of the seventh day on this wise], They shall not enter into my rest."

God is the eternal God. His rest is, therefore eternal rest. And the seventh day is the rest, the Sabbath, of *the Lord thy God*. Therefore the Sabbath, the *rest of the seventh day*, being God's rest, IS ETERNAL; and its rest is *eternal rest*.

It was prepared for man to enter into and enjoy, at the foundation of the world. Through unbelief the man failed to enter into it. It waited till the time which God had sworn to Abraham; yet, through unbelief, the people *then* failed to enter in. And still, "to-day," it remains; for "some must enter therein." "Wherefore, as the Holy Ghost saith, Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing fro the living God. But exhort one another daily, while it is called To-day; lest any of *you* be hardened through the deceitfulness of sin." For he has limited a certain day, saying, still, "*To-day*, after so long a time; . . . TO-DAY if ye will hear his voice, harden not your hearts."

Therefore to Brother Torrey's "unanswerable proposition" that there is not a syllable, "neither by explicit statement nor hint," "in our whole New Testament, suggesting that the Sabbath is binding on the Christian," the *answer* is the indisputable truth that in the greater part of at least two chapters of our New Testament, there is an explicit treatise on the Sabbath and the obligation of God's

people to observe it, covering all time "from the foundation of the world" unto "to-day, while it is called To-day."

Yet, sad to say, even to-day, as at the foundation of the world, and as at the time of the coming out of Egypt of old, the great mass of God's professed people still will not hear his voice, but harden their hearts, and tempt hi, and grieve him, and do err in their heart, and have not known his ways: and thus still by their unbelief he is compelled to swear in his wrath, "They shall not enter into my rest,"—this blessed rest which from the foundation of the world has remained, and still remains to the people of God.

How long shall it be before God's people will believe him? Come, Brother Torrey, come, all God's people everywhere. "Let us therefore fear, lest, a promise being left us to of entering into his rest, any of you should seem to come short of it." "To-day if ye will hear his voice, harden not your hearts." Let us enter into God's rest—that holy rest of the blessed seventh day. For God blessed the seventh day and hallowed it; because that in it he had *rested*.

**"Editorial" *The Advent Review and Sabbath Herald* 76, 22 , p. 346.**

THE *Michigan Christian Advocate*, in advocating stricter Sunday laws and heavier penalties, says that "Indiana has a law making it possible to stop violation of the Sabbath before the overt act begins, which is a good feature." That is but another step toward the Inquisition; for how is it possible to stop the violation of the Sabbath before the overt act begins, except by discovering the intents of the heart? And how shall that be done except by an inquisition? And yet this professed Protestant paper says that such an attachment to a Sunday law "is a good feature."

**"Editorial Note" *The Advent Review and Sabbath Herald* 76, 22 , p. 346.**

WHY should people professing to be God's people refuse to do on the seventh day what God did on the seventh day, namely, *rest*? Did God do right in that?

**June 6, 1899**

**"The Sermon. The Book of Revelation, Church History" <sup>81</sup> *The Advent Review and Sabbath Herald* 76, 23 , p. 356.**

A. T. JONES  
(*Concluded*).

TAKE another look at the twelfth chapter. Here we have the narrative of the "woman clothed with the sun." The church of Christ, the true one, is taken up now

in another phase. Christ was born; and there stood a great red dragon to devour him as soon as he was born. The power, the instrument, by which the attempt was made to destroy the new-born Saviour was pagan Rome. But who is, in deed and in truth, the dragon? Rev. 12:9 says plainly that he is that old serpent, which is the devil and Satan.

Satan can not work his purposes in this world except through men. Even the Lord has to have men to work his purposes in this world. He has never done it any other way. If the men who are present will not allow the Lord to use them, it is written, "God is able of these stones"—to do his work?—No; "to raise up children." God can not use stones until they are made into men. If the men who were there had altogether refused and rejected him, he would have had to make men out of those stones before he could use them; for it is through men that he must work. Satan can not make stones into men. All he can do is to use men. So he uses governments, individuals, whomsoever he can: all his purposes must be carried on through men.

So when Rome was in this condition of wickedness, and Christ was born into the world, Satan tried to stir up a power to destroy him as soon as he was born. Herod was king of Judea, becoming king by direct appointment of the Roman Senate. The history of it all is detailed in the book, "Great Empires of Prophecy," to which we have referred several times. See pages 308-310.

Herod sought to destroy Jesus as soon as he was born. But who was behind Herod?—Satan. He failed at that time to do it; but it came around at last, and the word was spoken that made it possible for Jesus to be put to death, and the word went forth that led him to be put to death. Whose was the word?—Satan's. but who was the man?—Pilate. He was a Roman, direct from Rome, representing Rome in all respects. It was the word of Rome that led them to crucify the Lord, and thus Rome is the power and instrument of Satan represented in the great red dragon. He was the life and inspiration of that power. And after Jesus had been caught up to the throne of God, Satan, still by dragon Rome, persecuted the woman who brought forth the man child.

Now I want you to see, in the twelfth chapter of Revelation, the three phases of the history of the world, from Christ until now. The first is pagan Rome,—Rome in the time of Christ and the apostles and the early church, with Satan as the inspiration of Rome. From that the story passed down to another power that is used against the church. But where is the church at this time when this second power comes in?—In the wilderness. And the dragon still persecutes the church; and now he casts out a flood after her. In the other he persecutes her; but in this he casts out a flood. There is as great a difference between plain persecution and a flood of persecution, as there is between the natural stream and the flood: the flood is overwhelming.

This is still Rome, but in what form?—It is the apostate church, the form of Christianity inspired by Satan, who was the life of it. And what does this phase of Rome do?—Still by peace it destroys many; always by Rome's peace comes destruction.

Then "the dragon was wroth with the woman." Had he not been wroth with the woman from the first?—Yes; but what now?—He "went to make war with *the*



*remnant* of her seed." In all this, you see the three phases of history, the three powers that Satan brought against the church, between the first advent of Christ and the second coming. The first was pagan Rome; the second is the apostate church; the third is the power that is used against the remnant.

In the twelfth chapter of Revelation, then, the church of Christ stands before us as warred upon by Satan through three powers. The first is the church at the birth of Christ; the second is the church in the wilderness; the third is the remnant church.

In the *twelfth chapter* these last two powers are not named. The power used against the church in the wilderness, and the power used against the remnant, are not there described: only the fact is stated. But in the *thirteenth* chapter these two powers are described: "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority."

Who was the dragon?—The devil. And the dragon gave him his power. Who gave him his power?—The devil. Who gave him great authority?—The devil. Then whom does this beast represent?—The devil. Who is in him?—The devil. Who is working in him?—The devil. But it is the form of the church. It professes Christianity. Do not forget that all-important thing: it professes Christianity. It professes the gospel. It is all the forms of Christianity, with a great deal more added, it is true; but with the true forms of Christianity it started, and lo! it ends in and with only Satan.

Now when the Lord has pointed out to us the fearful consequences of allowing Satan to inspire his forms, and have his place in professed Christianity, is it not enough to teach us to beware of it forevermore, and to lead us to shun it as we would shun the devil? That other passage comes to me just here, that was printed in Special Testimony, No. 9, that there has been a "following in the track of Romanism." What is the track of Romanism?—The track of Satan.

O brethren, let us shake it off? Does not this lay on us an obligation everlastingly to examine ourselves, to watch the motives, to investigate the principles, which actuate us, to see whether Christ or Satan is manifested in us? Watch yourself, not some other brother; see that it is manifested in yourself, not in some committee or board, but in yourself. Look at it through the anointing of the heavenly eye-salve, that you may see and discern whether it is Christ who is your life and inspiration, or whether you have given place to the other spirit.

Next in the thirteenth chapter, is described "another beast; and he had two horns like a lamb, and he spake as a dragon. 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." He says "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. 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." This is the power through whom Satan makes his war with the *remnant* of the church.

Taking the twelfth and thirteenth chapters of Revelation together, we have the history of the world from the birth of Christ to the end of the world,—the dragon, the beast, and his image. What is the fourteenth chapter?—The great threefold message for this time. To what time does the first part of the book of Revelation bring us?—To the coming of Christ, the end of the world, the coming of judgment. And the first message of the great threefold message, is, "The hour of his judgment is come."

Now the warning comes against the worship of the beast. What is it to worship the beast?—They worshiped the beast, and "*they worshiped the dragon* which gave power unto the beast." But it is Satan-worship all the time. Now comes the warning cry of the great threefold 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. 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."

Now to sketch rapidly through the rest of the book, to see the relation that all the rest of the book bears to this chapter:—

What is in the fifteenth chapter?—The seven last great plagues.

What is in the sixteenth?—The pouring out of the vials of the wrath of God.

What is in the seventeenth and eighteenth?—The judgment of the great harlot that sitteth upon many waters,—not the *history* of her, but THE JUDGMENT of her. "Come hither; I will show unto thee the *judgment* of the great whore that sitteth upon many waters."

What is in the nineteenth?—The coming of the Lord, the destruction of the beast, and the last great battle.

What is in the twentieth?—The binding of Satan, and the judgment of Satan and all the wicked.

What is in the twenty-first?—A new heaven and a new earth.

What is in the twenty-second?—The throne; the river of the water of life; and the saints, who "shall reign forever and ever."

Then do you not see that in the twelfth chapter all the following part of the books is wrapped up; and from that chapter we can look right through into the kingdom of God? Bless the Lord. Let us study as never before the book of Revelation.

**"God's Sign; Or, Christ in the Sabbath, and the Sabbath in Christ"  
*The Advent Review and Sabbath Herald* 76, 23 , p. 360.**

ANOTHER ground of objection that Mr. Torrey lays against the Sabbath of the Lord is that it is a sign between God and his people. With much vim he quotes, as a powerful argument against God's people now keeping the Sabbath, the following blessed texts:—

"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.

"It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Verse 17.

"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.

And there is another one to the same purpose: "Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Verse 20.

Now that anything that ever was a sign between God and his people, by which they should know that he is the Lord, that he sanctifies men, that he created the heavens and the earth, and that he is the Lord their God; that a thing by which was conveyed and obtained the knowledge of God, which is in itself life eternal,—that anything clothed with all this virtue from God to men, should ever become a thing to be spoken against, and to be despised and rejected, by the very ones who most loudly profess to be the people of God, is indeed most strange.

Is it such an evil thing for men to know the Creator of the heavens and the earth that the very sign which he himself set, by which they might know him, must be denounced and repudiated?

Is it such a reproachful thing for men to know that the Lord, the Creator of the heavens and the earth, is *their* God, that they must be taught to despise and reject the very sign which the Lord himself set, by which they *might* know that he is their God?

Is it such a disgraceful thing for men to know that the Lord, the Creator of the heavens and the earth, is their God, and that he is sanctifying them, that they must cast down and trample underfoot the specific sign that God has given that men might know all this?

The Creator of the heavens and the earth, the God of Israel, is the only true God. It is life eternal to know the only true God, and Jesus Christ, whom he has sent. Is the knowledge of God, which is life eternal, such a damage to men that the very thing which he has given by which men may attain to that knowledge of God and of Christ which is life eternal, must be spoken against the avoided as if it were a most destructive thing?

But, upon all this, Brother Torrey may exclaim that it is carrying things too far to say that the Sabbath is or ever was intended to be a means by which men might know God, *and Jesus Christ*, whom he has sent. But it is not in any sense carrying things too far. The statement is not in the least extravagant. It is the simple, sober truth. And all may know that it is the truth, who are willing to have the true and full knowledge of God, and of Jesus Christ, whom he has sent.

Come, let us candidly study the word. It is written, "Hallow my Sabbaths; and they shall be a sign between me and you, that ye *may* know that I *am the Lord your God*." There is, therefore, that about the Sabbath by which he who hallows it may know not only that the Lord is God, but that the Lord is *his* God. But to know

God is to know not only *that* he is, but also *what* he is, for his name is not simply "I AM," but "I AM THAT I AM,"—*I am what I am, I am that which I am,*—so that "he that cometh to God must believe that he is, *and that he is a rewarder of them that diligently seek him,*"—must believe not only *that* he is, but also *what* he is. Therefore as the Sabbath is a sign which God has *set* by which those who hallow it may know that he is the Lord their God, it follows with perfect certainty that there is in the Sabbath that by which those who hallow it may find the knowledge of God. There is in it that by which he who hallows it may know what God is to the person who believes in him; in other words, the Sabbath is a revelation of God.

This is yet more fully seen in the truth that "no man knoweth. . . the Father, save the Son, and he to whomsoever the Son will reveal him." Matt. 11:27. Thus God is known only as he is revealed in Jesus Christ. What God is, is revealed only through Christ, and can be known only in Christ. "God was in Christ, reconciling the world unto himself." Christ is *therefore* and forever "God with us."

Now as the Sabbath is God's sign by which men may know that he is the Lord, and as he is known only as he is revealed in Christ, it is the very certainty of truth that the Sabbath is God's sign by which those who hallow it may know God as he is revealed in Jesus Christ,—the sign by which men may know what God is to the believer in Jesus.

Again: the Sabbath is God's sign by which those who hallow it may know that the Lord sanctifies them. But not man can be sanctified except by faith that is in Jesus Christ. Acts 26:18. Therefore as the Sabbath is the Lord's sign that he sanctifies men, and as men can be sanctified only by faith in Jesus, it is the plain truth that the Sabbath is God's sign by which men may know the sanctifying power and purity of God, through *faith in Jesus Christ*.

This is why it is that only the believer can enter into God's rest in the Sabbath, as it is written, "We which have believed do enter into rest." And this is why it was that Israel, who did not believe, could not enter into God's rest; as it is written, "So I swear in my wrath, They shall not enter into my rest." But "to whomsware he that they should not enter into his rest, but to them that *believed not*? So we see that they could not enter in because of unbelief." Thus faith in Jesus Christ is and always was the object of the Sabbath, and the whole life of Sabbath-keeping.

The Sabbath, then, being the sign of what God in Christ is to the believer, it follows that there must be found in the Sabbath that which is also found in Christ; in other words, the Sabbath being the sign by which men may know that God is the Lord, and as God is known only in Jesus Christ, it follows that in the Sabbath there is the very reflection of Jesus in what he is to the believer; otherwise it could not be such a sign.

Let us, therefore, look at the Sabbath as God made it; and at what the Lord did in the making of it by which it became the Sabbath of the Lord. First, he created all things; then he ceased from his works and rested the seventh day; he then blessed the seventh day, and he made it holy, and sanctified it. The Sabbath, therefore, is—

1. The reminder of God as Creator: it is the reminder of his creative power manifested; for it is a sign between him and his people forever, *because* that "in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Ex. 31:17.

2. In the Sabbath is God's *rest*; "for he spake in a certain place of the seventh day on this wise, and God did rest from all his works. And in this place again [he spoke of the seventh day in *this* wise], They shall not enter into my rest." Heb. 4:4, 5.

3. In the Sabbath is God's *blessing*; for he "blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 3:2.

4. In the Sabbath is God's *holiness*, for "he hallowed [made holy] the Sabbath day." But it is only the presence of God which makes anything holy. When Moses, attracted by the curious sight of the bush burning with fire yet not consumed, turned aside and approached to behold, "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.*" Ex. 3:4, 5. That place was made holy ground solely by the *presence* of "him who dwelt in the bush." Again, when Joshua, near Jericho, beheld "a man over against him with his sword drawn in his hand," and Joshua asked him, "Art thou for us, or for our adversaries?" "he said, Nay; but as Captain of the host of the Lord am I now come. . . . 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.*" Joshua 5:13-15. That which made holy the place whereon Joshua stood, was the presence of the "Captain of the Lord's host," who was there. And as it is thus the presence of the Lord which makes holy, that which made holy the *seventh day*, the Sabbath of the Lord, was the *presence* of him who rested the seventh day from all his works.

5. The Sabbath has in it God's *sanctification*; because he *not* only blessed the seventh day, but *sanctified* it,—set it apart unto the holy use and service of the Lord,—that his presence might dwell therein; for it is not merely the transient presence, but the *abiding* presence, the *dwelling* of God in a place, which sanctifies; for it is written: "Israel shall be sanctified by my glory;" for "I will dwell among the children of Israel, and will be their God." Ex. 29:43 (margin), 45.

Thus connected with the Sabbath, there is the creative power of God, the rest of God, the blessing of God, the presence of God which makes holy, and the continuing, dwelling, presence of God, which sanctifies.

And all this is precisely, and in order, what is found *in Christ* by the believer in Jesus; for—

1. First of all, the believer finds in Jesus the *creative power of God* manifested in making him a new creature; for, "We are his workmanship, *created in Christ Jesus* unto good works, which God hath before ordained that we should walk in them." Eph. 2:10.

2. The believer finds in Jesus God's *rest*; for, having found in Christ creative power to make him new, he ceases from his own works, as God did from his, and enters into God's rest in Christ. Heb. 4:10. Therefore it is written: "Come unto me,

all ye that *labor* and are heavy laden, and I will give you *rest*. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find *rest* unto your souls." Matt. 11:29.

3. The believer finds in Christ God's *blessing*: for "God, having raised up his Son Jesus, sent him to *bless* you, in turning away every one of you from his iniquities." Acts 3:26. And "the God and Father of our Lord Jesus Christ, . . . *hath blessed us* with all spiritual *blessings* in heavenly things [margin] *in Christ*." Eph. 1:3.

4. The believer finds in Christ *the presence of God* to make him *holy*; for it is written: "I will not leave you comfortless; I will come to you. . . . At that day ye shall know that I am in my Father, and ye in me, and I in you. . . . If a man love me, he will keep my words: and my Father will love him, and *we will come unto him*." John 14:18-23. And "God would make known ["to his saints"] what is the riches of the glory of this mystery among the Gentiles; which is *Christ in you*, the hope of glory." Col. 1:27.

5. The believer finds in Christ God's *abiding, dwelling, presence* to *sanctify* him; for it is written: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him and *make our abode with him*" (John 14:23); and "Whosoever shall confess that Jesus is the Son of God, God *dwelleth* in him, and he in God" (1 John 4:15); "For ye are the temple of the living God, as God hath said, I will  *dwell* in them, and walk in them; and I will be their God, and they shall be my people." 2 Cor. 6:16.

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Thus it is plainly seen that in the Sabbath is the very reflection of all that the believer finds in Jesus; and thus it is that the Sabbath is a sign to every one who hallows it, by which he knows that the Lord, the Creator of the heavens and the earth, is his God. And so no one can know God except as he is revealed in Jesus Christ; and as the Sabbath has connected with it the suggestion, the reflection, of all that the believer finds in Jesus; it is plainly God's sign, by which he who hallows it may find the knowledge of God *as he is revealed in Christ*.

In all this it must also be borne in mind that it *was* in Christ and by him that God created all things; for, "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by him; and without him was not anything made that was made." John 1:1-3. "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." Col. 1:16. Thus it was Christ who created all things; it was Christ who rested on the seventh day from all his works; it was Christ who blessed the seventh day because that in it he had rested; it was Christ whose presence made the day holy; and it is the continuing, dwelling, presence of Christ which sanctified, and *sanctifies*, the seventh day. It was Christ himself, therefore, who connected with the Sabbath of the seventh day that which is the reflection of himself, that which is the expression of what he is to the believer in him, so that whosoever would hallow the Sabbath might know that the Lord, who is known only in Christ, is his God.

A beautiful lesson that shows Christ in the Sabbath and the Sabbath in Christ, is found in the ancient sanctuary. There was the table of showbread, upon which were placed, at the beginning of every Sabbath, twelve fresh-baked cakes. Those cakes remained there until the beginning of the next Sabbath, when they were replaced by the fresh bread. Thus at the beginning of every Sabbath the bread was renewed.

Now the term "showbread" is literally "bread of the presence," and signified Christ, "the true bread which came down from heaven." This bread of the presence therefore signified the presence of Christ with the whole people—the twelve tribes—of Israel. The bread's being always there, signified the presence of Christ always with his people. But this bread of the presence was always there only by being *renewed*, and it was renewed *every Sabbath*. And thus God would teach the people then, and now, and forevermore, that *his presence in Christ is renewed* to the believer *every Sabbath*. When the Sabbath is past, however, his presence still abides through all the days of the week until the next Sabbath, when it is renewed. And thus is fulfilled the scripture, "My presence shall go with thee, and I will give thee rest." Ex. 33:14.

Thus the true believer in Jesus, and the true observer of the Sabbath, is ever growing in the knowledge of God as he is revealed in Christ; and thus the Sabbath is a sign by which he *knows* that the Lord is his God, and that by his abiding presence he sanctifies him.

It is so also with the *blessing* of God in the Sabbath. When on the sixth day God made the man, "God blessed *them*." Gen. 1:28. Then came the seventh day, in which God rested, and "God blessed *the seventh day*." Gen. 2:3. Thus both the man and the seventh day were blessed. The man was blessed before the day was blessed. Then when that blessed man came to that blessed day, he found additional blessing; and each succeeding Sabbath he found yet additional blessing. And had he remained faithful, it would ever have been the blessed man coming each Sabbath to the blessed day; and so he would ever have grown in the knowledge of God. *And so it is to-day* with every soul whom God has blessed in turning him away from his iniquities, and who hallows God's blessed Sabbath day: every time this blessed man comes to that blessed day, he receives additional blessing, and so is ever growing in the knowledge of God. And thus, whether before man sinned, or since he sinned, the Sabbath has ever been, and is still, and will ever be, God's sign, by which he who hallows it may *know* that the Lord, the Creator of the heavens and the earth, the God and Father of our Lord Jesus Christ, is his God; and may know *what* God is, as he is revealed in Jesus Christ, whether in creation or in redemption.

And what shall we more say? The time would fail us to tell all of God's blessed Sabbath. The Sabbath, truly understood, means all of Christ; and Christ, truly understood, means all of the Sabbath. And neither can be truly understood without the other. The Sabbath is God's sign, and Christ is God's sign. Christ is God's sign spoken against, and the Sabbath is God's sign spoken against; and all, "that the thoughts of many hearts may be revealed." Luke 2:34, 35. Yet ever he is indeed "the glorious Lord" (Isa. 33:21); and ever "his rest," his Sabbath, is indeed "glorious." Isa. 11:10.

"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 we which have believed do enter into rest." "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."

**"Editorial" *The Advent Review and Sabbath Herald* 76, 23 , p. 361.**

THE latter half of the book of Revelation is very strangely divided into chapters, in the common version of the Bible; in fact, if these chapter-divisions are regarded, the most important point is lost from each subject.

Notice: In the thirteenth chapter are given the beast and his image, and their wrath against the remnant; but the division of the chapter where it is divided spoils much, because it entirely cuts off the record of victory. The thirteenth chapter closes with the beast and his image pouring out their united wrath upon all who will not worship them. But as God gave it, the story goes right on, saying, "And I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads." Thus the Lord gives us not only the beast and the image, but also the victory of the faithful, over them. And the fifth verse of the fourteenth chapter shows these faithful ones "without fault before the throne of God."

At the sixth verse of the fourteenth chapter, begins another view of the same subject, which really ends only in the fifteenth chapter, as the victors over the beast and his image stand on Mount Zion, having the harps of God, and singing the song of Moses and the Lamb; but which, by the unfortunate division of the chapter, is made to end so as to disconnect from the contest all record of the victory of the faithful.

Then the rest of the fifteenth chapter, and the sixteenth, seventeenth, and eighteenth chapters give the plagues and the judgments upon great Babylon; and again the true culmination is lost by separating the victory of the faithful, setting it over in the nineteenth chapter—"a great voice of much people in heaven, . . . saying, Alleluia; for the Lord God omnipotent reigneth."

Next, at the eleventh verse of the nineteenth chapter, is begun the account of the coming of the Lord with the armies of heaven, and the destruction of the kings of the earth and their armies, and of the beast and the false prophet; the binding of Satan, and the triumph of the saints in the first resurrection, and their sitting on thrones of judgment. Yet the direct and interesting connection is broken by the division of the twentieth chapter where it is.

Then come the thousand years, then the resurrection of the wicked, the judgment of Satan and all the wicked, and their destruction in the lake of fire; and then the new heaven and the new earth, and the triumph of all the saints in the new earth and in the New Jerusalem and in the presence of God forevermore.

Thus the first half of the book of Revelation, by three separate accounts, brings us to the time of the beast and his image; and the remaining portion of the book sketches a series of contests of the beast and his image with the people of God; yet out of the contest come the people of God in triumph every time. Bless the Lord.



**"Editorial Note" *The Advent Review and Sabbath Herald* 76, 23 , p. 361.**

IN Bellevue Hospital, New York, May 26, there died a man who was a tea sot; that is, by the use of tea he brought himself to the same point that others do by the use of whisky. "He contracted the tea-habit when a child, and finally drank thirty or forty cups a day." And "the primary cause of his death" was decided by the physicians to have been "due to tea-poisoning." Anything with which a man can poison himself to death is poison in whatever quantity it may be taken; and therefore is not fit to use at all.

**"Back Page" *The Advent Review and Sabbath Herald* 76, 23 , p. 368.**

WE still receive reports of our brethren being damaged by impostors representing themselves as Seventh-day Adventists. This need not be at all; and for several reasons: First, if a man needs nothing, you are not required to give him anything. If he needs victuals or shelter, you never can be damaged by giving it to him; for such hospitality is due to every soul that comes your way. If he needs clothes to cover his nakedness or to keep him warm, it is the same way. But NEVER give *money* to a stranger, whatever his plea may be. If he needs, and you should give him, that for which money must be spent, be sure that you spend the money yourself in giving him what he needs; but do not give to *him* the *money*. If he says that he needs clothing, your own eyes can help you to decide whether he is speaking the truth; and if it is really so, you can not be defrauded in giving him what he really needs, even if you should choose to *buy* it, and give it to him. If it be in a city, and he says he needs victuals, step into a restaurant, and give *to the clerk* what you choose to give, and the man will get his victuals all right, and often he will get *more than he would* have got it *he* had paid the money. We know this, for we have had experience. And so long as you give to persons just what they *need*, and never give *money* to a stranger at all, you can not be defrauded by any transient that comes along, even if he be a bogus Seventh-day Adventist.

**June 13, 1899**

**"The Sermon. Daniel and Revelation" <sup>91</sup> *The Advent Review and Sabbath Herald* 76, 24 , p. 372.**

The Great Subjects to be Preached—The Coming of the Lord—The Sanctuary—  
The Commandments of God and the Faith of Jesus.

A. T. JONES

THERE are two additional views of the books of Daniel and Revelation that I think ought to be given before the study is closed. One thought, which, though not directly a particular subject, but *on* the subject, is the wrong use so often made of that expression of the twelfth chapter of Daniel, "Many shall run to and fro, and knowledge shall be increased." I hope we shall get around, some of these days, to where we shall use that in its true meaning, and not always in the false meaning. Although people may travel, in luxurious ease and with great rapidity, from country to country, and from place to place, and thereby increase their knowledge, yet most of the knowledge that is increased by that means is not knowledge at all. But the scripture by that means is not knowledge at all. But the scripture does not mean that, anyhow. It simply says they shall thoroughly search (of course the book which is under consideration), and by that means knowledge shall be increased.

[L. R. Conradi: That word occurs several times in the Scriptures, and the text in which it is are Jer. 5:1; Amos 8:12; and Zech. 4:10; and those three texts give more light than does anything else.]

Brother Waggoner has, I think, thirteen different translations of that clause. Will you read some of them, Brother Waggoner?

[E. J. Waggoner: Here is one in English (Winter's translation): "Thou, Daniel, close the words and seal up the book until the time of the end, till many have searched diligently, and knowledge shall be increased." The French of *Segond* reads: "Thou, Daniel, hold secret these words, and seal the book until the time of the end; then many shall read it, and knowledge shall be augmented." The Danish, Swedish, and Norwegian are about the same: "Seal the book until the time of the end; many shall search diligently in it, and knowledge shall be increased." The German, two renderings about the same: "Many shall search through it, and find understanding." The Hebrew itself gives that idea. The word which in our version is rendered "to and fro," translated, means "to run through or over a book," "run through or search through the book diligently." I have two or three other renderings; and every one, including the Vulgate and the Septuagint, gives the same idea,—seal the book until the time of the end; and when the time of the end comes, they will search, and find knowledge.]

[L. R. Conradi: In Amos 1:12 is carried the idea that the wicked shall search for the Word, and can not find it; just as now the righteous find it. The same word is used in both places.]

[E. J. Waggoner: I have the Vulgate rendering: "Seal the book until the appointed time [literally, the "statute time"]; many shall go through it, and science shall be multiplied."]

[M. C. Wilcox: Another rendering is: "Give sedulous attention to these things."]

Let us be the ones who will do that, instead of throwing it off, and applying it to those who are traveling about so much.

You can see, from the sketches that we have had of Daniel and Revelation, that when we do thus run to and fro, when we do search these books through and through, knowledge will be increased. Knowledge has been increased to us, in the days that we have been studying these books in this Conference. How much more will it be so when we thoroughly study these books, when the Spirit of

God himself will open these things. The book of Daniel was written for our time, and the Lord will himself, through his Spirit, reveal its meaning to us. Perhaps I had better read right here something which occurs to me now, in a promise for just this time, relating to Daniel and Revelation together, of course:—

"'I was in the Spirit on the Lord's day,' he says,—the very Sabbath which was instituted in Eden. He was keeping the Sabbath; for God had created only one Sabbath, and that was to last through eternal ages. This Sabbath was a wonderful Sabbath to John. He says: 'I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia.'

"Suppose our teachers and students should have more to teach and write in regard to those things which are now to be fulfilled, and which concern the eternal welfare of souls. Suppose that pen and voice should give meat in due season to the old and the young, to saints and to sinners. Let the many things that might be said to awaken the church from its slumbers be spoken without losing any more time in dwelling on these things which are not essential, and that have no bearing upon the present necessities of our people, or upon the ignorant who know not the truth. Read the first three verses of Revelation, and see what work is especially enjoined upon those who claim to believe the word of God. . . . When the eyes have been enlightened with the spiritual eye-sight, then we shall see altogether clearly."

Brethren, that is a fine promise. Listen further: "The things of time and sense that now attract attention will lose their value; for there will be disclosed to men eternal interests. As God made known his will to the Hebrew captives, to those who were most separate from the customs and practises of a world lying in wickedness, so will the Lord communicate light from heaven to all who will appreciate a 'Thus said the Lord.'" God will make known to men eternal interests. You will have something bigger, something more interesting, and something more substantial to look at and think about when that is so. What promises these are!

"To them he will express his mind." When I come to you, and say I am going to express my mind to you, you expect me to talk plain to you, do you not? You expect me to "put it straight." Now God says to these folks that are most separate from the things of this world, "to them he will express his mind." That suggests again the same thought that we have had before,—that we are to "catch the very ideas of the Man of Calvary," and express them. He expresses his mind to us, and we express it to others.

"Those who are least bound up with worldly ideas, are the most separate from display, and vanity, and pride, and love of promotion, who stand forth as His peculiar people, zealous of good works, to these He will reveal the meaning of His word. The very first exhibition of God's power to the Hebrew captives was in showing the defective wisdom of the great ones of the earth. The wisdom of

men is foolishness with God. The magicians revealed their ignorance of the light before the Lord revealed His wisdom as supreme. The wisdom of human agents who had misappropriated their God-given talents, God showed to be foolishness."

Now let us glance through the book of Daniel, and see what is there that must inevitably be preached. To what does the second chapter of the book of Daniel bring us?—To the establishment of God's kingdom, the coming of the Lord, the end of the world. What does the seventh chapter bring us to?—To the same thing. The eighth?—The same thing. The eleventh?—The same thing. Then the one great subject of the book of Daniel is the coming of the Lord and the end of the world. Then that is what will be preached as certainly as the book of Daniel is studied and preached.

Now let us go into the book of Revelation. In the very first chapter, seventh verse, the word rings out, "Behold, he cometh with clouds; and every eye shall see him." To what do the seven churches bring us?—To the coming of the Lord. To what do the seven seals?—To the coming of the Lord. The seven trumpets?—The coming of the Lord. And the three messages with all their complications?—The coming of the Lord. And the seven plagues?—The coming of the Lord. And the book closes with the word, "Surely I come quickly." Then what is the one great thing over all other things that is taught in the books of Daniel and Revelation?—The coming of the Lord Jesus Christ. And you can not teach these books without teaching just that thing.

Now first, to preach the coming of the Lord and the necessity for it. We are to preach salvation to sinners, to those people who are lost in sin and wickedness. This is right, and something we have got to do. Yet this alone could have been done as well a thousand or fifteen hundred years ago as now, but there is now a double reason that man should be saved from his sins, and that is because he must be *saved from destruction at the coming of the Lord*, which is now so near. So you see there is an additional reason, which we must give to the people who are in sin, why they must repent and be converted. If I can be instrumental in calling a sinner to salvation, and saving him from being burned up at the same time, that would be a double salvation, would it not?—It would be, in this sense. That is where we are. We are calling people to be saved from sin, and from being burned up at the coming of the Lord.

**"Editorial" *The Advent Review and Sabbath Herald* 76, 24 , p. 376.**

WHEN the Lord appeared to Moses, and called him to go to Pharaoh, and lead out the children of Israel from Egypt, "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.

"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 shall say.*"

But still Moses refused, saying, "O my Lord, send, I pray thee, by the hand of him who thou wilt send." Then as Moses would not trust the Lord's promise to be

with his mouth, and to teach him what he should say, the Lord chose Aaron to be the spokesman.

Then he said to Moses, "Thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his outh, 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."

This being the Lord's arrangement, and that at the express wish of Moses, was right all around. And so long as Moses should hold strictly to that arrangement, all would be well: for it was the way of the Lord.

And so long as Moses held strictly to that arrangement all *was* well. But, alas! Moses swerved once from that arrangement, *and failed*. Once, at the waters of strife, he did not wait to speak to Aaron, that Aaron might speak to the people; he did not use Aaron as his mouthpiece; but "spake unadvisedly with his lips," saying, "Hear now, ye rebels; must we fetch you water out of this rock?"

Now if Moses had let the Lord have his mouth, as the Lord desired, at the first, so that the Lord would have been with his mouth and taught him what he should say, Moses would never have spoken thus unadvisedly with his lips. But when he held back his mouth from the Lord, then there was only himself to use it, and he was sure to use it wrongly. One lesson therefore in this is, Hold back nothing from the Lord, give him absolutely all for him to use, if you would be kept from sinning.

On the other hand, if Moses, having caused the Lord to make the arrangement of supplying in Aaron a mouth for him, had held sacredly to the arrangement which the Lord had made, even then he would never have spoken unadvisedly with his lips; for *in that arrangement* the Lord was with his mouth and with Aaron's mouth. And, indeed, it is plain enough that if Moses had taken the time to pass through the lips of Aaron his words, he would not have used the hasty words that he did speak. Another lesson, therefore, from this record is that, when by your distrust of the Lord you oblige him to adopt another plan with you than the one which he first chose for you, then the only way of faith and righteousness for you is in following in absolute and sacred strictness the way which you have obliged him to take.

It would have been far better for Moses to let the Lord have his mouth, with all the rest of him, according to the Lord's original plan. And so it is now and forever with everybody.

"Whosoever. . . forsaketh not *all* that he hath, he can not be my disciple." The merchant man seeking goodly pearls must sell all that he has to buy the field.

**"Divine or Devilish—Which? And Which Is Which?" *The Advent Review and Sabbath Herald* 76, 24 , p. 376.**

IN studying and making plain in these columns the apostasy of the Republic of the United States, we shall present some of the statements and proposed arguments which represent the attitude of the nation to-day toward the fundamental principles of the nation.

In order that the full significance of those statements may the better be seen and appreciated, we must first examine on their merits the fundamental principles of a republic, and of this republic especially.

A republic is strictly a government of the people. Such was the government of the United States; for the very first words of the very charter of the government itself are, "We, THE PEOPLE of the United States. . . . do ordain and establish this Constitution for the United States of America." And it was Abraham Lincoln who, speaking of this nation, so well defined a republic as a "government of the people, by the people, and for the people." The government is *the people*, and the people govern *themselves*; they govern themselves *by themselves*; and they govern themselves by themselves *for themselves*.

But *who are the people?*—It is each individual man; it is "we, the people." Each person himself, so far as he is concerned, is the people. If each person excludes himself, and says that something else is the people, then where are the people?—There are no people.

Then when it is the people who govern themselves, and each person is the people, who is it that governs?—Each person governs. But whom does he govern?—Himself. *For* who does he govern?—For himself. Each governs himself, by himself, for himself. It is simply self-government.

That is the principle of republican government; that is the Christian principle; and that is the principle of the Declaration of Independence. "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights, among which are"—they did not enumerate all of the m; but for the purpose for which they were working, they enumerated these—"life, liberty, and the pursuit of happiness."

"That to secure these rights,"—whose are the rights?—Each person's. Where did he get them?—From God. He received them from the Creator; then they rest between him and the Creator only. how to *secure* these rights to the individual,—not to *give* them to the individual, nor to *give* them to certain ones, nor yet to secure them to certain ones; but to secure them to those to whom they already belong, and who already have them; that is, to *all men*, who are created equal, and who are endowed by the Creator with these unalienable rights,—this is what governments are instituted for.

"To *secure* these rights governments are instituted among men." Who institute the government?—The people. What for?—For themselves; to secure the rights that they have, not because of government, not because of society, but because they are simply men in the world, and because God made them men. "Deriving their just powers"—their *just* powers, mark it—from whom? Who made the government?—The people. What was the government made for?—For the people. Then where did the government get its power?—From the people who made it; and each man is the people. "We, the people." Therefore the statement that "governments derive their just powers from the consent of the governed," is also God's truth.

Thus the Declaration of Independence embodies the truth of Christ for men and nations in the world; for this principle that governments derive their just powers from the consent of the governed, is the very idea of the government of

God; for, though God is a king, eternal and omnipotent, and so is the only one in the universe who could indeed be an absolute monarch, yet he *does* not, and he *will* not, govern a single soul without the consent of that soul; and that consent upon free choice given, and upon free choice maintained; for thou a person chooses this minute to be governed by the Lord, yet the Lord will not hold that person that that choice the next minute without that person's consent. Therefore it is written: "Choose you *this day* whom ye will serve." Joshua 24:15. It is a service that is chosen each day. "Whosoever *will*, let him take the water of life freely." Rev. 22:17. God will govern no one against that one's will. "If ye be *willing* and obedient, ye shall eat the good of the land." Isa. 1:19. "If any man hear my words, and believe not, I judge him not." John 12:47.

Thus the two great principles of the Declaration of Independence and of the Constitution—the fundamental principles of the government of the United States—"all men are created equal and are endowed with certain unalienable rights," and "governments derive their just powers from the consent of the governed"—are the very principles of the truth and the government of God. This nation was planted by the Lord to enlighten the world with these mighty truths. For this nation to apostatize from these principles is directly to separate from God, who planted the nation; and such national apostasy can only be followed by national ruin.

**"Editorial Note" *The Advent Review and Sabbath Herald* 76, 24 , p. 376.**

NOW as a fair and true indicator of what is being preached and indorsed by the great majority in this nation to-day, please consider the following: On Sunday, April 30, 1899, there was held in Central Music Hall, Chicago, a mass-meeting to protest against the policy of imperialism which is being employed by the United States, especially in the Philippines. In this meeting the fundamental principles of the nation, as expressed in the Declaration of Independence and the Constitution, were appealed to.

That such a meeting should be held at all was deemed by many to be highly disrespectful to the President of the United States, disloyal to the government, and the speeches treasonable. And in order to clear Chicago from such a stain, there was immediately started a movement, supported by the great dailies of the city, to hold three mass-meetings which should fitly represent Chicago's respect for the President, her loyalty to the government, and which in numbers, character, and sentiments expressed, would be a proper rebuke to the other mass-meeting. Accordingly the whole week was spent working up enthusiasm; and on Sunday, May 7, the meetings were held—the principal and most representative one in the Auditorium.

One of the speakers at the Auditorium was Dr. P. S. Henson, pastor of the leading Baptist church in Chicago. His speech was reported verbatim in the *Times-Herald* of the next morning. And in his speech Dr. Henson spoke of the Declaration of Independence as follows:—

And so to-day there are those that wave the Declaration of Independence in our faces, and tell us that the thing to do is to deliver over those islands of the archipelago in the East to the people who are their rightful masters; for "all governments derive their just powers from the consent of the governed." So wrote Thomas Jefferson. Do you remember that the Lord said to Joshua, "My servant is dead"? And so Thomas Jefferson. I do not believe that a live president in the year of grace 1899 is just as much of an authority as a president that lived and died a hundred years ago. I am no worshiper of a saint just because he is dead. Let the dead bury the dead. *As to that hallowed document that declares that all governments derive their just powers from the consent of the governed, if that is to be literally construed, THERE NEVER WAS A GREATER FALSEHOOD PALMED OFF BY THE DEVIL UPON A CREDULOUS WORLD. It is not true of the government of God.—Chicago Times-Herald, May 8, 1899.*

And that speech was made and received as representative of the properly patriotic sentiment of this nation at the present time; and as a proper and sufficient answer to all those who, upon the basis of the Declaration of Independence, protest against the conduct of this nation in the Philippines and toward the Filipinos.

Further comment we reserve till next week, except only to say that when about forty-five years ago a United States senator pronounced the term "all men" in the Declaration, "a self-evident lie," rather than a self-evident truth, Abraham Lincoln remarked upon it that "if this had been said among Marion's men, Southerners though they were, what would have become of the man who said it? If this had been said to the men who captured Andre, the

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man who said it would have been hung sooner than Andre was. If it had been said in old Independence Hall, seventy-eight years ago, the very doorkeeper would have throttled the man, and cast him into the street."

And what would have been done in those times with the man who had declared of the statement of the Declaration as to governments deriving their just powers from the consent of the governed, that "there never was a greater falsehood palmed off by the devil upon a credulous world." We do not say that what they *would* have done with him is what *should* be done with him; we have nothing to do with that one way or the other. We mention this merely to call attention in an impressive way to the vast change, the total revolution indeed, that has been wrought in the sentiment and character of this nation between the times of '76 and our own time. As Abraham Lincoln said of that other statement, so must it be said of this one. The spirit of '76 and this spirit are utter antagonisms, and the former is being rapidly displaced by the latter. And what is this latter spirit but the spirit of apostasy?



**"Editorial Notes" *The Advent Review and Sabbath Herald* 76, 24 , pp. 377, 378.**

THE sixth annual banquet of the Associated Press was held in Chicago, Wednesday night, May 17. It was attended by one hundred and two of the leading editors in the United States. Mr. St. Clair McKelway, of the *Brooklyn Eagle*, made the opening speech, in which he said:—

"There is no newspaper which believe that we are in Porto Rico ever to get out. We are there to stay. There are none which believe that we are in Cuba to get out—soon. I think we will stay there about as long as Great Britain will stay in Egypt; and Great Britain will stay in Egypt about as long as the Anglo-Saxon has a habit of staying where he settles down."

We do not think there is any basis whatever for doubting the correctness of this statement. And yet Congress declared that "the people of Cuba are, and of right ought to be, free and independent." Of course the Philippines were put with Porto Rico and Cuba, by the speaker; and he closed with these words:—

"The higher races will school, or harness, the lower ones to the work of the ages, and American

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newspapers should not captiously forget that fact in their long outlook on events."

"Will *harness* the lower races to the work of the ages!" How does that sound from a nation built upon a declaration of self-evident truths, and inalienable rights of mankind? Yet the temper of those who sat at the banquet and heard the speech was shown by an immediate vote that "every word uttered by Mr. McKelway be printed and sent over the country by the Associated Press." Developments are exceedingly rapid now. Watch them.

**June 20, 1899**

**"The Sermon. Daniel and Revelation" <sup>101</sup> *The Advent Review and Sabbath Herald* 76, 25 , p. 392.**

The Great Subjects to be Preached—The Coming of the Lord—The Sanctuary—  
The Commandments of God and the Faith of Jesus.

A. T. JONES

LET us look again at the books of Daniel and Revelation. You see that in all of Daniel and all of Revelation is the coming of the Lord. That is one great thing that must be taught if we teach the third angel's message, if we teach the books of Daniel and Revelation; and we are not doing justice to sinners who never heard of it, to whom we are to preach salvation and carry the salvation of Christ, unless we tell them that *the Lord is coming*. I do not say that we must plunge the coming of the Lord upon them the first thing. The Testimonies have told us to go to them

with the salvation of which they may not, or may, have heard; but to go in the power that they never yet heard; but to go in the power that they never yet heard, and with the blessing that they never yet knew; and when they have received them, to lead them on. We owe it to them to tell them that the Lord is coming: the coming of the Lord is an essential part of the message that we have to give to the world.

Another subject is the sanctuary. In Daniel is the sanctuary; in Revelation is the sanctuary—its cleansing and all its work. In both books, then, as certainly as we preach the books, we shall preach of the sanctuary and its cleansing in heaven, and in ourselves on earth.

Again: in Daniel we are brought, in the seventh chapter, to a power—the little horn that rises up—that will "think to change the times and the law." Revised Version. By the way, it just now occurs to me that in Daniel's prayer to God, it is said of God that "he changeth the times and the seasons." Dan. 2:21. Now when here comes up a power blaspheming against God, and thinking to change the times as well as the law of the Most High, where does he put himself?—In the place of God. The Lord may change times and season, but he never changes his law. There is thought to make a change of the law of God by this wicked power in the world, and he wars against the saints, and wears them out. Then, as he has gone against the law of God, and thought to do away with the law of God by changing it, and as he wars against the saints, where do the saints stand on the subject?—"It is time for thee, Lord, to work: for they have made void thy law." Ps. 119:126. That same thing was said two years ago about us,—that the Spirit of the Lord trembled to write such a thing as that, but it must be written: "It is time for thee, Lord, to work: for they have made void thy law." Isn't it time for Satan to be rooted out, and for loyalty to God, to be the only thing by which we shall be known?

The eighth chapter of Daniel brings up the wicked policy, all the way through, of the two republics. Then turn to Revelation. The first half of the book is to bring us to the second half. Just as certain parts of the book of Daniel are to bring us up to the place where the vision is established, so the first part of Revelation is to bring us face to face with the work of the beast and his image, enforcing their worship upon all the people; and there the Lord says, "If any man worship the beast and his image," he shall "drink of the wine of the wrath of God." And "Here are they that keep the commandments of God, and the faith of Jesus."

Thus another great subject of these two books is the commandments of God as they were written, and not as they were thought to be changed by Satan, and by this power which he uses. We are to preach that. Thus from the books of Daniel and Revelation, we are to preach the coming of the Lord, the sanctuary, and the commandments of God and the faith of Jesus. And we can not preach the books of Daniel and Revelation unless we do preach these subjects; for these books are set before us for that purpose.

Now we used to preach the commandments of God as we thought. But we were not preaching them, indeed, as they must be. The Lord sent a message, and sent his word by that message, saying that the faith of Jesus, righteousness by faith, must be preached. He says that he sent the message of righteousness

by faith because the people had lost sight of Christ, in the righteousness of Christ as he is. I am afraid that there has been a tendency to go over to the other end now, and preach the faith of Jesus without the commandments. We must guard ourselves against such a thing as that. I must set myself upon this pinnacle,—it is a pinnacle,—that I can not preach the commandments of God without preaching the faith of Jesus; and that I can not preach the faith of Jesus without preaching the commandments of God. I am to preach the commandments of God so that it will be the faith of Jesus only; and I am to preach the faith of Jesus so it will be nothing but the commandments of God. He who can not do that can not preach either the commandments of God or the faith of Jesus.

You remember that the scripture says that the law is good if a man use it lawfully. Then only lawful uses of the law are good. And you and I, day by day now, until we get that fixed, must study the lawful uses of the law; for if I, a preacher, preach the law unlawfully and use the law unlawfully, I am a sinner like any other sinner. I am sinning in my preaching, because I am violating the law; I am frustrating its purpose, and destroying the object for which it was given. You and I must study to know the lawful uses of the law, and use the law only that way.

The first of all lawful uses of the law is to bring people to Christ, that they may be justified by faith. That is the object of it,—to give the knowledge of sin, and to bring people to Christ, that they may be justified by faith. He who uses the law of God first for any other purpose than to bring men to Christ that they may be justified by faith, he who uses the law of God to sinners who have not yet received Christ for any other purpose than to bring these men to Christ that they may be justified by faith, makes an unlawful use of the law. And if any one is not able so to use the law as by it to bring men to Christ that they may be justified by faith, he is not qualified to preach the gospel. He is using the law unlawfully. He is sinning in his very preaching; and he must stop and wait until he is endued with power from on high, so that he shall make only a lawful use of the law.

The other lawful use of the law is that it stands there and witnesses to the righteousness of God fulfilled in him who is justified by faith.

Then when the law has been used to bring people to Christ, that they may be justified by faith; and when they are justified by faith, and the law witnesses to the righteousness of God which is by faith, then that turns all the commandments into promises. All the commandments, then, are promises to those who are thus justified, and the lawful use of the commandments to them is to use them as promises. "Thou shalt have no other gods before me." Thank the Lord! He has said it, he has promised; that is so, and I am glad of it. "Thou shalt not take the name of the Lord thy God in vain." He has promised it, and it is so good to know that it is so. He said it, and it shall be so. "Thou shalt honor thy father and thy mother." Good. "Remember the Sabbath day,"—and I can. "Thou shalt not steal." He says I shall not, and I will not; for he says I shall not. He has justified me by faith, and he says I shall not steal any more. Good.

So there are three lawful uses of the law, and none other is lawful: the first use is to bring men to Christ to be justified by faith; the second is as a witness to

the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe; the third is as promises to him who is justified by faith.

So you see it is a literal fact, that we must preach the commandments of God so that nobody will see anything in them but the faith of Jesus; and we are to preach the faith of Jesus so that nobody will see anything in it but the commandments of God.

(Concluded next week.)

**"Editorial" *The Advent Review and Sabbath Herald* 76, 25 , p. 396.**

THE one great thing that all people in this world need is *power*.

And the only power that can ever be sufficient, the only power that can ever satisfy, is the *power of God*.

The Lord knew this, and therefore sent to mankind the one great thing needed,—*power*, even his own power.

This power he sent only in the *gospel*, for "the gospel. . . is the *power of God* unto salvation to every one that believeth."

The gospel he sent only in Christ crucified; for "the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the *power of God*."

"The Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but to them which are called. . . Christ the *power of God*, and the wisdom of God."

**"Self-evident Truth" *The Advent Review and Sabbath Herald* 76, 25 , p. 396.**

THAT opinion of the Declaration of Independence expressed by P. S. Henson, D. D., which we quoted in these columns last week, it is proper, under the circumstances, to notice again and more in detail. To this end we here again set it down in print:—

And so to-day there are those that wave the Declaration of Independence in our faces, and tell us that the thing to do is to deliver over those islands of the archipelago in the East to the people who are their rightful masters; for "all governments derive their just powers from the consent of the governed." So wrote Thomas Jefferson. Do you remember that the Lord said to Joshua, "My servant is dead"? And so Thomas Jefferson. I do not believe that a live president in the year of grace 1899 is just as much of an authority as a president that lived and died a hundred years ago. I am no worshiper of a saint just because he is dead. Let the dead bury the dead. *As to that hallowed document that declares that all governments drive their just powers from the consent of the governed, if that is to be literally construed, THERE NEVER WAS*

A GREATER FALSEHOOD PALMED OFF BY THE DEVIL UPON A CREDULOUS WORLD. *It is not true of the government of God.*—  
*Chicago Times-Herald, May 8, 1899.*

The first thing to be remarked in that statement is that it ignores the true issue, and throws dust by creating an issue that is utterly false. This is done by making the whole issue a merely personal matter, involving only individual presidents. One president—Jefferson—is dead; another president—the present one—is alive: therefore it is better to stand by the live one, and let the dead bury the dead.

But this is an utterly false issue, and for several reasons:—

First, in that, even though it were a merely personal matter as to the two individual presidents, neither Thomas Jefferson nor anybody else was president when the Declaration of Independence was made; so that it was not in any sense an expression of any views of a president of the United States. Neither at that time, nor for thirteen years afterward, was there any such thing as the United States, much less a president of the United States, and still much less Jefferson that president.

Secondly, in that the truth is, as every one will recognize who thinks even a moment, that the Declaration of Independence instead of being the expression of *any* individual, was the expression of *the people* of the American colonies *by their representatives* legally and regularly assembled. This being so, it is perfectly plain that the Declaration of Independence was the official expression of the views of "the people of these colonies." And when this expression of their views was adopted, and through a long and bloody war, successfully maintained; and when a nation was built upon it, and a government was formed according to it, it is absolutely certain that the principles of that Declaration became what, until now, they have always been considered,—the fundamental principles of the government and nation of the United States.

But now, behold, all this is forgotten or studiously hidden; and those principles are passed off as merely the opinion of an individual, and to be disregarded, discredited, and even denounced as "falsehood palmed off by the devil on a credulous world"! And all this in token of patriotism! How could apostasy possibly be more complete?

Now, without reference to any question of the essential truth of the principles, even only upon the basis of human love of country, as the inheritance from the fathers, true patriotism would demand of every one who would be patriotic that he shall stand in unswerving loyalty to these fundamental principles of the nation. But when, as is the fact, these principles were enunciated as essential truth itself,—even "self-evident truths,"—derived from the Creator; when, in announcing these principles, appeal was made to Heaven upon the rectitude of intention in those who announced them as the true principles of government; and when the nation, founded upon these principles, is distinctly declared to have been founded "to establish justice;" *then* true patriotism demands of every one who would be patriotic, that he shall soberly and candidly examine these principles, whether they be indeed the truth, and, being found to be indeed the truth, that he

shall stand in unquestioning and unswerving allegiance to these principles forever.

Another word, therefore, as to the essential truth of the principle which Dr. Henson and a mass-meeting repudiate as a falsehood of the devil,—the principle that "governments derive their just powers from the consent of the governed." He says that "it is not true of the government of God." The truth is that it is decidedly true of the government of God. And that is why it is essential truth when so formulated in the Declaration of Independence.

Let us look, then, a little at the government of God. In order that there may be government, there *must* be people, there must be the governed. In order that there shall be government by the consent of the governed, there *must* be freedom of choice. Government *without* the consent of the governed is government without freedom of choice in the governed. Now did God create intelligences—angels and men—*with*, or *without*, freedom of choice?—Everybody who has read the Bible, and who will think, knows that all intelligences were created *with* freedom of choice. It is written, "Choose ye this day whom ye will serve." "Whosoever will, let him take the water of life freely." And when God created man, and put hi in the garden, in the midst of the garden there were the two trees,—the tree of life and the tree of knowledge of good and evil,—and the man was left absolutely free to choose which way he would take,—the way of good and life, or the way of evil and death.

Indeed, to speak of *intelligences* without freedom of choice, is a contradiction in terms. To have no power of choice is to be not intelligent, a mere machine. Such could not possibly be of any use to themselves or their kind, nor of any intelligent honor or praise or glory to Him who made them.

Freedom of choice is essential to intelligence. Freedom of thought is essential to freedom of choice. God has made angels and men intelligent. He has *made* them free to choose, and has *left* them perfectly free to choose, and free to think as they choose.

Thus God is the author of intelligence, of freedom of choice, and of freedom of thought. *And he forever respects that of which he is the author.* He will never invade to a hair's breadth the freedom of angel or man to choose for himself, nor to think as he chooses.

For God to create intelligences free to choose to *serve him*, in that very thing they are created free to choose *not to serve him*. Freedom of choice at all, involves freedom to choose to serve him or not to serve him, freedom to choose him or themselves, his way or their way, life or death. And such he did create all intelligences.

This of course involved the possibility of the entrance of sin,—the possibility that some would choose not to serve him, would choose the way of disobedience and rebellion. Then it may be asked, Was there not involved in this a provision against the results of this possible choice, *before* they were made—must not provision be made for the possibility of sin, before ever a single intelligent creature was made?—Assuredly so. *And such provision was made.*

What could be, otherwise? Should he refuse to create, because, if he did create, it must be with the possibility of the entrance of sin?—That would be but

eternally to remain self-centered and solitary. But that is not God. He is love; and love is not selfish. God's love is not self-love. He is not a solitary self-satisfied existence. His joy is not fulfilled in wrapping himself within himself, and sitting solitary and self-centered. His love—himself—is satisfied only in flowing out to those who will receive and enjoy him to the full. His joy is fulfilled only in carrying to an infinite universe full of blessed intelligences, the very fulness of eternal joy. But for any intelligence to have all this, he must freely choose it. And in order freely to choose it, he must be *free* to choose it. And also in order for him to be free to choose it, he must be free *not* to choose it.

More than this: For God to shrink from creating intelligences, because of the possibility of the entrance of sin—and there could be no possibility more dreadful—would not only be to remain eternally solitary and self-centered, but would in itself be to *cease to be God*. for what would be a god, or what would he be worth, who could not perform his own will, nor fulfil his own wish and pleasure? Such a god would simply be no God.

But thank the Lord, such is *not* the God and Father of our Lord Jesus Christ. He made all intelligences free to choose, and to think as they choose, and therefore free to choose not to serve him, free to sin, if they choose. and at the same time, in his infinite love and eternal righteousness, he purposed to *give himself a sacrifice* to redeem all who should sin; and so give them even a *second* freedom to choose him or themselves, to choose life or death. Those who the second time would choose death,—let them have what they have persistently chosen; and those who would choose life, the universe full of them, angels and men,—let them enjoy to the full that which they have chosen, even eternal life, the fulness of perfect love, and the dear delights of unalloyed joy forever.

Thus it is, and this is why it is, that Jesus Christ "verily was foreordained before the foundation of the world," and "was manifest in these last times for you." And thus the cross of Jesus Christ is an eternal witness to the divine truth that governments derive "their just powers from the consent of the governed."

"Their *just* powers." It is therefore only governments founded in justice, and holding strictly by justice, that can hold to this principle. God's government is infinitely just, and eternally holds by infinite justice. God will exercise no power upon the governed without the consent of the governed. It is impossible to do otherwise with freedom of choice in the governed. For God to propose freedom of choice, and then deny it, or so to govern as to frustrate it, would be to make himself a Tantalus, and his government a mocking despotism.

And this denial in the United States, and for the government of the United States, of the principle that governments derive their just powers from the consent of the governed, is only to turn this hitherto free republic back to "the hateful paths of despotism;" and to deny such principle to the government of God, is only to drag down the God of love and freedom to the sanction and support of despotism. In this nation and by this nation, how could there be a greater apostasy than that? It is apostasy upon apostasy. And loyalty to God and man, patriotism before both God and the nation, is the opposite of the principles of that apostasy.

**June 27, 1899**

**"The Sermon. Daniel and Revelation" <sup>111</sup> *The Advent Review and Sabbath Herald* 76, 26 , p. 408.**

The Great Subjects to be Preached—The Coming of the Lord—The Sanctuary—  
The Commandments of God and the Faith of Jesus.

A. T. JONES

NOW another thing: we are not doing justice to the sinner who is converted, until he sees the law God as the foundation of all. now I know, you know, that everywhere there are men who are so lost in sin, so overwhelmed with the enormity of it and the shame and the discouragement of it, that they are read to drown themselves. Well, they do not need a treatise on the law the first thing; they need a Saviour the first thing of all,—Christ and him alone just now. And they will receive Christ. But when such a man has received Christ, he does not know anything about the reality, the sincerity, and the spirituality of the law of God that condemns what he has been doing, and has given him the knowledge of sin. Now he has repented, and he has called upon Christ for salvation, and he has received salvation by believing in Jesus; but the basis of his repentance—I do not say that it is so in every case, but I give this merely as an illustration—the basis of his repentance is largely only his disgust and shame that he should be what he is. But that is not sufficient foundation to save a man, and keep him from sinning afterward.

The Lord will meet that man where he is if he calls upon him, for the Lord will meet every man that calls upon him; and that shame that has been upon him, and that disgust at his own disgrace, that will lead a man to accept the salvation of Christ, and call for it,—the Lord will receive him upon that; but then I must tell him that that is not sufficient basis of repentance to keep him from sinning again; for if that is all he has, after he has left off that thing it will not seem so shameful, and some of these days he will do that thing again. So that is not foundation enough to keep him from sinning afterward. His repentance is not finished, has not reached its object, until he is sorry because his sin is sin against God, in its being a violation of the commandment of God.

Until your sorrow reaches to God, your repentance has not gone far enough; for it is only godly sorrow that worketh repentance not to be repented of. Until your sorrow reaches away from yourself, and all of yourself; and until God alone, and his glory, and his majesty, and your having sinned against him, is the basis of your repentance,—until you reach that point, you never can be kept from sinning. I must take the salvation of Christ to the man who needs it, and is longing for it; and give it to him as a free gift. He accepts it. And *then* I must instruct him in Jesus Christ, and set him upon his feet, upon the foundation of the law of God; and have him find the commandments of God turned into promises that will keep him from sinning. So we can not preach the faith of Jesus in sincerity,—in its



fulness, in its truth,—without the commandments of God as the basis, the whole foundation, and the structure too, of the faith of Jesus.

Thus we preach the commandments of God and the faith of Jesus. Therefore I read: "All who shall unite to praise and honor and glorify those who have lifted the banner of Satan are fighting against God." There must be no compromise whatever with anything that is against the commandments of God. "All who shall unite." The Lord looks ahead and warns, Be careful! Look out! "All who shall unite to praise and honor and glorify those who have lifted the banner of Satan are fighting against God. Our work now is to enlighten the world, in the place of bearing a peace-and-safety message. A banner has been placed in our hands, upon which is inscribed, 'Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.' This is a *distinct*, SEPARATING MESSAGE,—a message that is to give no uncertain sound. It is to lead the people away from the broken cisterns that contain no water to the fountain of living waters.

"One class in our world carry their banner high, upholding the spurious sabbath that has been created by the man of sin, and therefore possessing not one particle of sanctity. This position will eventually lead to their putting their neck under the Roman yoke. 'Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water. Is Israel a servant? is he a home-born slave? why is he spoiled? . . . Hast thou not procured this unto thyself, in that thou hast forsaken the Lord thy God, when he led thee by the way. And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river? Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts.'

"This representation is applicable to many who claim to be the people of God. In their blindness they know not at what they stumble. God, through his servant, says: 'And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the Lord. And the Lord said unto me, The backsliding Israel hath justified herself more than treacherous Judah. Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger forever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers.'"

In our message these three things come: The coming of the Lord, the sanctuary, and the commandments of God and the faith of Jesus; all in the books of Daniel and Revelation. But away back in "Early Writings," the Spirit of the Lord said that "such subjects as the sanctuary, in connection with the twenty-three hundred days, the commandments of God and the faith of Jesus, are perfectly calculated to explain the past Advent movement and show what our present position is, establish the faith of the doubting, and give certainty to the glorious future. These, I have frequently seen, were the principal subjects on which the messengers should dwell."—Pages 53, 54.

And these are the great subjects of the books of Daniel and Revelation, which we are exhorted to study and set before all people.

**"Editorial" *The Advent Review and Sabbath Herald* 76, 26 , p. 412.**

POWER, even the power of God, is not only the one thing that mankind needs; but God holds out the promise to every soul, "Ye shall receive power."

To what extent, then, is power supplied to all people?—Read this: "Making mention of you in my prayers; 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 exceeding greatness* OF HIS POWER to *us ward* who *believe*."

Well, what is the exceeding greatness of that power? What illustration can we have as a basis of estimate?—Here it is: "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. . . 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." Eph. 1:16-21.

Thus the power that was manifested in raising Christ from the dead, and setting him at the right hand of God far above all,—this is precisely the measure of the power that is freely given to every soul in the world, and that will be manifested in and upon every one who believes; in other words, it is power nothing short of resurrection power that is freely given to all, and that is to be manifested in and upon every one who believes.

This, and this alone, is "the exceeding greatness of his power to us ward who believe:" as it is written, "That I might 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. 3:10, 11.

I must know "the power of his resurrection," in order to "attain unto the resurrection" of the just. Whoever does not know the power of Christ's resurrection, *before he dies*, can never, *after he dies*, know the power of a resurrection unto righteousness.

Do you know the exceeding greatness of God's power toward you who believe? Are you acquainted with resurrection power? Is resurrection power working in you, *to-day*, "while it is called to-day"? "Ye shall receive power." Have

you received it? Do you receive it? Do you believe? Where the promise of God is, believing is receiving. Do you believe?

**"Editorial Note" *The Advent Review and Sabbath Herald* 76, 26 , p. 412.**

A SIGNIFICANT token of how matters are prospering in the Peace Congress is seen in the fact that when the Dutch government was suggested as the central bureau of the proposed permanent tribunal of international arbitration, "the American delegates raised the curious objection that 'as Holland is a monarchy, such arrangement would hurt the feelings of the citizens of a free republic.'" By the same token, to make a free republic the central bureau, would hurt the feelings of the people of a monarchy. And as all governments are either monarchies or republics, how will it be possible to escape hurting the feelings of somebody—unless, indeed, the papal government should be chosen? As the papal government is neither a republic nor a monarchy, neither civil nor religious, but is altogether nondescript, they might agree on it. Yet even then there would be a possibility of having their feelings hurt. And how can they have certain peace so long as they are afraid of having their feelings hurt? or even so long as their feelings can be hurt? Whoever in this world starts out expecting or fearing that his feelings will be hurt, will never know peace. The only person in this world who can have assured permanent peace is the true Christian: and he has it only because he is dead, crucified with Christ, and therefore his feelings can not be hurt. And even though he should yet be sufficiently alive to find his feelings hurt, he knows that this is his own fault, and thanks God for the further crucifixion; and so gains anew the victory, and goes on in assured permanent peace. But nations can never find this: it is only the individuals, and by faith in Christ Jesus.

**"The Principles of the Fathers" *The Advent Review and Sabbath Herald* 76, 26 , p. 412.**

THE *Outlook* is one of the leading religious journals of the United States. Its editor is Lyman Abbott, one of the most influential clergyman in the United States, whether deservedly or not. This journal, with its editor, is also one of the leading influences in repudiating the principles of the Declaration of Independence.

In the issue of the *Outlook* of May 20, 1899, there is published an editorial expressly criticizing, explaining away, and therefore practically repudiating, the Declaration. Of course for anybody to do this, special pleading must be resorted to; yet this by no means deters the editor of the *Outlook* from sweeping away every principle of freedom upon which this nation was founded, and deliberately advocating the principles of despotism only.

Under the title "The Principles of the Fathers," the editor of the *Outlook* offers a discussion and an interpretation of the Declaration of Independence, which, it is safe to say, would have been positively resented and repudiated by the men of '76. Indeed, it is exceedingly difficult to conceive how he or any other, even to the

school children, in the whole nation, would not *know* that it would have been repudiated by the men of '76, as being in any sense a just exposition of the principles of the Declaration.

He begins with the following piece of supercilious special pleading:—

A great deal of current discussion assumes that the Declaration of Independence is a declaration in favor of self-government, and that consistency requires that a republic initiated by such a statement of principles should recognize the right of self-government in all peoples. This supposed truism is applied to the solution of various political problems, and is supposed to necessitate woman suffrage, negro suffrage, Cuban suffrage, Filipino suffrage. Why it does not require childhood suffrage in the family is not clearly stated.

If any grown person is so dull as really to need a statement as to why "childhood suffrage in the family" is not required, it is already given in the very fact of childhood itself, in the fact that, in the nature of things, every child *is*, and by mankind in all nations, every child up to a certain age is *held* to be, a child, an infant, and therefore incapable of either self-government or government by consent.

It is further given in the fact that upon true principles, the principles of the Declaration, the state is not a family, government is not paternal. In the declaration of the equal and inalienable right of all men to life, liberty, and the pursuit of happiness; and that governments derive their just powers from the consent of the governed, there is declared not only the sovereignty of the people, but also the entire *capability* of the people. The Declaration itself, and in itself, presupposes that men are men indeed, and that as such they are capable of deciding for themselves as to what is best for their happiness, and how they shall pursue it, without a government setting itself up as a parent or guardian to deal with them as with children.

The true principles of the Declaration do, and when announced they were intended to, annihilate the despotic doctrine that had become venerable, if not absolutely hallowed, by the precedents and practise of thousands of years,—the doctrine of the divine right of kings. And in the place of the old, false, and despotic *theory* of the sovereignty of the government and the subjection of the people, there was declared and put in operation the self-evident *truth* of the subjection of the government and the sovereignty of the people.

In the declaration that governments are instituted by the governed, for certain ends; and that when any government becomes destructive of these ends, it is the right of *the people* to alter or to abolish it, and to institute a new government in such form as to *them* shall seem most likely to effect their safety and happiness; it is likewise declared that instead of the people's needing to be cared for by the government, *the government must be cared for* by THE PEOPLE.

These are the true principles of the Declaration of Independence. And it can be only by a mind permeated with paternal ideas of government, as has been for years the mind of the editor of the *Outlook*, that there could be entertained the thought, and only from such a mind could come the suggestion, of "childhood

suffrage in the family" in any discussion of the subject of governments of states or nations. And, consistently enough it is true, because true to the paternal government instinct, the editor of the *Outlook* perverts unto this pernicious doctrine the noble and inspiring truth of the Declaration. Here are his words:—

What the Declaration of Independence affirms is that governments exist for the benefit of the governed; and this is very different from affirming that they must always be administered by the governed!!

Indeed it *is* very different. It is as different as black is from white; as darkness is different from light; as despotism is different from freedom; as sovereignty of the government is different from sovereignty of the people; as divine right of kings is different from the individual rights of the people; as the principles of the self-styled patriots of 1899 are different from the principles of the Fathers of 1776; as the Declaration of Independence as *interpreted* by the imperialists of 1899, is different from the Declaration of Independence as *written* and adopted by the statesmen of 1776. Of this it must be said, as Abraham Lincoln said of the repudiators of the Declaration in his day, and it can be said in his own words, "These principles can not stand together. They are as opposite as God and Mammon; and whosoever holds to the one must despise the other." "Is there no danger to liberty itself in discarding the earliest practice and first precept of our ancient faith? In our greedy chase to make profit of the negro [and the Cuban, and the Filipino], let us beware lest we 'cancel and tear in pieces' even the white man's charter of freedom."

That is exactly what is now constantly and diligently being done by these present-day repudiators of the Declaration of Independence. And it is high time now seriously to inquire, as did Lincoln in his day: "I ask you, in all soberness, if all these things, if indulged in, if ratified, if confirmed and indorsed, if taught to our children, and repeated to them, do not tend to rub out the sentiment of liberty in the country, and to transform this government into a government of some other form? Those arguments that are made [that "governments exist for the benefit of the governed"]; that the inferior race are to be treated with as much allowance as they are capable of enjoying; that as much is to be done for them as their condition will allow,—what are these arguments?—They are the arguments that kings have made for enslaving the people in all ages of the world. You will find that all the arguments in favor of kingcraft were of this class: they always bestrode the necks of the people—not that they wanted to do it, but because the people were better off for being ridden."

And when this government is turned into a government of some other form, in the repudiation of the principles of republicanism; and forms a union of religion and state, in repudiation of the principles of Protestantism; what then shall the governments of the world do for the light and example of liberty, either civil or religious?—They can do nothing: all is gone. Turned back finally to the old order of things, all that remains for them all is to wander for a little time in the mazes of despotism and distress with perplexity, till they end, *and perish*, just where government—the state—began,—in extremely impious rebellion against God. Apostasy, apostasy, is the only true word now.

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is night at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness. Joel 2:1, 2.

**"Shall He Find Faith?" *The Advent Review and Sabbath Herald* 76, 26 , p. 413.**

THE Presbyterian General Assembly held last month at Minneapolis, Minn., in a deliverance with respect to certain writings of a professor in one of the denominational colleges, states as "a fundamental doctrine" that the Holy Spirit so controlled the writers of the Bible "as to make their statements absolutely truthful; that is, free from error when interpreted in their natural and intended sense;" that "all seeming discrepancies and contradictions in the Bible are to be referred to the limitations upon human knowledge;" that it is contrary to the Confession of Faith "to hold that the Holy Scriptures are in any respect historically inaccurate;" and that it is "a fundamental doctrine of the word of God" that God justifies men "by imputing the obedience and satisfaction of Christ to them."

All this the religious editor of the *Independent* takes up, and vigorously disputes. He says that "to impose it upon Christian people is to drive them out of the church, and it may be out of the faith;" and that "it is just such deliverances as this that make infidels out of studious young men." But the truth is that if such statements as those will drive people out of the church, and maybe out of the faith, then all such persons have not any faith to be driven out of, and so to be out of the church would be just as well for them, and better for the church.

He declares that "the doctrine of the inspiration of the Scriptures is of but secondary importance as compared with that of the truth of the Christian religion." But without the inspiration of the Scriptures, who is to decide, and *how* is he to decide, what *is* the Christian religion, as well as what is the truth of it? The special book of Christianity—the New Testament—invariably appeals to "the Scriptures" as evidence of the truth of the Christian religion. "The Scriptures" are given as evidence of the resurrection of Christ; indeed, they are appealed to by Jesus himself as such evidence. Who does not recall Christ's walk to Emmaus with the two disciples, and the words, "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself"? And the same day at evening, when with the eleven, "then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Luke 24:25-27, 45-47. And Paul, in preaching the gospel, delivered "first of all" "how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures." 1 Cor. 15:3, 4. It is true that the

evidence of the eyesight of those who saw him after he was risen, is also cited; but the evidence of "the Scriptures" is put before that of the eyesight, and is counted stronger, "more sure," than the eyesight. See 2 Peter 1:16-21. It is therefore certainly true by "the Scriptures" that instead of the inspiration of the Scriptures being secondary to that of the truth of the Christian religion, the inspiration of the Scriptures *is* the very truth itself of the Christian religion.

Further: the writer in the *Independent* makes the surprising statement that "the doctrine of the imputation of Christ's obedience is certainly not fundamental, and is not generally held by Christians to be true. They do not at all agree to accept that theory of justification, and those who reject it are as good Christians as those who accept it." Now since the Scriptures plainly declare that "as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Rom. 5:19); and that men are justified only by "the righteousness of God without the law," "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" (Rom. 3:21, 22), it is rather startling to be told by such high authority that such doctrine "is not generally held by Christians to be true," and that "those who reject it are as good Christians as those who accept it." Surely that presents a queer phase of Christianity.

Yet from beginning to end it is all perfectly consistent. For if the Scriptures are not absolutely truthful, and must be subjected to the judgment of man for what truthfulness they may have, and even then are secondary to something else that men must decide as to the truth of Christianity, then of course whether people believe or reject one thing or another, they are all alike equally good "Christians," if they call themselves that. Nevertheless it is written, "When the Son of man cometh, shall he find faith on the earth?"

**"War—The True and the False Estimate" *The Advent Review and Sabbath Herald* 76, 26 , pp. 413, 414.**

VERESTCHAGIN is a Russian artist, who paints war scenes so horribly real that rulers and generals do not like to have either the soldiers or the people see the pictures, lest they refuse to go to war. This artist has been in battle himself, and fought so well as to be honored with the highest military decoration known to Russia. This man, who has been in it, who knows so well exactly what it is, and who can so powerfully reproduce it on canvas, thus defines war:—

War is the loss of all human sense; under its influence men become animals entirely. The artist looks always for passion, and passion is seen at its height on the battle-field. . . . Every hour war brings something new, something never seen before, something outside the range of ordinary human life. It is the reversal of Christianity.

And yet to-day in the United States, actually the great majority of professed ministers of the gospel hold war to be perfectly compatible with Christianity—that Christians can go to war and still be Christians!

Read the following from a sermon on Sunday, April 30, by Rev. Frank C. Bruner, of Grace M. E. Church, Chicago, on "The Sword in American Civilization:"—

The sword is a great history-maker. There is such a thing as a Christian war. Such to-day is the case in the Philippines. Nothing can check the advance in the Philippines. It is the hand of God in history. The pessimists may howl about the slaughter of the innocent, and hold their anti-expansion meetings. It will avail nothing. They mistake the signs of the times. God is marching on. Some of these timid souls forget the hero is the stuff out of which divine history is made. The thunder of George Dewey's guns had the roar of a marked civilization in them. Manila, the Venice of the Orient, is to become the hub of a new civilization. It is to radiate the light of American intelligence to the uttermost rim of the twelve hundred islands. The crack of the rifles of General Otis's advancing army has in it the music of the coming of the Son of Man. In a hundred years that territory, equal in English miles to Great Britain and Ireland, will be under the sway of the Son of God, the fruit of the triumph of the American sword. Nothing can change the sovereignty of human history. The purpose of God is ripe in the present conflict. He who opposes the struggle hits the providence of God in the face.

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Is it not high time that there were a revival of the preaching of the gospel of peace? Is there not a loud call for the message of that angel of the Revelation, flying "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"?

Jesus Christ is the Prince of peace, not war. His gospel is the gospel of peace, not war. The preachers of his gospel are sent to preach "peace by Jesus Christ."

These preachers that preach war are not the ministers of Christ, whatever their profession may be. General Sherman, one of the greatest warriors of modern times, in the quiet of the times of peace, soberly declared that "war is hell." How, then, can any Christian go to war? How can any Christian preach in favor of war? "Babylon is fallen, is fallen." Apostasy, apostasy, apostasy, must not be written of the churches.

**July 4, 1899**

**"The Sermon. Christ and the Doctrine" <sup>121</sup> *The Advent Review and Sabbath Herald* 76, 27 , p. 424.**

A. T. JONES



WE found, in the books of Daniel and Revelation, the three great subjects of the Coming of the Lord, the Sanctuary, and the Commandments of God and the Faith of Jesus. These three are the key-subjects in these books.

Another thing that is in both these books is Babylon,—its nature, characteristics, and fall. In Daniel it is ancient Babylon, in Revelation it is the last Babylon: and unless we understand the Babylon in Daniel, we shall not understand the Babylon in Revelation. If we study the Babylon in Daniel, we shall find just the characteristics of the Babylon of the last times, and the things that will cause her fall. Another great thing that stands at the threshold of the book of Daniel, and also of the book of Revelation, is *the character* that will stand in Babylon clear through all the times of Babylon, and into the kingdom of God.

All these things must be preached, because we are to study the books. The things that are in these books must be taught, and they must be preached. These are the great essential doctrines of the last days. Yet we are told that in giving this last message to the world, we are to go out into the highways and hedges, and are not to present doctrine as the prominent thing, but Christ first. When it is Christ first, it is Christ second and all the time, and nothing but Christ. Though this is all told us by the Testimonies, yet at the same time the Testimonies have never said that we are to despise the doctrine, nor to ignore it, nor even to slight it.

The Spirit of Prophecy has repeatedly said that the commandments of God and the faith of Jesus is the third angel's message. It has also said that righteousness by faith is the third angel's message in truth and in verity. And the law of God, the commandments, was put into this world to oppose everything that is contrary to sound doctrine. You know the passage (1 Tim. 1:5): "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: from which some having swerved have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. But we know that the law is good, if a man use it lawfully; 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, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine."

That is what the law was given for. Then we can not preach the commandments of God and the faith of Jesus without preaching sound doctrine. Yet the Testimony, speaking as it does as to doctrine, tells us something that we must learn. And at the same time we must be very careful that we do not learn something that the Testimonies do *not* tell; namely, that we have nothing to do with the doctrine, and that we can really despise doctrine, and that those who preach doctrine are proselyters, setarianists, and all such like.

There is much in this matter that we can study to profit.

Any one who attempts to preach Christ, and at the same time slights, ignores, or despises doctrine, is not preaching Christ at all as Christ is.

[C. P. Bolman: By doctrine, do you mean points in which we differ from other people?]

Yes; it means that, because in all points of our faith, we do differ from other people. In straight up-and-down faith in Jesus Christ, we differ; for we have a deeper faith than they: if we haven't, what good is there in our being Seventh-day Adventists?

The Testimonies have said that we must present Christ, and that if we present Christ as Christ is, those who receive him will receive the doctrine. Put the two things together: I am not to preach first of all the doctrine, but Christ only. But let every one bear in mind that when I do preach Christ as the Lord intends, people will receive the doctrine, even though I say not a word about it. The secret of this is that I must so preach Christ that *all the doctrine is in the Christ* whom I preach. And, brethren, we *can* so preach Christ. Indeed, we *must* so preach him, or else we are not preaching Christ. To preach half of Christ is not to preach Christ. To preach Christ is to preach him wholly; for "in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him."

Then we are to preach the complete Christ. Therefore, as that is the Christ alone whom we are to preach, we shall, when we preach him, preach all the doctrine in him whom we preach. But I can not preach the doctrine in my preaching of Christ, unless I am so permeated with it, so brimful of it, and the love of it, that I bubble over with it, that it oozes out of my every fiber. For if I shun the doctrine, and separate myself from it, and attempt then to preach Christ, those who receive what I preach will not receive in that the doctrine; for I shut it out. And when, afterward, they hear the doctrine from some brother of mine, it will be so strange to them that they will not know what to do with it. That is the difficulty.

There are thousands of people to-day in the other churches who are preaching what they intend as the preaching of Christ, yet who despise the doctrine. Now if we do this thing, wherein are we different from other people? Methodists can preach Christ in that way: and many of them can do it better than can Seventh-day Adventists. Disciples, First-day Adventists, Baptists, and all the others can do this.

[A. F. Ballenger: We must preach all that they preach, and all the rest that they do not preach, and preach it all with a greater power than they possibly can preach it.]

I am coming to that, little by little. An immense truth and an immense falsehood turn right there, and are being worked right not in the United States: so that this is present truth. I want you to come face to face with that fact, and see where the turning-point is: so that you may void the danger, and turn to the right instead of to the left.

The Baptists preach baptism,—Christian baptism, immersion. So do we. But we must not preach Christ without baptism. Again: there are the Congregationalists. Their particular phase of Christianity is the independence of each congregation. Each congregation is itself, so as to escape all lording or over-lording, and all episcopacy in the bad sense. The Baptists have that, too. Then there are the Presbyterians. Their great themes, in the form, are the

absolute sovereignty of God and predestination. The Seventh-day Baptists have the Sabbath; they can preach that. The Methodists preach the Holy Spirit. The First-day Adventists have the coming of the Lord, and life only in Christ. The Dunkards have feet-washing. I need not run the gamut any further. But when you have gone clear around, how much have we, in point of doctrine, that is not somewhere among these? how much is left for us? Now if we despise and exclude doctrine, and think to preach Christ without doctrine, what is the use of our being here as an organization, or of our existence as a denomination.

[Voices in congregation: No use at all.]

Why not gather all those together in one grand combination, drop all denominational differences and all sectarian lines, and form them all into one great body, in which faith only in Christ, which is common to all, shall be recognized, and give that to the world? Is not that the very thing now proposed? Is not that what is to be done?

[Congregation: Yes.]

They propose to drop all denominational and sectarian differences, and take the great things which are common to all, and form themselves into a federal organization: that is what they claim to be Christianity in its broadest sense.

[E. J. Waggoner: They already have that in England. They have a creed in which all the non-conformist bodies can unite.]

[S. G. Horton: They are distributing catechisms in this country containing that creed.]

Yes. You see articles in the newspapers of the day containing accounts of this catechism. That is the philosophy of it. If we are to preach just the things that they preach, *without doctrine*, we belong over there, with them.

But there is a far better way. Turn to the right. We are to preach all the truth that they have, *with the doctrine*; and we are to preach it all *in Christ alone*. We are to preach the gift of the Holy Spirit, all the power of the Holy Ghost in the life, and all the purity of heart, that the Methodists preach, and a great deal more,—more deeply, more broadly, more highly, and more spiritually,—so that in our preaching these things to the most spiritual Methodist in the world, he will see that we have something more than he has, and he will say, "That brother has more than I have, and I want it." And as he goes back into his own congregation, and does not find it, he will say, "I must go over there where they have it, and then I shall enjoy it, too." We had an example of this in our Conference the other day.

We are to preach baptism with a spiritual power, a spiritual life, that is deeper, broader, higher, and more spiritual than any Baptist in the world has ever yet dreamed of. When he sees that, he will come over. And we are to preach holiness, Christian perfection, in such a degree as it has never been preached since the days of the apostles, since Christ was in the world. Indeed, with no shadow of variance from the perfection of Christ, we are to preach this, always and everywhere. That will be more Christian perfection than any other denomination has. This is not to say that the denominations are not now loving the truth, and longing for all that is in Christ: it is only to say they will not find it aside from the third angel's message, which we preach.

(Concluded next week.)

**"Editorial" *The Advent Review and Sabbath Herald* 76, 27 , p. 428.**

YOU say that you very much desire to know more of the will of God.

Very well. He himself also desires "that ye might be FILLED *with the knowledge of his will* in all wisdom and spiritual understanding."

You say that you very much wish that you might only walk worthy of the Lord.

Very well, he also wishes, more than you can, "that ye might walk worthy of the Lord *unto all pleasing*."

You wish that you could only be fruitful in good works.

The Lord also wishes that you should be "fruitful in *every* good work."

You long for more power.

Very well: the Lord earnestly desires that you may be "strengthened with *all might*, according to his glorious power."

He wants you to have all the power there is in the universe, so that you need never long for more; simply because there *is* no more.

In other words, as he wants you to be strengthened with *all might* according to his glorious power, he simply desires that you shall be all-might-y in the way of righteousness. Col. 1:9-11.

Then when in all these points the Lord's express desire is the very same as is your own, then what can possibly hinder you from having in all these things your heart's desire completely fulfilled? What, except that you will not employ the means by which it shall all be so to you? What, except that you will not receive that which in all things he has so fully and freely supplied? For "his divine power *hath given* unto us all things that pertain unto life and godliness." 2 Pet. 1:3. And in the Scriptures is that by which "the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:17.

Would you be filled with the knowledge of his will?—Be filled with *his word*, for therein is the revelation of his will.

Would you be strengthened with all might according to his glorious power?—Be filled with *the word* of his power, his powerful word, by which all things were created, and by which all things are upheld. Heb. 1:3.

But if you slight that word? if you are "so busy" that you can not find time to study that word? if you work so hard at other things that when you do try to study the word, you are too tired to study or to keep awake? if you *will* work harder at other things than you will to obtain the knowledge of God in his word? if other things occupy more of your attention than the word of God is allowed to? then what do all your wishes and longings amount to? How much sincerity is there in them? And why should you or anybody else think it strange that you do not know more of the will of God, and lack power, and do not walk worthy of the Lord unto all pleasing?

"By the word of thy lips I have kept me from the paths of the destroyer." Ps. 17:4.

**"Editorial Note" *The Advent Review and Sabbath Herald* 76, 27 , p. 428.**

PROF. ARTHUR T. HADLEY was recently elected president of Yale University: and one of the things that it is "considered certain" he will do in the way of progress is to make a marked "decrease in the study of dead languages." The vicious thing about the study of dead languages is not that they are dead languages; but that the vast mass of the literature of those languages, and especially that of "the classics," is so essentially immoral. Any gain in intellectual development is far more than offset by the undermining of moral principle in the student.

**"The Example of This Nation" *The Advent Review and Sabbath Herald* 76, 27 , p. 428.**

ONE of the surest tokens of the apostasy of the United States is that the example of the other nations is cited as a justification of the present course of this nation in the matter of its island possessions. For the United States to justify itself by the course of the other nations is to deny itself, and cease to be what it always has been, and become only as the other nations. No other state now in the world, or that ever was in the world, was founded as the United States was founded. Every one of these states was founded upon conquest, with appeal solely to force; and, with them, until this nation set the better example, the only question as to the doing of things, or in the doing of them, was, Have we the power to do it? As for any rights, or the liberties of mankind, or the principles of justice, no such thing was thought of. "The way in which governments generally obtain their power," is excellently stated by Macaulay, thus:—

A nation of barbarians pours down on a rich and unwarlike empire, enslaves the people, portions out the land, and blends the institutions which it finds in the cities with those which it has brought from the woods. A handful of daring adventurers from a civilized nation wander to some savage country, and reduce the aboriginal race to bondage. A successful general turns his arms against the state which he serves. A society, made brutal by oppression, rises madly on its masters, sweeps away all old laws and usages, and, when its first paroxysm of rage is over, sinks down passively under any form of polity which may spring out of the chaos. A chief of a party, as at Florence, becomes imperceptibly a sovereign, and the founder of a dynasty. A captain of mercenaries, as at Milan, seizes on a city, and by the sword, makes himself its ruler. An elective senate, as at Venice, usurps permanent and hereditary power. *It is in events such as these that governments have generally originated.—Essay on "Gladstone on Church and State."*

With the United States it was altogether different. This nation was founded upon self-evident truth and inalienable natural right; and its appeal in the

beginning was solely to the principle, and the Author, of justice. It was only loyalty to these truths and to these rights, to justice, and to the Author of all, that forced them to separation from the mother country, and to the establishment of an independent nation. And when their declaration and defense of these truths and principles had proved successful, the purpose of the establishment of the government was declared in the fundamental law of the nation to be, "to form a more perfect union, ESTABLISH JUSTICE, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity." All idea of conquest is utterly excluded.

To espouse self-evident truth, the inalienable rights of mankind, and justice; to submit, in writing, to a candid world the official statement of their claims; and to appeal "to the Supreme Judge of the world" for the rectitude of their intentions in it all,—all this was a new thing in the world: no such thing had ever been known in the history of the nations. And now for this nation to abandon or ignore these grounds of right and justice, and appeal to the example of the other nations, is only for it to abandon the supreme place that it has occupied in the world, and to become like all the other nations.

And the other nations are recognizing this. The Manchester (England) *Guardian* of April 25, 1899, remarks as follows:—

The United States is the one modern nation which has laid any public formal claim to a character, and has openly professed on paper to have laid its foundations on the golden rule. General Butler used to say that he never had a happy day until he had got rid of his character. The American nation has not yet got rid of its character, and is consequently very unhappy at the turn events have taken in the Philippines. We envy its unhappiness at the idea of a brutal commonplace European conquest, and would do nothing to diminish it. If America is to recover its happiness and self-esteem, it must do one of two things. Either it must lose its character, like General Butler, or it must apply the "golden rule" of its own constitution to the problem of the Philippines.

And, last winter, Hon. Carl Schurz, in his speech at the convocation of the University of Chicago, spoke as follows, on this point:—

We hear much of the respect of mankind for us having been greatly raised by our victories. Indeed, the valor of our soldiers and the brilliant achievements of our navy have won deserved admiration. But do not deceive yourselves about the respect of mankind. Recently I found in the papers an account of the public opinion of Europe, written by a prominent English journalist. This is what he says: "The friends of America wring their hands in unaffected grief over the fall of the United States under the temptation of the lust of territorial expansion. Her enemies shoot out the lip and shriek in derision over what they regard as the unmistakable demonstration which the demand for the Philippines affords of American cupidity, American bad faith, and American ambition. 'We told you so,' they exclaim. That is what the unctuous

rectitude of the Anglo-Saxon always ends in. He always begins by calling heaven to witness his unselfish desire to help his neighbors, but he always ends by stealing his spoons!"

Atrocious, is it not? And yet this is substantially what the *true friends* of America and what *her enemies* in Europe think. I mean those *friends* who had faith in the nobility of the American people, who loved our republican government, and who hoped that the example set by our great democracy would be an inspiration to those struggling for liberty the world over; and I mean those *enemies* who hate republican government, and who long to see the American people disgraced and humiliated. *So they think*; I know it from my own correspondence. Nothing has in our times discredited the name of republic in the civilized world as much as the Dreyfus outrage in France, and our conquest furor in America: *and our conquest furor more*, because *from us* THE WORLD HOPED MORE.

No, do not deceive yourselves. If we turn that war which was so solemnly commended to the favor of mankind as a generous war of liberation and humanity into a victory for conquest and self-aggrandizement, we shall have thoroughly forfeited our moral credit with the world. Professions of unselfish virtue and benevolence, proclamations of noble humanitarian purposes, coming from us, will never, *never, be trusted again*. Is this the position in which this great republic of ours should stand among the family of nations? Our American self-respect should rise in indignant protest against it.

What a picture that is, of the friends of the United States in other countries wringing "their hands in unaffected grief over the fall of the United States" from its high station before the world! There is, also, in connection with this, the serious consideration that when the United States thus adopts the principles of the other nations by taking their course as an example, those other nations will not "wring their hands in unaffected grief," but will greedily grasp this as a strong confirmation of their example, and so will plunge deeper and deeper into the maelstrom of world conquest. Thus, whichever way the United States may go, it is, and will be, a world's example even in spite of itself.

So far, this nation has been what those who made it expected it to be,—the world's example of justice in government—of appeal to principle, as to liberty, rights, and justice. By the powerful influence of this example with respect to things both civil and religious, the nations of the world have been forced away from the old, barbarous, and despotic course of force and conquest, and into at least an outward recognition of better things; and this because, if they did not show such recognition of justice, rights, and the liberty of the individual, the United States was an open asylum, to which the oppressed subjects of those nations would certainly flee. But now, when this nation abandons all that, and pursues abroad (and, by reflex action, at home) the precise course of the other nations; when the original principles of the nation are denounced as the greatest falsehoods "palmed off by the devil upon a credulous world;" and when appeal

and allegiance to the original principles of the nation are denounced as treason, then what hope is there

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here for the oppressed of other nations? And, when the other nations find their course confirmed in that of the United States, even the formal recognition and limited practise of the principles of right, liberty, or justice, to which this great example has driven them, will be abandoned; and with this restraint removed, the condition of the peoples of the nations will be worse than before.

Yet more than this: the influence which the example of the United States has exerted upon the nations has been a restraint for good: it has held the nations face to face with the divine principles of truth, of right, and of justice in governments; and when this restraint is not only taken away, but that which caused it is actually turned back into an open confirmation of the old course of force and conquest, regardless of right, liberty, or justice, the last state of those nations will be worse than the first. If it were so that the restraint were merely *removed*, the result could not but be bad; but, when the restraint is not only removed, but is *changed into an active confirmation of the opposite*, oh, then what but infinite evil can possibly be the result? And, in these times, when everything goes at the swiftest, it can, in the nature of things, be but a little while until the nations shall be completely engulfed in the floods of their own making: and these destructive floods not only let loose, but urged on and increased by this mighty example, set originally to infinitely better things, but now perverted to the evil course that has been the ruin of all former nations.

Everything in the tide of present-day affairs speaks with a loud voice that the end of all things is at hand, and that the day of the Lord is near. "Get ready. Get ready. Get ready."

**"Editorial Notes" *The Advent Review and Sabbath Herald* 76, 27 , p. 439.**

THE revolt against "the classics" in education is extending. Leading educators in Germany, in Russia, and in France, are denouncing it as not only a hindrance to students, but an injury to society. The Russian professor says flatly that "classical studies have a pernicious and perverting effect;" leaving "graduates of classical schools at sea in practical life." Educators on this side of the Atlantic are also awaking to this important truth. Professor Veblen, of the University of Chicago, maintains, in a book, that "the importance attached to the classics is due solely to an irrational desire to parade wealth and the ability to waste time and means on useless things." Good! Let the good work go on.

**"Editorial Bite" *The Advent Review and Sabbath Herald* 76, 27 , p. 439.**

OUR readers will recall an article in these columns about a year ago, in which quotation was made from an article by Professor Hyslop, in the *Independent*, in which he offered "scientific" proof of the immortality of the soul. None will be surprised now to learn that Professor Hyslop has lately become a confessed



Spiritualist. And such is the inevitable goal of all who accept "scientific," or any other, proof of the immortality of the soul. The thing simply is not true; and it is impossible to *prove* what is *not true*. And no amount of proof can ever make true that which is *not true*. Such a course is fitly described by the Scriptures as that in which those who follow it are "ever learning, and never able to come to the knowledge of the truth." The true way, the way of truth, is to begin with the knowledge of the truth, which is Christ, and then go on ever learning *in* the knowledge of the truth.

**July 11, 1899**

**"The Sermon. Christ and the Doctrine" <sup>131</sup> *The Advent Review and Sabbath Herald* 76, 28 , p. 440.**

A. T. JONES  
(*Concluded.*)

WE are to preach life only in Christ in such a way that those who preach what *they* see to be life in Christ will see that they come so far short of it that they will wonder that they ever thought they saw life in Christ; and we must do this by preaching a fuller and deeper life in Christ than they ever conceived of.

We are to preach the coming of the Lord in such a way, and in such power and such earnestness, that they who believe it will see it more than they ever did before.

We are to preach the Sabbath in such spirituality, in such power, with such fulness of Christ in it,—the very presence of Christ itself,—as no Seventh-day Baptist has ever thought of. You have seen some glimpses of this, and it will go on and on until the end of the world.

Instead of throwing aside the doctrines, and coming upon "the grand basis of fundamental truth and federal union," and thus representing Christ, which is simply Satan's representation of Christ,—instead of that, we are to have, and to preach, *Christ* with every one of these things *in him*. That makes true unity in Christ, and the unity of all truth in Christ. And that makes the Seventh-day Adventist denomination. Every man who gets Christ that way, and the truth in Christ that way, will become a Seventh-day Adventist; and he will be glad of it, and he will not tell people that he is not. True, he will not go around advertising to everybody that he is a Seventh-day Adventist; yet he will never dodge the fact that he is.

Sister Henry suggests he will not need to advertise it. That is true: the Christ-life that is in him will show to the world that he is a Seventh-day Adventist.

So then we must preach Christ with all the doctrine in him, and that doctrine must be in the preaching, or else we can not preach Christ in his fulness. We are so to preach Christ that we shall preach doctrine that it is nothing but Christ. That is the point that I am particularly setting before you just now.

Let me call your attention to an illustration of this: The other morning I talked for an hour about Rome, quoting nothing but Roman history: I used nothing but expressions that are used in the Roman history: and yet you saw the United States in it all the time. I did not mention the United States nor hint at it at all.

Now why did you see the United States in that?—If I myself had not so fully seen the United States in what I was preaching that it fairly oozed from every part of my being, would you have seen it? You perhaps would not have seen anything in it at all, more than a dry, old—two-thousand-year-old—story. If I had seen in it nothing but the old Roman history, that is all that you would have seen. And if I had suggested at the close that perhaps there was something in this pertaining to the United States, you might have said, "Well, I do wonder whether that means the United States;" but you would not have seen it clearly.

So when you and I preach doctrine, if we are thoroughly saturated with the doctrine, and have that in mind, and yet preach Christ all the time, can the people help seeing the doctrine?—No. We shall preach Christ, and Christ only, and yet be so overflowing about it, the people will see in Christ the sanctuary, the coming of the Lord, the Holy Spirit, holiness, predestination, the sovereignty of God, the Sabbath, life only in Christ, Christian perfection, yea, every doctrine of the Word, because it is in *us*.

We have instances among us of those who have come among us, and accepted the whole truth, in just this way.

[E. E. Andross: You do not mean to say by that that we are not to preach the Sabbath right straight out and out, or the United States in prophecy in the same way, do you?]

Oh, no! I mean to say that we should preach Christ, and Christ only; and then when the people see things in Christ, we can instruct them in all these things plainly, and yet be preaching Christ to them continually; for Christ is in these things.

[E. E. Franke: I have been preaching Christ in a large hall in New York City for some weeks, and the people see these doctrinal points in this preaching of Christ. They have asked me, "Are you not a Seventh-day Adventist?" and "Will you not preach on the United States in prophecy?" and, "Will you not preach on the Sabbath question?" I preach Christ. When a man asks me if I am a Seventh-day Adventist, I tell him that I am. Thank the Lord.]

There is where lies our power,—to preach Christ, and Christ alone, so that the people will see more than simply our wording of it, and will ask. And when they do ask, we should be ready to give an answer to every man that asks us a reason of the hope that is in us. We can do this with a vim, because it *is* in us.

You see the subject is worthy our careful and constant study, because when we preach Christ that way in the mission, on the street, in a tent, or wherever it may be, and have no other opportunity to meet the people who hear us, the man who receives what we preach will be ready to receive all that the next brother preaches; because it was all in what we preached. But if we separate from that, we may be able to preach a good sermon, as a Methodist, or a Baptist, or a Presbyterian, or a Congregationalist preaches a sermon; but the next man who comes is new and strange, just as another one of those would be. We are to be

so entirely one in Christ—all of us are to be so entirely one in Christ—that our preaching will be the one Christ; and whether Brother B. or Brother J. follows, the people will know that we are one, and that we preach the same thing. Then the message will simply go on and on; and no matter which of our brethren preaches after us, those who hear will get something more of the truth; and thus God will lead the people away from that false unity unto the genuine, true unity of the Spirit in the bond of peace in Jesus Christ. That is how we are to preach Christ without mentioning doctrine, and above all, without slighting or despising doctrine.

Do you not remember that it is said, in the eighteenth of Revelation, "I heard another voice from heaven, saying, Come out of her, my people"? Brethren, we must not forget that it is a voice *from heaven* that calls the people out of Babylon. We must not set ourselves up so that the people will hear only our voice. We must preach this so that they will see, without our saying a word about it, that they must come out of her. The voice from heaven is always the "still small voice;" and though I may be speaking in the tone I am using this morning, and preaching on the fall of Babylon, and preaching of old Babylon in the days of Daniel, those who hear will all be thinking of what is right here around them, and will see that they must "come out of her," that they may "be not partakers of her sins," and "receive not of her plagues." As the brother says, we must *feel* a great deal more than we *tell*; and when the truth is in us,—well, the Scripture tells it: "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place."

God causes us to triumph in Christ, and he makes the truth manifest by us in every place. It goes forth from us like the odor of the rose or the geranium. Wherever the rose goes, the odor goes, because it is *in the rose*. Where did it get its fragrance?—It is God manifest in the rose. By its fragrance it tells its character to the man who knows God. Now that is a fact. It is not imagery, it is something real. These things do speak *to him* who is in harmony with the voice of God that is *in them*. And when we are thus so filled with Christ, and so in harmony with the voice of God, that we are his voice indeed, he makes us triumph, and he makes the people know the fragrance of his knowledge by us; so that, literally, they will hear the voice from heaven saying, "Come out," even when we are not speaking it in so many words.

Only the other day a brother came in here when we were having a rather hard time; and if we had spoken to him about it, we would perhaps have apologized for not having a Bible study or something of that kind. But what did he find?—He found the void of God. He saw that the Lord was leading us, and that we were actuated by the Spirit. And it was so when Sister Henry came in. Once we were ready to apologize that we were not having a Bible meeting, but what did she hear but the voice of God? It was better for her to get it that way than for us to tell it to her; for through the fragrance, the odor, the sweet influence, that goes forth from the Christian, God can speak better and louder than the Christian can with his lips.

There is where our power lies. It is not in our words themselves: there should be power there, that is true; but the power must be in us as the fragrance is in the rose, so it will issue forth as fragrance, or else it can not be in our words.

Then prejudice will be allayed, rather than created; because wherever we go, and whatever we preach, whoever hears will know that there is something there that he has not, and he will want it. He may be a worldling altogether, and never have know Christ at all; but he will see that there is something about all this that he does not have,—something better than he has,—and he will want it. Brethren, that will make us such a denomination that all the world, all the nations in the world, will be glad that there is such a denomination in the world. Every honest man in the world will want to come to this body, like "doves to their windows." You know that that is the promise. Thank the Lord.

**"Editorial" *The Advent Review and Sabbath Herald* 76, 28 , p. 444.**

POWER is the one only thing that people need; nothing less than the power of God will supply the need; and this power is freely supplied without limit to every soul in the world.

This power is conveyed to men only by the Holy Spirit; for the prayer is that the Father of our Lord Jesus Christ "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.

And so it is written, "Ye shall receive power, after that the Holy Ghost is come upon you." Acts 1:8. The coming of the Holy Spirit *upon* men is the only channel of true power *to* men; and only *as* the Holy Spirit comes, can they have even *this* power.

That is to say, when the Holy Spirit is received by the believer the *first* time, he is not received that once for *all* time.

Here is where thousands of people miss the mark; they long for the Holy Spirit; they seek for the Holy Spirit; and they receive the Holy Spirit. Then they think that the goal is reached, that now they are all right, and can rest easy, because they are supplied against all needs forever. But soon a severe test comes, and instead of receiving power for that present need by having the Holy Ghost come upon them just *then*, they depend altogether upon their past experience, and upon their having received the Holy Spirit at that past time, and so they inevitably fail. Then they are so disappointed and disconcerted that they begin to question whether they ever had the Holy Spirit.

But there is no need of such questioning at all; it is simply the consequences of the original mistake of thinking that the Holy Spirit was received at first for all time. You did receive the Holy Spirit at that past time. But the Holy Spirit can not be received to-day for next year, nor for next week, nor for next *day*. He must be received to-day for *to-day*, now for just now. He must be received for the need, just when the need is.

Whenever we find our need of power, we are to remember the promise, "Ye shall receive power, after that the Holy Ghost is come upon you." Then ask and receive; for, "Every one that asketh receiveth."

The reason of this is that the power is never of ourselves, but always of God. The power never is possessed by us to be used by us; but is always to possess *us* and to use *us*. Thus we are taught always to pray, "*Thine* is . . . the power." Matt. 6:13. And it is written: "God hath spoken once; twice have I heard this; that power belongeth unto God." Ps. 62:11. And again: "We have this treasure in earthen vessels, that the excellency of *the power* might be *of God*, and *not of us*." 2 Cor. 4:7.

Look at a great street-car system, electric or cable, or a great factory. There are hundreds of cars or machines, each one running and doing its work separate from all the others; yet the power does not reside in any of these. The power resides only in the "power-house" or engine-room; and from there is supplied to each car or machine just as its needs require. And the need of power by each car or machine constantly varies, according to the work to be done at different times. Sometimes a car runs empty, again it is loaded full, again it is empty or only partly filled: a machine may be humming, ready for work, but not actually at work; then work is put on it, the work is done, and again it stands singing away, only ready for work.

Now it is perfectly plain that the empty car, or the machine that is not working, does not need anything like as much power as does the loaded car or the working machine; and that to give to the empty car, or the machine that is not working, as much power as must be given to the loaded car or the working machine, would be both a total waste of power and an injury to the car or the machine. All the power that any car or machine needs at any time is only enough to do the work at that particular time, and it needs only that the power shall be supplied at that particular time.

And so it is. At the source of power there is a little contrivance called a "governor," because it governs the supply of power, and it supplies the power instantly to each car or machine according as the need is. If there is work to do by the car or machine, instantly the impulse of the demand is felt at the source of power, the "governor" opens the valve sufficiently to supply the demand, and instantly power is received by the car or machine to do the work; if the work suddenly grows heavier, again the impulse of need of power is felt at the source of power, the "governor" instantly responds, instantly exactly the needed power is supplied, and the work is done; and *when the work is done*, and the special need is past, this also is detected at the source of power, the "governor" instantly checks the special flow of power, and supplies only what is needed just then.

Thus it is with Christians—the intelligent "machines" of God's work in the world. These intelligent "machines" all belong to God, each one set in the particular place where he is needed for the work of God. The work is all the work of God, and the power to do it is only the power of God. The source of all the power is God. The means of supply of the power is the Spirit of God; for, "Ye shall receive power, *after that the Holy Ghost is come upon you*." And *faith* conveys to the Source of power the impulse that expresses the need of power. Then instantly there is response, and the Holy Spirit comes upon the believer, bestowing exactly the power then needed to perform the work at that time. And even if there comes a little time when there is no work to do, having received the

Holy Ghost, the believer, clothed with power, stands, singing away, *ready* for work.

"Ye shall receive power, *after that the Holy Ghost is come upon you.*" Remember that the Holy Ghost's coming *upon* you is the only means of power *to* you. Remember that the power is supplied instantly only according to your instant need; always only by the Holy Ghost's coming upon you; and always only as faith conveys the impulse of your need; for you "receive the promise of the Spirit" only "through faith." Gal. 3:14.

And this is why and how it is that in the book of Acts, which is the history of workers filled with the Holy Ghost, there is found so often, even *after* the day of Pentecost, the expressions, "Then Peter, filled with the Holy Ghost" (Acts 4:8); "they were all filled with the Holy Ghost" (verse 31); Stephen, "being full of the Holy Ghost" (Acts 5:77); "then Saul (who also is called Paul), filled with the Holy Ghost," etc. Acts 13:9. Read the connection of each one of these references, and see how the need of power just at that time was supplied by the worker's being filled with the Holy Ghost just at that time: and always in fulfilment of the promise, "Ye shall receive power, after that the Holy Ghost is come upon you." All this is written for our learning.

Thus the just live by faith, and the Holy Spirit abides with them forever. "Ask, and ye shall receive." "Every one that asketh receiveth." "Receive ye the Holy Ghost."

**"Oppositions of Science Falsely So-called" *The Advent Review and Sabbath Herald* 76, 28 , pp. 444, 445.**

THE papers all over the country are making much ado over President Hyslop's espousal of Spiritualism. Whole columns—two, three, or four—of the papers, daily or weekly, religious and secular alike, are devoted to this subject. This Professor Hyslop is professor of ethics and mental science in Columbia University, New York City, and he declares that "he has positively demonstrated the life after death of man and women, and this in the most rigorously scientific manner, using all the methods of the laboratory, and exercising that extreme caution and repetition of experiment so severely demanded by the inductive method."

And in what way, suppose ye, did he conduct this "most rigorously scientific" investigation?—Precisely as all such investigators have from the beginning of the world—simply through a Spiritualist medium. To what, suppose ye, did he apply "all the methods of the laboratory"?—Only to a Spiritualist medium. And all that was accomplished by these "most rigorously scientific. . . methods of the laboratory" was simply and only to discover that the medium herself was not a fraud; that she was honestly the channel of the communication of intelligences. That is all. And by this he satisfied himself that there are intelligences outside of humanity. The way it is stated in the report of the result of these "rigorously scientific" methods, is that the investigators "have been convinced that through the mechanism of Mrs. Piper's body it has been proved that there is in man a

subtle something which survives after death, preserving the intellectual faculties that manifest themselves through the organs of the body."

That is to say that, from all he was able to discover, he *concludes* that the manifestations of intelligences through this medium were by the spirits of *men* who had lived on the earth and died. But this is simply logic by a leap. It is the result merely of his own reasoning. It is a total forsaking of the inductive method; for it is sheer deduction; because when he finds indisputable evidence of intelligences beyond mankind, it does not necessarily follow that these are the spirits of men who have died; and this for the simple reason that there are multitudes of spirits who never were men. There are angels of God, and there are "angels that sinned," and they are all spirits. So it is altogether a gratuitous conclusion that these scientific men express,—that the intelligences of which they have found evidence, and with whom they have communicated, are the spirits of dead men. And this simply illustrates the fact that the science that is applied and extolled as science in connection with Spiritualism and its manifestations is not science at all; that when it comes to the crucial point, the grounds of science are abandoned, and only the natural reasoning and credulity of the investigator are employed.

And what did the professor find in his investigations? One thing particularly that he found is that one of the principal spirits who communicated "was frequently caught telling lies; and when confronted with proofs of his mendacity, would laugh, and say: 'One must have one's joke.'" And this was so common in the case of that particular influence that one professor investigator declared: "Whatever the medium is, I am convinced that this influence is a preposterous scoundrel." And another professor said that "it by no means follows that the trance personality is a honest as the waking one. Indeed, all analogy would be against the assumption." And the general statement of the whole subject is that "there are foolish as well as wise spirits, vain as well as humble ones; in a word, the spirits of men are no different from men themselves. Naturally, when such an excellent medium as Mrs. Piper is found, all spirits wish to communicate through her. Such direct communicators as Pellew and Phinuit were often overpowered by numerous others spirits, who interjected their own influences, thus producing an unintelligible jumble in the communications. Until the arrival of 'Imperator,' whose earthly name is known only to Mr. Myers, of London, the medium was the sport of every vagrant ghost flying hither and thither on the winds of the spirit world."

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The case, therefore, stands thus: "Professor Hyslop and his fellow investigators, by their "rigidly scientific" methods, got into a nest of lying spirits; and these spirits told the investigators that those spirits were the spirits of certain men who had lived in the world; and these "rigidly scientific" investigators believe what the lying spirits say, and publish it to the world as "great discovery," "positive demonstration," etc., etc.

Now, how do these investigators know that those spirits are the spirits of *men*, when they *do* know that the spirits are "preposterous scoundrels," and inveterate liars?

This again shows that the *conclusions* which these investigators have drawn "in the most rigorously scientific manner," have no science about them. Scientific grounds are utterly abandoned, and their conclusions are drawn altogether from the statements of spirits of whom all that the investigators know is by what the spirits themselves say, except that the spirits lie. So that the sum of it all is that the two single results obtained from all their "rigorously scientific" investigation are, (1) that there are intelligences beyond mankind, and (2) that these intelligences do lie.

The investigators, indeed, can know that, in certain instances, these intelligences tell the truth; for the investigators can test the statements, and discover whether they be statements of fact; but in all such instances the evidence that what the spirits said is true, rests not upon what the spirits said, but solely upon the existence of the facts themselves. But the crucial question, namely, *Who* are the intelligences that communicate?—this the investigators *never can* KNOW, because the persons whom these spirits profess to personate as having lived in the world are dead, and the investigators can not learn from these whether the spirits are telling the truth. Consequently, the only thing that the investigators can certainly know, upon the word of the spirits themselves, is that the spirits do lie. It is therefore literally true that when the investigators reach the crisis of the investigation, all scientific ground is abandoned, and only credulity and natural reasoning are followed—and this in the face of their own knowledge that the spirits are tricksters, liars, and "preposterous scoundrels."

And these deductions drawn by natural reasoning through credulity from *such* sources, are set forth as thoroughly competent scientific evidence and authority "so severely demanded by the inductive method."

So much is made known so far. Yet the world is promised more, and is asked "to wait for the startling report promised for a year hence by Professor Hyslop."

However, he is willing, while the world is waiting a year, to give "a few hints of what they have learned concerning the one subject that interests every one; that is, the nature of the spirit world." And the first of these "hints" is that "the disclosures made by the spirits themselves of the sphere inhabited by them will shock all good Christians." And what are these "disclosures," for which all good Christians as well we all other persons are asked to wait a year for the full statement of, and to be shocked with? Here they are:—

1. "The first revelation that comes to the spirit [after entering the other world] is that there is no hell, no heaven, no purgatory."

2. "Spirits do not know more of God than men on this earth know; but they seem to be conscious directly, in a general way, of the continual, imminent presence of a supreme, beneficent power, felt rather as light and warmth than as personality."

3. "The unjust are not punished for their sins committed on the earth. 'There is no division there into goats and sheep,' says the professor."

4. "What we call wickedness is usually mere ignorance of those higher laws which insure individual happiness even on earth."

5. "Men can not be held responsible for their ignorance."



6. "A knave simply has some defect of vision which makes him see awry, so that he can not recognize what is best for his own selfish interests."

7. "The law of the next life is progress."

8. "In the spirit world. . . they know that Christ was not God, but a great and a good man."

From all this it is perfectly plain that, although modern Spiritualism has made many changes in the phases of its manifestations, it has not changed a hair's breadth in character. It is the same essentially immoral and atheistic thing that it was in its first manifestations more than fifty years ago. It denies the revelation of God, who is essentially good, and puts forth revelations of its own, which are essentially evil. It sets aside human responsibility and moral accountability, thus opening the way for all manner of evil to go unchecked. And all this is commended to the world as "the law of progress."

Now, by simply believing the Bible, all that has been discovered by this so-called "rigorously scientific" investigation of these high-standing university professors could have been learned by them without one hundredth part of all this trouble; without being obliged to trust to their own credulity, and to the deductions of their own natural reasoning through their credulity; and without being landed by it into a vortex of universal and essential devilry. The Bible tells all people that there are intelligences beyond mankind; that there are "angels of God" and "angels that sinned;" that there are "God and his angels" and "Satan and his angels;" and that these lying, scoundrelly, atheistic, and essentially immoral spirits are the "spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world." Rev. 16:14.

But, lo, with all these "rigorously scientific" professors, the believing of the word of God, the Bible, and resting on what it says, is credulity, when, as a matter of fact, that word being the very ultimate truth itself, it is the highest possible science; and this because the evidence of its truth rests not upon something else, but is inherent in itself. Then, in the place of this ultimate truth, the highest possible science, which they count credulity, they put what they call science, even the most rigorously applied science, which, at the ultimate, is plainly only sheer credulity, the utter abandonment of science, and the certain launching out into a deep totally unknown except as to the questionable, and even degraded character of the spirits that inhabit it. It is not at all necessary for the world to wait a year for "disclosures" in this connection, "that will shock all good Christians." What is already made known by Professor Hyslop and his fellow investigators is sufficient to shock not only all good Christians, but also all other people, good or bad.

"And when they say to you: Consult the ghosts and the familiar spirits that cheep and that moan, give this answer, Should not a people rather consult its God? on behalf of the living should men consult the dead? [Polychrome translation.] 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. 8:19, 20.

"Keep that which is committed to thy trust, avoiding profane and vain babblings ["unintelligible jumbles"] and oppositions of science false so-called, which some professing have erred concerning the faith." 1 Tim. 6:20, 21.

July 18, 1899

**"The Sermon. Christian Perfection" <sup>141</sup> *The Advent Review and Sabbath Herald* 76, 29 , pp. 455, 456.**

"BE ye therefore perfect." And the son, "Saved to the uttermost," which has just been sung, is sufficient ground for the "therefore,"—"Be ye therefore perfect." Matt. 5:48. You know that such is the word of God. You know that we are exhorted to "go on unto perfection." Heb. 6:1. You know that the gospel, the very preaching of the gospel which you and I preach, is to "present every man perfect in Christ Jesus." Col. 1:28.

Then it is not for us to say that perfection is not expected of us. It *is* expected of us. You must expect it of yourself. I must expect it of myself. And I must not accept anything in myself or of myself that does not meet in perfection the standard of perfection which God has set. What could possibly prevent us from attaining perfection more than to think that it is not expected? I say again, What could possibly prevent you and me from attaining unto perfection more than for us to say that it is not expected that we should be perfect?

Then, as it is settled that the Word says that you and I are to be perfect, the only thing for you and me to consider is *the way*. That is all. Let it be settled by you and by me that perfection as God has set it, is to be expected of you and me; and that you and I will not accept anything in ourselves, in what we have done, nor anything about us, that is a hair's breadth short of perfection as God has set it,—let this be settled by each one, and settled forever,—then inquire only the way; and the thing will be accomplished.

What is the standard, then? What is the standard which God has set?—"Be ye therefore perfect, *even as your Father which is in heaven is perfect.*" The perfection of God is the only standard. And you and I must set ourselves right there, and stand face to face with ourselves, always demanding of ourselves that there shall be perfection such as God's is, in us; and that we will not look with a particle of allowance upon, we will not apologize for nor excuse, anything in ourselves that is in any conceivable degree short of that perfection.

It is plain enough that we can not be perfect in greatness as God is, nor in omnipotence as he is, nor in omniscience as he is. God is character; and it is perfection of *perfection* as his is, that he has set for you and me, to which we shall attain, which alone we are to expect, and which alone we are to accept in ourselves. Then when it is God's own perfection which you and I must have, and which alone we will accept of ourselves, and we hold ourselves to that standard always, you can see at once that that will be for you and me only to hold ourselves constantly in the presence of the judgment of God. There is where every one of us expects to stand, whether we are righteous or wicked. Why not stand there, then, and be done with it? It is settled that you and I are to stand at the judgment-seat of Christ, and there every one of us shall be measure by the standard. God "hath appointed a day, in the which he will judge the world in

righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts 17:31.

The resurrection of Christ is God's pledge to the world that every man shall stand before the judgment-seat of Christ. That is settled. You and I expect it, we preach it; we believe it. Then why not put ourselves there, and stand steadily there? Why wait? Those who wait, and continue to wait, will not be able to stand there. The ungodly can not stand in this judgment; but those who put themselves before the judgment-seat of God, facing the standard of judgment, and hold themselves there constantly in thought, word, and deed, are ready for the judgment any moment. Ready for it?—They have it; they are there; they are passing it; they are inviting the judgment, and all that the judgment brings; they stand there expecting to be passed upon: and only he who does this is safe. The very blessing that comes in that thing is all the reward that any person needs for putting himself *just now* before the judgment-seat. And standing there, what has he to fear?—Nothing. And when all fear is cast out, what is it that does it?—Perfect love. But perfect love can come only by our meeting that perfect standard of the judgment, *in* the judgment, and can be kept only by standing there.

That being settled, let us inquire the way,—the way; that is all. It is settled, then, that *mine* is not the standard. Think of it! "Be ye therefore perfect, *even as your Father* which is *in heaven* is perfect." His perfection is the only standard. Then whose *measurement* of the standard, whose estimate of the standard, is the proper one?—Not mine. I can not measure God's perfection. You remember the verse—perhaps it occurs to you this moment: "I have seen an end of all perfection: but thy commandment is exceeding broad." Ps. 119:96.

No finite mind can measure God's perfection. Then it is settled, so far, that we are to be perfect; our perfection is to be as his perfection is, and according to *his own estimate of his own* perfection. Then that takes entirely away from you and me the whole plan, and everything about it as to the doing of it. For when I can not measure the standard, how should I attain to it, even if it were given me to do? Then let it be settled also that as to the *doing* of it, it is put utterly beyond you.

This also was said long, long, ago: "I know it is so of a truth: but how should man be just with God? If he will contend with him, he can not answer him one of a thousand. . . . If I speak of strength, lo, he is strong: and if of judgment, who shall set me a time to plead?"

And when I should come to plead, what then?—"If I justify myself, mine own mouth shall condemn me." If I can measure up myself to the satisfaction of myself, and pronounce the balance settled; when it is set alongside of *his* estimate, my own estimate is so far short that it condemns me utterly. There is in it no basis of justification. "If I say, I am perfect, it [my own mouth] shall also prove me perverse."

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"Though I were perfect, yet would I not know my soul: I would despise my life." My own standard of perfection, when set in the presence of *his*, and seen in the light of his, would be so far short that I myself would despise it. "If I wash myself with snow-water, and make my hands never so clean; yet shalt thou

plunge me in the ditch, and mine own clothes shall abhor me." Job 9:1, 2, 19-21, 30, 31.

That is as near as we could come to the standard, if it were given to us to do. Then let us forever abandon all idea that perfection is anything that we are to work out. Perfection is that to which we are to attain, nothing but that. God expects is, and he has made provision for it. That is what we were created for. The only object of our existence is to be just that,—perfect with God's perfection. And remember that we are to be perfect with his *character*. His standard of character is to be ours. We are not to have one made like it: it itself is to be ours. And that alone is Christian perfection.

Now that we must have that, the whole story is told in three texts. The first one is in the first chapter of Ephesians, beginning with the third verse in order correctly to get the story in the fourth verse:—

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world [now notice what he chose us for; this is the object he had before the foundation of the world, in choosing you and me, and bringing us to this hour. Then let us face the issue], *that we should be holy and without blame before him in love.*"

That is his only thought concerning us. That is all that he made us for; that is all we exist for. Then another word right there: When that is so, why shall we not face it? Why shall we not just now meet the object of our existence and be holy and without blame before him in love?

The next text is Col. 1:19-22: "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 unblamable and unreprouable in his sight.*"

First: He *made us* for that purpose. By sin we were swung entirely out of that purpose, the whole purpose was frustrated; but he endured the cross: it pleased God thus to do, and it pleased Christ thus to do it, that his original purpose might be fulfilled. The point is, that by his cross he reconciled us, in order that this original purpose might be met in us,—the purpose that he had before the foundation of the world, that we should be holy and without blame before him in love. The blood of Christ, the reconciliation of peace which is brought to the world by Jesus Christ, is in order the HE might *present us holy*,—that HE might do that very thing that he had in mind before the foundation of the world,—that HE MIGHT PRESENT YOU AND ME "holy and unblamable and unreprouable in his sight."

The way to Christian perfection is the way of the cross, and there is no other way. I mean there is no other way for you and me. The way to bring it to us, the only way, was by way of the cross. He came that way, and brought it; and the only way for you and me to get it is by the way of the cross. He has made provision that *he himself* shall do this; we do not come into it at all, for the *doing*.

Now notice (Eph. 4:7-13) what is really done in this, how fully he has supplied the need.

"Unto every one of us is given grace according to the measure of the gift of Christ." Now think. What did the gift of Christ do, so far in our study? It "made peace through the blood of the cross," and reconciled all to God. And it did it to make US what, before the foundation of the world, he designed we should be,—"holy and unblamable and unreprouvable in his sight." That is the measure of the gift of Christ in this thing. And it accomplished the purpose for all so far that it opened the way for all. And unto *every one* of US, just now, is given grace according to the same measure. Then what the cross brought TO us, and *put within our reach*, the grace of God GIVES us, and accomplishes in us.

Now let us read right on, and you will see that this is all so, right up to the very word perfection itself: "Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and GAVE GIFTS unto MEN. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." *What for?*—"For THE PERFECTING OF THE SAINTS." Brethren, when those gifts are given for that purpose, what are we doing when we do not face the fact, and long for the gifts, and *pray* for the gifts, and *receive* the gifts, which *accomplish the purpose*? What are we doing otherwise?

"For the perfecting of the saints, for the work of the ministry, TILL"—given for an object; brought to us for a purpose, a defined, distinct, definite purpose; and UNTIL that purpose is accomplished. It is given "for the perfecting of the saints;" and it is given "TILL we ALL COME in the unity of the faith, and of the knowledge of the Son of God, *unto a PERFECT MAN*, unto the measure of the stature of *the FULNESS OF CHRIST*."

Thus perfection is the only aim. God's standard is the only one. "Be ye perfect, even as your Father which is in heaven is perfect." We can not measure it; and could not attain to it, if it were given us to do. It is the object of our creation; and when that object was frustrated by sin, he made it possible to all by the blood of his cross, and makes it certain to every believer by the gifts of the Holy Spirit.

Then again I ask, Why should we not constantly face Christian perfection, and accept nothing of ourselves but that?

*(To be continued.)*

**"Editorial" *The Advent Review and Sabbath Herald* 76, 29 , p. 460.**

OUR God, the God and Father of our Lord Jesus Christ, is the true God: all others are idols.

He also is the *working* God: as it is written, "My Father worketh hitherto, and I work." John 5:17. All others are *idle*.

Now it is a principle in the very idea of worship, that the worshiper becomes conformed in character to the image of that which he worships.

Every true worshiper of God therefore is a worker. He must be a worker to be a true worshiper; for, is it not written, "My Father worketh hitherto, and I work"?

**"Editorial Note" *The Advent Review and Sabbath Herald* 76, 29 , p. 460.**

IN Leviticus 16 is recorded the ceremony of the day of atonement, in the service of the worldly sanctuary. Two goats were presented before the Lord, upon which the lot was cast, to know which was for the Lord to be sacrificed, and his blood used in making the atonement. So it is written: "Aaron shall cast lots upon the two goats: one lot for the Lord, and the other lot for the scapegoat."

Now the word here translated "scapegoat" is a proper name—"Azazel." And so the Revised Version runs: "Aaron shall cast lots upon the two goats; one lot for the Lord, and offer him for a sin-offering. But the goat, on which the lot fell for Azazel, shall be set alive before the Lord, . . . to send him away for Azazel into the wilderness."

Who, then, is Azazel?—Since no lot was for the Lord, and the other was for Azazel, it is plain that Azazel is a *personality* as really as is the Lord. And since only *one* lot was for the Lord,—the other being for Azazel,—it is also plain that Azazel is the opposite of the Lord. And as God is Spirit, and all this represents spiritual things, it follows that Azazel, being the opposite of the Lord, is a spirit personality, who is the opposite of the Lord. And, plainly, that is Satan.

In a note to the passage, the Polychrome Version describes Azazel as "an evil spirit, suppose to dwell in the wilderness." McClintock and Strong's Encyclopedia, says: "Ewald agrees with Gesenius, and speaks of Azazel as a demon belonging to the pre-Mosaic religion. Others have regarded him as an evil spirit, or the devil himself. In the Apocryphal book of Enoch, Azazel is among the chief spirits whose doctrine and influence the earth was corrupted. The same title among the Gnostics signified either Satan or some other demon, on which account Origen did not hesitate, in the passage of Leviticus in question, to understand the devil as meant. Among moderns this view has been copiously illustrated. The following are the arguments used in its support: (a) The contrast of terms ('to the Lord,' 'to Azazel') in the text naturally presumes a person to be intended, in opposition to, and contradistinction from, Jehovah; (b) the desert, wither the consecrated goat of Azazel was sent away, was accounted the peculiar abode of demons (Isa. 13:21; 34:13, 14; Matt. 12:43; Rev. 18:2); (c) this interpretation may be confirmed by the early derivation of the word, signifying either *strength of God*, if referred to a once good, but now fallen, angel; or *powerful against God*, as applied to a malignant demon. Hengstenberg affirms, with great confidence that Azazel can not possibly be anything but another name for Satan."

When the high priest had made an atonement "for all the congregation of Israel," had cleansed and hallowed the altar "from the uncleanness of the children of Israel," and had "made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar;" then the live goat that was "for Azazel" was brought, and the high priest was to "lay both his hands upon the

head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, *putting them upon the head of the goat* ["for Azazel"], and . . . send him away by the hand of a fit man into the wilderness; and the goat ["for Azazel"] shall bear upon him all their iniquities into a land not inhabited."

So shall it be in the end of this world. When our great High Priest shall have blotted out all the sins of all his people in all ages, and shall have cleansed the heavenly sanctuary from all their transgressions in all their sins, then shall be brought Azazel indeed, Satan, the originator of all sin, and by our High Priest there shall be laid upon him all the iniquities of all the people in all their sins, putting them upon the head of Azazel. Then shall come the great and mighty angel having "a great chain in his hand," and shall lay hold on Azazel, "the dragon, that old serpent, which is the devil, and Satan," and shall bind him, and shall cast him into the wasted and desolate earth, and shall shut him up, and set a seal upon him, for a thousand years. And thus Azazel "shall bear upon him all their iniquities into a land not inhabited." Read Lev. 16:15-22; Rev. 20:1-3; Isa. 14:22-27; Jer. 4:23-27.

**"More 'Oppositions of Science Falsely So-called'" *The Advent Review and Sabbath Herald* 76, 29 , p. 460.**

SO-CALLED science has made another immense contribution to the tide that is already flooding the world. Prof. W. O. Atwater, of the Wesleyan University, has announced that "scientific" discovery that alcohol "is a food." "After long and careful experiments on various men," he made the announcement, June 13. *Harper's Weekly* summarizes his report, as follows:—

Alcohol in limited quantities is not a poison, but serves some of the uses of food, like sugar and starch: it supplies heat and energy, and protects the material of the body from consumption, but does not make new tissue. It is useful as a fuel, but not to repair the machine. Professor Atwater does not recommend it as a food. He says that its effect on the brain and nerves is often such as to counteract its food value, and that the moderate use of it often leads to excess. But he holds that, taken in small quantities, it *is* a food, and not a poison, and that from two to two and a half ounces may be consumed without harm in the course of a day.

It would be difficult to get more false teaching and contradictions into the same space than is set down in that paragraph.

1. Alcohol in any quantity is poison, and does not and can not serve any of the uses of food. Alcohol, in its whole course in the human system, acts contrary to nature. It affects the nerves first of all; indeed it affects only the nerves, first, last, and all the time. It tears down, instead of building up. It gets strength out of a man without putting strength into him. Anything that acts that way in the human system is a poison, and a poison only; and can not be in any sense a food.

2. It is literally impossible to supply "heat and energy," and to "protect the material of the body from consumption," without making new tissue. The

statements that it does do so are not only contradictory to the truth, but are contradictory to themselves; for it is recognized that new tissue must be made, that the machine must be repaired. Yet alcohol is given the wonderful property of supplying heat and energy, and protecting the material of the body from consumption! It is possessed of the amazing quality of causing the machine to go, and at the same time of keeping it from wearing out! That is simply not true. Alcohol is not divine, nor does it bear in itself "the promise and potency" of perpetual motion.

The truth is, and is here recognized, that there is waste of tissue, in fact, every motion in or of the human system, even to thinking, consumes material of the body, and so causes loss of tissue. Now anything that induces energy without supplying tissue, does it simply, and can do it only, by consuming the material of the body. But anything that induces consumption of the material of the body without supplying new tissue, only tears down and destroys the human system; and that is poison. It is confessed in this "scientific" announcement, that alcohol "does not make new tissue," does not "repair the machine" while it does induce energy; and that is in itself a confession that alcohol is not a food, but a poison.

It is exceedingly proper, therefore, that Professor Atwater "does not recommend it as a food." Yet what a contradiction it is that "a food" can not be recommended as a food by the very person who, by "long and careful experiments," has scientifically discovered that "it *is* a food"!

But he can not recommend it as a food because "its effect on the brain and nerves is often such as to counteract its food value;" that is to say, the effect of a food is such as to destroy its food value! That simply demonstrates again that it is not a food at all, but poison only.

Yet after all this contradiction of the truth, and self-contradiction in the statements themselves, which demonstrate that it is a poison, he still "holds that, taken in small quantities, it *is* a food, and not a poison, and that from two to two and a half ounces may be consumed without harm in the course of a day." Now when it is understood that alcohol can not be taken raw, and that in the course of a day a person must take about three average drinks of whisky, or two quarts—about fourteen glasses—of lager beer, or a pint and a half of claret, in order to consume two and a half ounces of alcohol, it can in some measure be estimated what an immense contribution to the tide of drunkenness is made in this latest "scientific" "discover" and announcement by a professor of high standing in his profession and in a Methodist university and theological school.

If ever the divine warning were needed, to "avoid . . . oppositions of science false so-called," that time is just now, when all the evils of drunkenness and of Spiritualism are "scientifically" commended to the world.

**"What Is True Patriotism?" *The Advent Review and Sabbath Herald*  
76, 29 , pp. 460, 461.**

AS there is much being said, and more will be said, especially in the United States, about patriotism, it is well to give the subject some consideration upon its merits. Many times, indeed it might be said mostly, the *word* "patriotism" is used



without any true conception of the *idea* of it,—used in a way that is entirely foreign to any true meaning of the word.

The principal notion attached to the word in its use nowadays is that it means *to fight*. It *may* indeed involve that; but not necessarily; and when it does, it is the *last* meaning that comes to the word.

"Patriotism" is defined to be "love of one's country." The word is derived from the original word—in both Latin and Greek—"pater," meaning "father." The love of country expressed by the word is, therefore, love of the country of one's birth, because it is the place of his fathers.

This being so, it is evident that in this original idea of the word there is much involved before the thought of fighting can enter; and that even when the idea of fighting does enter, it never can be any fighting but in *defense* of one's country. It is as plain as A B C that fighting for conquest, the invasion and subduing of other countries, can never in any sense attach to the idea of patriotism.

After the organization of states—formal governments—an additional meaning attached to the word "patriotism;" namely, loyalty to the *principles* that are characteristic of the organized nation which possesses the country of one's birth.

This further meaning of the word *may* also involve the idea of fighting; though not necessarily, and certainly not primarily; for it is possible to conceive of a situation in which the truest patriotism, the truest loyalty to the principles of the nation, would be to refuse to fight.

Conceive, for instance, a nation that had espoused the principles of justice, of natural right, and self-

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evident truth; that these were its characteristics. It is possible that an administration *might* take a course that was violative of these principles. In such a case, true patriotism—loyalty to the *principles* of the nation—would require that the people should not sanction the course of the government, nor support the administration in it, and actually refuse to fight, and tell others to refuse, if fighting were going on. However, if a majority of the people should support the administration in such a course, true patriotism would almost certainly be denounced as treason; nevertheless it would still be the only true patriotism in that country.

Now, such a situation as that is not merely a conception: it has actually occurred in history, even to this last extreme. A people once threw off the yoke of the government with which they were connected, and set up for themselves, independent of all nations. The principles which they of their own choice espoused were the principles of justice and right, and God was invoked as witness to the transaction, and even partner in it.

After a while they forgot justice and right; and when appealed to and pleaded with to return to, and hold fast, the original principles, they counted it rather a reflection on their wisdom and integrity, and therefore refused to listen. among the many evils incurred by such a course, they found themselves involved in war. The true patriots, those who maintained strict loyalty to original principles, spoke against their engaging in the war, told them that to make war under the

circumstances would only involve the whole nation in more and more trouble until only ruin would be the result.

Still the administration, supported indeed by the majority of the people, refused to listen, and went on with the war. Then the true patriots actually began to tell the people not only not to fight, but even to go over to the other side and give themselves up; that all who did so would be safe and would fare well, while all who did not do so would certainly suffer the worst calamities.

Then the chief patriot especially was denounced and reported to the administration as weakening the hands of the soldiers and of all the people by speaking such words; they declared that he was not seeking at all the welfare of the people or the country, but the hurt; and they demanded that he be put to death. In response, the administration did not indeed put him to death, but *did* put him in prison, in a dungeon so noisome that he sank in the mire up to his shoulders.

That *nation* was *Israel*; that *administration* was that of *Zedekiah* king of Judah; and that *chief patriot*, who was denounced and imprisoned as the *chief traitor*, was JEREMIAH.

Read Jer. 21:32; 32:37; and 38:1-6,—yea, read the whole book of Jeremiah, and know forever that in a nation whose charter is the principles of justice and right, the only true patriotism is unswerving allegiance to those principles, even to imprisonment and death as a traitor.

**July 25, 1899**

**"The Sermon. Christian Perfection" <sup>151</sup> *The Advent Review and Sabbath Herald* 76, 30 , pp. 471, 472.**

A. T. JONES

THE 24th of Jude connects directly with what has been read and said: "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 lorry and majesty, dominion and power, both now and ever."

He chose us before the foundation of the world, "that we should be holy and without blame before him in love." By the cross he made it possible to every soul, even when by sin we had lost all chance. And by the cross *he bought the right* "to present you holy and unblamable and unreprouable in his sight." The right to do this belongs only to him. You and I could not do it if it were given to us to do; but the right to do it does not belong to us. When we had lost it, nothing but the cross of calvary could restore it. And no one *could* pay the price of Calvary but he who did pay it. Then as certainly as only he who paid the price that must bring this to us, so certainly the right belongs only to him by right of the cross of Calvary. And no one who has not endured the literal wooden cross of Calvary can ever have any right to take up that task to accomplish it. Only he endured the cross: to him only belongs the task. And there stands the word: "He "is able." He "is able. . . to

present you faultless before the presence of his glory." He who is able to endure the cross is able to accomplish all that the cross made possible. So he "is able. . . to present you faultless before the presence of his glory with exceeding joy"—WHEN? That is the question. When?

[Voices: "Now."]

Precisely; he is the same yesterday, to-day, and forever. He is as able just now as he was then, or as he will ever be.

Yet bear in mind that it is ever true that only *by the way of the cross* does it come to you and to me just now or ever. Let us study the Word that you may see this. Read Rom. 5:21, and then glance through the sixth chapter; for it is occupied with this one story. The last two verses of the fifth chapter of Romans read thus: "Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

Now the comparison, or rather the contrast,—for it is a comparison that amounts to a contrast,—"as" and "even so." "As sin hath reigned." You know how sin reigned. Every one here knows how sin has reigned. Some may know even yet how it reigns. When sin reigned, the reign was absolute, so that it was easier to do wrong than it was to do right. Isn't that the truth? When sin reigned, it was easier to do wrong than it was to do right. We longed to do right; but "the good that I would I do not: but the evil which I would not, that I do." Rom. 7:19. That is the reign of sin. Then when sin reigned, it was easier to do wrong than it was to do right.

"*Even so* might grace reign through righteousness." When grace reigns, it is easier to do right than it is to do wrong. That is the comparison. Notice: As sin reigned, *even so* grace reigns. When sin reigned, it reigned against grace; it beat back all the power of grace that God had given; but when the power of sin is broken, and grace reigns, then grace reigns against sin, and beats back all the power of sin. So it is as literally true that under the reign of grace it is easier to do right than to do wrong, as it is true that under the reign of sin it is easier to do wrong than to do right.

So then the way is clear, isn't it? Let us go that way. "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. What shall we say then? Shall we continue in sin, that grace may abound?"

[Voices: "God forbid."]

You say, "God forbid." That is right. Now God has put his forbid, and you indorse it, against sinning that grace may abound. Then has not God put his forbid against *sinning at all*? Do you indorse that? Do you put your indorsement upon God's forbid that you shall sin at all under the reign of grace?

[Voices: "Yes."]

Then doesn't he intend that you and I shall be kept from sinning? And when we know that he *intends* it, then we can confidently *expect* it. If we do not expect it, it will never be done.

So then, the first verse of the sixth chapter of Romans shows that God intends that we shall be kept from sinning, doesn't it?

What does the second verse say?—"How shall we, that are dead to sin, live any longer therein?" Well, how shall we? Then what does that verse intend?—That we shall not continue at all in sin. Then being dead brings in the burial. Buried with him by baptism into death, and raised to walk in newness of life. "*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.*" There is the course laid out before us, and it is the way of the cross.

Now notice three things there: Knowing this, that our old man is crucified with him. What for?—"That the body of sin might be destroyed." And what is that for?—"That henceforth we should not serve sin." Unless the body of sin is destroyed, we will serve sin. Unless the old man is crucified, the body of sin is not destroyed. Then the way to be kept from sinning is the way of crucifixion and destruction.

The only question, then, for us each to settle is, Would I rather be crucified and destroyed than to sin? If with you it is everlastingly settled that you would rather be crucified, and rather meet destruction this moment than to sin, you will never sin. "Crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Then freedom from the service of sin lies only through crucifixion and destruction. Do you choose sin, or do you choose crucifixion and destruction. Will you choose destruction and escape sin? or will choose sin, and destruction, too? That is the question. It is not an alternative. He who would evade destruction, to escape destruction, meets destruction. He who chooses destruction escapes destruction.

Well, then, the way of destruction by the cross of Christ is the way of salvation. Jesus Christ went to destruction on the cross, to bring salvation to you and me. It cost the destruction of the Son of God on the cross, to bring salvation to you and me. Will we give destruction for salvation? Will you? Anybody who fixes it, and holds it in his hand as an everlasting bid, that he gives destruction, every moment of his life, for salvation, will never lack salvation.

But there is where the trouble comes. Destruction is not pleasant; it is not easy—that is, to the old man. To the natural choice, it is not easy to be destroyed; but to him who does it, it is easy. It is easy when it is done, and it is easy to continue it forever when it is done.

When is it that we are to do this? When is it that he presents us faultless before the presence of his glory?—Now; and the only way is the way of destruction. *Now* is the time to choose destruction. *Now* is the time to deliver up yourself forever to destruction. But if I hold myself back, if I shrink from destruction, then what am I shrinking from?—Salvation. For "our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."

Then if I meet some experience that puts me into a pressure that seems like destruction, that is all right; for destruction is what I have chosen, that I may not serve sin. Such a surrender brings Christian pleasantness into the life; for the joy, the last peace, and the satisfaction of being kept from sinning, is worth all the

destruction that can ever come to you and me. It is worth it. So it is not a hard bargain that is driven; it is the grandest one that ever came to men.

Crucifixion, destruction, and then henceforth not serving sin,—there, then, is the way to Christian perfection. Why?—"For he that is dead is freed from sin." Rom. 6:7. Thank the Lord, he that is dead is freed from sin. Then the only question that can ever come in my life or yours is, Am I dead? And if I am not, and something occurs that accomplishes it, freedom from sin is the only consequence; and that is worth all that it costs.

See also the next verse: "Now, if we be dead with Christ, we believe that we shall also live with him." The first verse intends that we shall be free from sin. The second verse intends that we shall be free from sin. The sixth verse says that we are not henceforth to serve sin; the seventh verse says he that is dead is freed from sin; the eighth verse says if we be dead with Christ, we shall also live with him. Where does he live—in righteousness or in sin?

[Voices: "In righteousness."]

Very good. Then it is plain that the first, the second, the sixth, the seventh, and the eighth verses of the sixth chapter of Romans all intend that we shall be kept from sinning.

How about the ninth verse? "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him." How as it that death ever had dominion over him at all?—Because of sin—not his own, but ours; for he was made "to be sin for us, who knew no sin." Then death hath no more dominion over him. He has victory over sin and all its consequences forever. Then what does that verse tell you and me?—We are risen with hi. "For in that he died, he died unto sin once: but in that he liveth, he liveth unto God." Then both the ninth and tenth

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verses also intend that we shall be kept from sinning.

The eleventh verse: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. *Let not sin therefore reign* in your mortal body, that ye should obey it in the lusts thereof." And thus again he intends that we shall not sin.

"Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For *sin shall not have dominion over you*: for ye are not under the law, but under grace." The reign of grace lifts the soul above sin, holds it there, reigns against the power of sin, and *delivers the soul from sinning*.

"What then? shall we sin, because we are not under the law, but under grace? *God forbid*." Thus from the first verse to the fourteenth of the sixth chapter of Romans, there is preached, over and over, deliverance from sin and from *sinning*. That is great, but there is something still in advance of that. "Let us go on unto *perfection*."

Listen: "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?" Delivered from the power of sin, to whom did ye yield

yourselves?—To God; then you are his servants, set free to the service of righteousness. God does not intend there shall be a blank life in his keeping us from sinning. He intends that there shall be active, intelligent *service*; and that only *righteousness* shall be the result. It is a wonderfully great thing to be made free from sin and to be kept from sinning; it is another wonderfully great thing upon that, to be made the servants of righteousness, so that our service is unto righteousness.

Therefore let every soul echo, "God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which has delivered you. Being then *made from fro sin*, YE BECAME THE SEVANTS OF RIGHTEOUSNESS." Thank the Lord for that! He says you are; and when he says you are, it is so. Thank him for it. Thank him that you are delivered from sin; and thank the Lord that you are the servant of righteousness. He has made you so; for he says so.

But that is not all yet. "I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness *unto* HOLINESS. For when ye were the servants of sin, ye were free from righteousness." The Lord in this appeals to your experience and mine. "When ye were the servants of sin, ye were free from righteousness." You know that that is so. Take now the complement of it: "What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But *now* being made *free from sin*, and *become servants to God*, ye have *your fruit* unto HOLINESS, and the end EVERLASTING LIFE."

We are not the servants of sin, free from righteousness; but we are the servants of righteousness, free from sin. As I have dwelt upon this, and the Lord has fed my soul upon the whole of it, I am reminded every once in a while of an expression of Milton's, where he speaks of the songs of the angels as notes of "measured sweetness long drawn out." This sixth chapter of Romans is one of those notes of measured sweetness long drawn out.

It begins with freedom from sin: that is a great thing. Next upon that, freedom from sinning; and that is a great thing. Next upon that, servants of righteousness; and that is a great thing. Next upon that, unto holiness; and that is a great thing. And upon all, the end, everlasting life; and that is a great thing. Isn't that a note, then, of the Lord's, of measured sweetness long drawn out? Oh, receive it, dwell upon it, catch the sweet tones, and let them linger in the soul day and night: it does the soul good.

And there is the way to Christian perfection. It is the way of crucifixion, unto destruction of the body of sin, unto freedom from sinning, unto the service of righteousness, unto holiness, unto perfection in Jesus Christ by the Holy Ghost, unto everlasting life.

(*To be concluded.*)

**"Editorial" *The Advent Review and Sabbath Herald* 76, 30 , p. 476.**

SEVERAL letters have been received asking what law is the subject of consideration in the book of Galatians.

The answer is, Not any law at all; it is *the gospel* that is the subject, and the whole subject, under consideration in the book of Galatians.

So emphatically is this so, that in the very first part of the first chapter it is declared and repeated, "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*. As we said before, so say I know again, If any man preach any other gospel unto you than that ye have received, *let him be accursed*." Verses 8, 9.

"I certify you, brethren, that *the gospel which was preached of me* is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Verses 11, 12.

In Galatians it is not a question of one law or another, the sole question is *the truth of the gospel*; for in telling what he had done, Paul says that he did it, "that *the truth of the gospel* might continue with you." Gal. 2:5. He withstood Peter to the face at Antioch, because he and those who followed his example "walked not uprightly according to *the truth of the gospel*." Verse 14.

It is not a question of one *law* or another, but of one *gospel* or another. See, the first words in the book, after the salutation, are these: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto *another gospel*: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But 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. As we said before, so say I now again, If any man preach *any other gospel* unto you than *that ye have received*, let him be accursed."

In the book of Galatians, therefore, the question under consideration is not at all a question of two laws; but altogether a question of *two gospels*,—the true gospel of Christ, as against a perversion of that gospel.

Now we ask you who are interested in the book of Galatians, to read that book *through* seven times with this thought in mind; then you will be prepared for some studies of that book, which we may give in these columns soon. Even at slow reading you can easily read the book of Galatians through in half an hour.

**"Health Reform Resources" *The Advent Review and Sabbath Herald*  
76, 30 , p. 476.**

THE following letter illustrates some mistakes that are made by too many people on the subject of health reform and health foods:—

KINGSTON, JAMAICA, July 2, 1899.

*To the Review and Herald.*

GENTLEMEN AND BRETHERN: Reading so much of your health reform, I have been living up to it as far as I possibly can, but the resources are small. I would be glad if the products of the island could be considered, and advice be given in regard to making, for

our use here, the several dishes required; as to imported foods from America, they are too expensive.

Yours in the faith,

The first of these mistakes is in thinking that in order to be health reformers, people must have certain kinds of food, and these specially prepared; and that, not having these, their "resources are small."

That it may be seen about how small the health-food resources really are in Jamaica, we will state that there, "among the principal fruits, are the orange, shaddock, lime, grape, or cluster fruit, pineapple, mango, banana, grapes, melons, avocado, pear, breadfruit, and tamarind, the papaw, and the guava."

"English vegetables grow in the hills, and the plains produce plantains, cocoa, yams, cassava, okra, beans, and peas. Maize and guinea-corn are cultivated."

There are also the cocoanut, the breadnut, and the cobnut.

Now that is a fair list of the health foods of Jamaica; and we submit that it presents not by any means a slim bill of fare.

Another mistake is in thinking that health reform requires that certain "dishes" shall be concocted, and these in a certain way. And this mistake leads good Christian Seventh-day Adventist women into the pernicious habit of spending hours upon hours, even hours every day, of precious God-given time in mixing up things that never should be mixed, and in cooking things that are rather spoiled than bettered by cooking.

For instance, what is the use, and even where is the sense, of a good woman's spending time at a stove, cooking and working up into "dishes," oranges, pineapples, bananas, grapes, peaches, pears, cherries, strawberries, and the like? Yet almost everywhere there can be seen good and handsome women taking, in their season, smiling, dimpled strawberries, laughing, rosy-checked peaches, etc., and slashing and mashing them out of all semblance, in order to put on the table an "attractive" cobbler or shortcake, too often with the result that when the thing is done, her own dimples and rosy cheeks are spoiled, and her temper is shorter than the cake.

No; health reform is intended to *relieve*, rather than to increase or even to continue, the burdens and the toiling of the housewife. There are very few things among the fruits that are not far better just as God has made them, when ripe, than they can be made by any process of cooking. The few vegetables that are used, of course need mostly to be cooked; and also the grains.

However, there are some of the special health foods that can be made by anybody. Nut butter can be made by anybody who will get a nut butter mill, boil or roast some peanuts, put them into the hopper of the mill, and turn the crank from left to right. Zwieback can be made by anybody who will bake some light bread, let it get thoroughly cold, then cut it into slices, and *bake it again*; as the word "zwieback" simply means *twice baked*. Granola can be made by anybody who will take wheat-meal, oatmeal, and corn-meal, or any two of them, cook them well, then make them into biscuit, and bake them thoroughly, let them get cold, and then grind them or beat them up fine. The other special health foods, we



believe can not be made without the special machinery that is built for the purpose.

As for the preparation of savory health reform dishes, anybody who wants to do that can be thoroughly furnished by sending to the *Gospel of Health*, Battle Creek, Mich., *fifty-five cents*, receiving in return the book "Every-Day Dishes," and the *Gospel of Health* for a whole year.

And in so doing there will be no mistake.

**August 1, 1899**

**"The Sermon. Christian Perfection" <sup>161</sup> *The Advent Review and Sabbath Herald* 76, 31 , pp. 487, 488.**

A. T. JONES

(*Concluded.*)

LET us look again at the statement that the gifts are for the perfecting of the saints, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." There is the pattern. The way that Christ went in this world of sin, and in sinful flesh,—your flesh and mine, burdened with the sins of the world,—the way he went in perfection and to perfection, is the way set before us.

He was born of the Holy Ghost. In other words, Jesus Christ was *born again*. He came from heaven, God's first-born, to the earth, and was *born again*. But all in Christ's work goes by opposites for us: he, the sinless one, was made to be sin, in order that we might be made the righteousness of God in him. He, the living one, the prince and author of life, died that we might live. He whose goings forth have been from the days of eternity, the first-born of God, was *born again*, in order that we might be *born again*.

If Jesus Christ had never been born again, could you and I have ever been born again?—No. But he was born again, from the world of righteousness into the world of sin; that we might be born again, from the world of sin into the world of righteousness. He was born again, and was made partaker of the human nature, that we might be born again, and so made partakers of the divine nature. He was born again, unto earth, unto sin, and unto man, that we might be born again unto heaven, unto righteousness, and unto God.

Brother Covert says that makes us as brethren. It does certainly make us as brethren. And he is not ashamed to call us his brethren either.

Then he was born again, by the Holy Ghost; for it is written, and was spoken to Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

Jesus, born of the Holy Ghost, born again, grew "in wisdom and stature," unto the fulness of life and character in the world, to where he could say to God, "I

have glorified thee on the earth; I have finished the work thou gavest me to do." God's plan and mind in him had attained to perfection.

Jesus, born again, born of the Holy Ghost, born of flesh and blood, as we were, the Captain of our salvation, was *made "perfect"* through sufferings." For "though he were a Son, yet learned he obedience by the things which he suffered; and *being made perfect*, he became the author of eternal salvation unto all them that obey him." Heb. 2:10; 5:8, 9. Jesus thus went to perfection in human flesh, through suffering; because it is in a world of suffering that we in human flesh must attain perfection.

And while growing all the time, he was perfect all the time. Do you see that? There is where many people misconceive the whole thought of Christian perfection—they think the ultimate is the only measure. It is in God's plan; but the ultimate is not reached *at the beginning*. Look again at the fourth of Ephesians. This is a suggestion, thrown out to you and me, how we may attain to this perfection,—“the measure of the stature of the fulness of Christ.” I read the thirteenth verse; now coupled with that verses 14-16: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: *that we henceforth 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 in Christ."

This is to be accomplished in you and me by growth; but there can be no growth where there is no life. This is growth in the knowledge of God, growth in the wisdom of God, growth in the character of God, growth *in* God; therefore it can be only by the life of God. But that life is planted in the man at the new birth. He is born again, born of the Holy Ghost; and the life of God is planted there, that he "may grow up into him"—in how much?—"In all things."

You remember that "the kingdom of heaven is likened unto a man which sowed good seed in his field." And "the seed is the word of God." The seed is planted. He realizes that night and day it grows, he knows not how. But that seed is what?—It is perfect; for God made it. It sprouts presently. What of the sprout?

[Congregation: "Perfect, too."]

Is it?

[Voices: "Yes."]

But it is not a head of grain; it is not a stalk standing full and strong; it is a mere sprout peeping through the ground. But what of it? Is it not perfect?

[Congregation: "Yes."]

According to the rate of its progress, it is as perfect at that point as it will be when its course is finished, at the point of maturity. Do you not see? Let not that misconception abide any more. Away with it!

When that sprout peeps through the ground, you stoop to look at it. It is a thing to be admired. It is charming, because it is perfect. That is as perfect a blade as ever appeared on earth, but it is a mere spindling thing, barely peeping through the ground. That is all there is of it; but it is perfect. It is perfect, because it is as God made it. God is the only one that had anything to do with it. Do you

not see? It is all right. So you and I, born again of that good seed of the word of God,—born by the word of God and the Holy Ghost, born of the perfect seed,—when that seed sprouts and grows, and begins to appear among men, people see the characteristics of Christ. And what is he?—Perfect. Then what is the Christian right there?

[Congregation: "Perfect."]

If we be born again through the power of Jesus Christ, and God himself directs the work, what will that be which appears?—It will be perfect. And that is Christian perfection *at that point*. Jesus Christ presents you holy, unblamable, and unprovable, before the throne *at that point*.

That sprout grows and stands above the ground; presently another blade shoots off; there are two of them, and each is just as handsome as the other. The third one appears; it is now a stalk, and still grows. It now presents another picture altogether from that which it presented at first. Another picture indeed, but no more perfect than before. It is nearer to ultimate perfection, nearer to God's accomplished purpose; but, though nearer to ultimate perfection, it is no more perfect, as it stands now, than it was the moment that it peeped through the ground.

In time it grows to its full height. The head is full-formed. The bloom appears upon it. It is more beautiful on account of it. And at last appears the full head of grain, perfect; and the grains of wheat, each one perfect. The work, God's work, is finished upon it. It is *perfected*. It has attained unto perfection according to God's mind when he started it.

*That is Christian perfection*. It comes by growth. But the growth can be only by the life of God. And the life of God being the spring, it can grow only according to God's order. Only he can shape the growth. Only he knows, in perfection, the pattern. Christ is the pattern. God knows perfectly the pattern; and he can cause us to grow in perfection according to that pattern; because the same power, the same life, is in this growth that was in the growth of the original pattern, Jesus Christ.

And as Jesus began, at his birth, as a little child in human flesh, and grew up and finished the work that God had given him to do; so you and I, born again, growing up in him in all things, come presently to the day when we, as did he, shall say, and say in righteousness, "I have glorified thee on the earth: I have finished the work thou gavest me to do." For it is written, "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished." We are in that day. We have that mystery given to us to give to the world. It is to be finished for the world; and it is to be finished *in* those who have it.

But what is the mystery of God?—"Christ in you, the hope of glory." "God. . . manifest in the flesh." Then *in these days* that mystery is to be finished in one hundred and forty-four thousand people. God's work in human flesh, God being manifested in human flesh, in you and me, is to be finished. His work upon you and me is to be finished. We are to be perfected in Jesus Christ. By the Spirit we are to come unto a *perfect man*, unto the measure of the stature of the fulness of Christ.

Is not that worth having? Is not the Lord's way a good way unto perfection? Oh, then, "leaving the principles of the doctrine of Christ, LET US GO ON UNTO PERFECTION; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." He has freed us from the unstable foundation that we had when in sin. Let the only foundation be that of the service of righteousness unto holiness, and the end, everlasting life.

And to every soul who will face the Judgment, and hold himself in the presence of the Judgment, surrendering himself to crucifixion and destruction, that thing will be accomplished in God's own way, and in the short time in which he has promised to bring us unto righteousness. Then it is only God, God's estimate, his standard, and Christ the pattern, and his the work, always, in all things, everywhere and forever! Then be of good cheer. Let is

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be Christ first, last, and all the time. The way is told beautifully in verse:—

"When times of temptation bring sadness and gloom.

I will tell it to Jesus my Lord;  
The last of earth's treasures borne out to the tomb,  
I will tell it to Jesus my Lord.  
This earth hath no sorrow, for to-day or tomorrow.  
But Jesus hath known it and felt, long ago:  
And when it comes o'er me, and I'm tempted so sorely.  
I will tell it to Jesus my Lord.

"When out on the hilltops, away from all sin

I will tell it to Jesus my Lord;  
When joyous and happy, the sunshine within,  
I will tell it to Jesus my Lord.  
To know I'm forgiven is a foretaste of heaven,  
And Jesus is dearer to me than before;  
Such peacefulness fills me, such an ecstasy thrills me.  
I will tell it to Jesus my Lord.

"When weary with telling, and ready to faint,

I will tell it to Jesus my Lord;  
He never refuses to hear my complaint,  
I will tell it to Jesus my Lord.  
I'll cheerfully bear it, when I've Jesus to share it;  
His yoke, it is easy; his burden is light.  
When life becomes dreary, and I'm footsore and weary,  
I will tell it to Jesus my Lord.

"When darkness is dimming my path to the sky,

I will tell it to Jesus my Lord;  
When helpers shall fail me, and comforts shall fly,  
I will tell it to Jesus my Lord.

Though blurred my life's pages, by my sin and its wages.  
He's, yesterday, now, and forever, the same;  
I'll not be forsaken, though my life should be taken;  
I will tell it to Jesus my Lord."

**"Editorial" *The Advent Review and Sabbath Herald* 76, 31 , p. 492.**

THE subject in the book of Galatians is the gospel. Gal. 1:8, 9.

In the way the subject is discussed, however, it is *two* gospels,—the true gospel as against a false one,—the one or another, which indeed is not another,—the true gospel as against a perversion of that gospel. Verse 6, 7.

Now the true gospel is the gospel of the true way of salvation from sin. And as the subject in Galatians is the true gospel as against a false one, therefore the subject of the book of Galatians is the true way of salvation from sin as against a false way,—the true way of salvation as against a perversion of that way.

Accordingly, we there read that when Peter and others "walked not uprightly *according to the truth of the gospel,*" and Paul withstood Peter to the face on account of it, these are the words with which he withstood him: "Knowing that a man is not justified by *the works of the law,* but by *the faith of Jesus Christ,* even we have believed in Jesus Christ, *that* we might be justified by *the faith of Christ,* and *not* by *the works of the law:* for by the works of the law shall be justified. . . . I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain." Gal. 2:16, 21.

And when his appeal is made directly to the Galatians themselves, it is in these words: "This only would I learn of you, Received ye the Spirit by *the works of the law,* or by *the hearing of faith.*" Gal. 3:2.

Again: "Are ye so foolish? having *begun* in *the Spirit,* are ye now *made perfect* by *the flesh?*" Verse 3.

Again: "He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by *the works of the law,* or by *the hearing of faith?*" Verse 5.

Again: "That no man is justified by *the law* in the sight of God, it is evident: for, The just shall live by *faith.*" Verse 11.

And again: "Christ is become of no effect unto you, whosoever of you are justified by *the law;* ye are fallen from grace." Gal. 5:4.

It is therefore perfectly plain that the subject of the book of Galatians is the true gospel—the gospel of salvation, of justification, of righteousness, *by* FAITH—as against a false gospel; as against a perversion of the gospel of Christ,—a gospel of salvation, of justification, of righteousness, *by works* by LAW, by THE FLESH.

The question in the book of Galatians is solely the question of salvation by *grace,* not by *law;* by *faith,* not by *works;* by the *Spirit,* not by the *flesh;* by *Christ,* not by *self.*

Now let all who are interested in "the law in Galatians," or in the gospel in Galatians or anywhere else, read the book of Galatians through seven times with

this thought in mind, and they will be better prepared for some studies in Galatians, which we may give in these columns soon.

**"Editorial Note" *The Advent Review and Sabbath Herald* 76, 31 , p. 492.**

LAST week we reprinted here an impressive statement, by the Chicago *Times-Herald*, on the prevalence of strikes just now. There is, however, one very important feature of the strikes, which was not noticed by the *Times-Herald*, *that is*, the violence and rioting that invariably attend them. Where the strikers themselves do not engage in the violence and rioting, their wives and children and the hoodlum element generally do so. Street-cars are smashed to pieces with stones, or blown up with dynamite, workmen who accept employment in the places the strikers have left are beaten to death if possible, and the lives of innocent passengers are regardlessly endangered by the dynamite explosions to destroy the cars and tracks of the company against which the strike is made. Such is the record of the strikes that are now prevalent: so that the prevalence of strikes, so forcibly put by the *Times-Herald*, simply means the prevalence of violence and rioting.

Nor is that all: there is another feature of these strikes that is most significant. When the police attempt to stop the violence or to quell the rioting, they are defied, and the militia—an armed force—has to be called out. This demonstrates that the strikers have no respect whatever for any civil authority, but only for military power. And this has been carried so far that at times even the militia has been hooted at and utterly disregarded, so that regular troops of the standing army had to be called out. Because of this very tendency, garrisons of the regular army have lately been removed from the frontiers, and established close to the large cities. All this points unerringly to the establishment of government by military force, instead of by civil authority, as certainly as strikes and violence continue, and continue to grow as they have lately. And these will continue to grow as certainly as the scripture is true that "evil men and seducers shall wax worse and worse."

**"Science Falsely So-called" *The Advent Review and Sabbath Herald* 76, 31 , p. 492.**

Science falsely so-called has decided that man has "progressed" from the animals, through barbarism, to his present state. All the discoveries in Chaldea and Egypt, the most anciently inhabited lands, instead of revealing barbarism, show always "a high state of civilization"—that even "poetry and literary art had reached a high proficiency in days which were credited with a liberal amount of barbarism."

THUS the *evidence* proves that man began his career as *a man* of fully developed faculties, instead of as an animal, or even as a barbarian. The truth of God tells the same thing. But instead of the professed scholarship of the day

believing the truth of God, and accepting the evidence from the most ancient inhabited lands, it sets aside all of this, at the mere dictate of "science," and holds so tenaciously to the theory that man began only a half step or a step from the apes, that it will push back thousands of years the time of his appearance upon the earth, in order gratuitously to blot it all out before the existence of this high state of culture and civilization in the oldest inhabited lands.

That this is all done at the mere dictate of "science" is clearly shown in the following confession of Lyman Abbott, D. D., who is a representative of the mass of evolutionists:—

It is true that I am an evolutionist, and inclined to be a radical evolutionist. Perhaps my correspondents have a right to know why; and, in so far as it is possible, I am quite willing to tell them why,—to give an account to others of a change which has taken place gradually and almost unconsciously.

In the first place, all biologists are evolutionists—probably without a single exception. They are not all Darwinians; that is, they do not all regard "struggle for existence and survival of the fittest" as an adequate statement of the process of evolution. Indeed, it may be said that this is no longer by any regarded as a complete summary of the process, even if it were so regarded by Darwin himself, which is doubtful. I am not an expert biologist; few ministers are. *We are not competent to pass any independent judgment of value on the question.* What is the process of life in its earlier forms? *We have not the scientific habit of mind which enables us to sift the evidence and reach a conclusion.* How many of those who read this article could pass a creditable examination on the question at issue between the Ptolemaic and the Copernican theories of astronomy, or the atomic and undulatory theories of light?—Probably but few. *We accept the testimony of the experts when they have reached a conclusion.* This is my first reason for being an evolutionist. Practically all scientists, I believe absolutely all biologists, are evolutionists. They have proved themselves careful, painstaking, assiduous students of life. *I assume the correctness of their conclusion.* I have, indeed, studied somewhat the writings of Darwin, Huxley, Haeckel, Tyndall, and the later epitomes of LeConte, Drummond, and Tyler, and have read something of the criticisms on the other side,—enough to see that the hypothesis of evolution has a groundwork of fact and reason. But *I accept evolution*, as a statement of the process of physical life, *not from a personal scientific investigation, which I have not the training to conduct, BUT upon the substantially unanimous testimony of those who have such training.*—*The Outlook, Feb. 6, 1897.*

Thus it is plain that the word—the "conclusions"—of men is accepted instead of the word of God. Human conclusions are received rather than divine truth and positive and direct evidence. And that it is altogether the word of men that is taken, and that instead of the word of God, is demonstrated by the fact that the

scientists—"the experts"—who formulated the theory of evolution, and whose conclusion it is that is accepted,—Darwin, Haeckel, and Tyndall,—were (or *are*, as Wallace is still living) all, without exception, infidels, men who had no faith at all in any revelation of God, nor even in any God.

What can the ministers think that either they or the world can gain by accepting the word of men instead of the word of God? Where can be the gain to any soul, in accepting the conclusions of men, which he acknowledges he does not know, and which he can not know to be the truth, instead of the word of God, which he can know to be the truth?

"When the Son of man cometh, shall he find faith on the earth?" For "faith cometh by hearing, and hearing by the word of God."

**"Back Page" *The Advent Review and Sabbath Herald* 76, 31 , p. 500.**

IT has perhaps been noticed that we have had very little opportunity to acknowledge, in the REVIEW, contributions to the fund for the circulation of *Present Truth* in England. We supposed that the large number of brethren and sisters who have come to this country from England, and who now love present truth, would be glad to contribute to the spread of *Present Truth* in England. We are wondering why it is not so. The same might be said also of our French brethren and sisters regarding the French tract fund; though of course all are invited to contribute to both.

**August 8, 1899**

**"Editorial" *The Advent Review and Sabbath Herald* 76, 32 , p. 508.**

"THE Spirit of the Lord God is upon me; *because*"—. Isa. 61:1; Luke 4:18.

"Because," in this place, signifies "in order to," "for a purpose."

What then is the purpose for which the Spirit of the Lord is put upon a person?—Here it is:—

(a) "*Because*" he hath anointed me to preach the gospel to the poor."

(b) "*Because*" "he hath *sent me* to heal the brokenhearted."

(c) "*Because*" he hath sent me "to preach deliverance to the captives."

(d) "*Because*" he hath sent me to preach "the recovering of sight to the blind."

(e) "*Because*" he hath sent me "to set at liberty them that are bruised."

(f) "*Because*" he hath sent me "to preach the acceptable year of the Lord."

(g) "*Because*" he hath sent me to proclaim "the day of vengeance of our God."

(h) "*Because*" he hath sent me "to comfort all that mourn."

(i) "*Because*" he hath sent me "to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."



(j) "The Spirit of the Lord God is upon me" "for the purpose" that I might do all this to all these, "in order" "that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."

All that is the *purpose*, the *object*, of the gift of the Holy Spirit. And when that *is* the purpose, what need of the gift of the Spirit has anybody who does not follow up the purpose of the gift—who does not engage in the work "in order to" which the Spirit is given?

To ask for the Holy Spirit for any other purpose, or to ask at random, not knowing what is the purpose of the gift, is only to "ask amiss, that ye may consume it upon your pleasures."

Do you reply that this would require that every Christian should be a minister?—Suppose it would: is that anything new? If it is, read this: "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.

Has the gospel been preached to you? and have you received it?—"Even so minister the same."

Has your broken heart been healed?—"Even so minister the same."

Has deliverance from captivity been preached to you?—"Even so minister the same."

Have your blind eyes been opened?—"Even so minister the same."

Have you been set at liberty from bruising?—"Even so minister the same."

Have you heard preached the acceptable year of the Lord?—"Even so minister the same."

Has there been proclaimed to you the day of vengeance of our God?—"Even so minister the same."

Have you been comforted in your mourning?—"Even so minister the same."

Has there been given to *you* beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness?—"Even so minister the same."

Are you a tree of righteousness, the planting of the Lord, that he might be glorified? It is only because the Spirit of the Lord God was upon one, "in order" that he should preach the gospel to the poor; to heal the broken-hearted; to preach deliverance to the captives, the recovering of sight to the blind; to set at liberty them that are bruised; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all the mourn; to give unto them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. And now, *you*, having received the gift, "even so minister the same" as a good steward of the manifold grace of God.

**"Editorial Note" *The Advent Review and Sabbath Herald* 76, 32 , p. 508.**

THOUGH it is true that the great subject in the book of Galatians is the true gospel as against a false gospel, salvation by faith of Jesus Christ and not by works of the law, still the question is asked, "What law is referred to in the phrase 'works of the law,' which is several times used?"

The answer is, It is not *any particular law* exclusive of all other laws; it is any law at all, all laws, in the general idea of law. accordingly, the Revised Version puts in the margin each time, "works of law," and other translations render it directly "works of law," as of the idea of law in general.

The Greek also sanctions this; for in each place where the expression, or a kindred one, is used, it is written without any article *spgno nomos*—works of law, or *nomou*—of the law, or *ho nomos*,—the law.

The expression, then, being that of the general idea of law, that men are justified by faith of Christ and not by works of law, in the nature of the case any law and all law would be comprehended, and therefore the highest of all law—the law of God—as well as all other; that there is no justification, no righteousness, no salvation, by any law whatever, nor by the works of any law whatever; but only by the faith of Jesus Christ.

And that more than one law is included in the argument is evident from the text itself.

(a) In chapter 5:14 it is written: "All the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself," which is unquestionably a direct reference to the law of God, while in the same chapter, and even all through the book, the question, the law, of circumcision—the law of Moses (John 7:23)—is involved.

(b) In chapter 6:13 it is written, "For neither they themselves who are circumcised keep the law." Here plainly both the law of Moses and the law of God, the ceremonial law and the moral law, are referred to; because it says that they who are circumcised do not keep the law. Now their being circumcised was in itself to keep the law of circumcision—the law of Moses. Therefore if only the one law were referred to, it could not be said that they who are circumcised do not keep the law. But when it is borne in mind that circumcision, both in the mind of God (Deut. 30:6) and in the scheme of these controversialists, was the sign that the law of God was kept, and these who were so tenacious of circumcision did not keep the law, then it is perfectly plain that both the law of circumcision and the law of God are referred to in the words, "Neither they themselves who are circumcised keep the law."

(e) The same thing is shown also in chapter two, verses 12-14 with 17-19.

(d) All this shows that in Galatians there is involved the same matter that was raised by the "Pharisees which believed," and that was considered in Acts 15: "Except ye be circumcised after the manner of Moses, ye can not be saved." Verse 1. They must be circumcised *to be saved!* They "must be circumcised and keep the law" to be justified, to be righteous, to be saved! Justification, righteousness, salvation, must be *by work* of law!

But there Peter showed that God had already settle the matter, saying, "Men and brethren, ye know how that a good while ago *God made choice* among us, that the Gentiles by my mouth should hear the word of *the gospel*, and *believe*. And *God*, which knoweth the hearts, *bare them witness*, giving them the Holy Ghost, even as he did unto us; and put not difference between us and them, purifying their hearts *by faith*. Now therefore *why tempt ye God*, to put a yoke

upon the neck of the disciples, which neither our fathers nor we were able to bear?" Verses 7-10.

And when the sentence was pronounced by James, and the decree was framed and sent forth, it showed that it was the general idea of law—including all law—that was involved, rather than any specific law, exclusive of all others; for the sentence was that "they abstain from pollutions of idols [the moral law], and from fornication [the moral law], and from things strangled [the ceremonial law], and from blood [the ceremonial law]." Verse 20.

And that it is not the merit of any law in itself, not even of the ceremonial, nor the relative merit of certain laws, that is involved; but solely of law *as a means of justification*, of righteousness, of salvation, is doubly emphasized by this fact: when certain in Jerusalem wanted Titus circumcised in accord with their views of justification, Paul would give "place by subjection, no, not for an hour; *that the truth of the gospel* might continue." Gal. 2:4, 5. Yet when the question had been settled, and the decree proclaimed, and Paul and Silas went through the cities of Syria and Cilicia, and "delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem;" when they came to Derbe and Lystra and found there Timothy, whose father was a Greek, and whom Paul would have to go forth with him, Paul "took and circumcised him, because of the Jews that were in those quarters." Acts 15:40, 41; 16:1-4. That is to say: So long as people clung to circumcision as essential, or as a means, *to justification*, Paul would not countenance such a thing for a moment. But when there was in it no question of justification, he would do it when entrance for the gospel could the better be gained by it. So long as law was held up as essential, or as a means, *to justification*, or as having any part in it, Paul would not recognize it at all. But when it was acknowledged that justification is by faith alone, without any deeds of any law whatever, then he would recognize and consider the merit, the purpose, and the place of any law and of every law.

Thus the object of the book of Galatians is salvation by the gospel, not by law; it is justification, righteousness, life, by faith of Christ, not by *works of law*. It is to show that as a means of justification, of righteousness, of salvation, any law of any kind, and all law of every kind, is absolutely excluded. "If righteousness come by law, then Christ is dead in vain." Gal. 2:21.

As to what law is referred to, whether the moral, the ceremonial, or law in the abstract, in particular verses, this is easily discovered in and by the details of the argument, when the *great thought*—the two gospels—is held constantly in mind.

Now let all who are interested in the book of Galatians, read that book through seven times with the thought of this article in mind, and they will be prepared for some studies in Galatians, which we hope to begin next week.

**August 15, 1899**

**"Editorial" *The Advent Review and Sabbath Herald* 76, 33 , p. 524.**

IN Heb. 3:7-19 we are told how, through unbelief, Israel failed to enter into God's rest.

In Heb. 4:1 we are exhorted, "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."

And this because "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."

This shows that the rest which, *through unbelief*, Israel failed to enter, was *gospel rest*. And *we* are exhorted not to come short, but *to enter* into the *same rest* that Israel, through unbelief, missed, which is *gospel rest*.

"For *we* which *have believed* do enter into rest," into the very rest that Israel missed, which is *gospel rest*.

"As *we said* [that is, *he said* this same thing]: As I have sworn in my wrath, if they shall ["they shall not"] enter into my rest: although the works were finished from the foundation of the world."

And *this gospel rest*, which through unbelief *Israel* failed to enter, and which *we* are exhorted not to miss, is God's rest of *the SEVENTH DAY*. "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* [he spake of the seventh day on this wise], If they shall ["they shall not"] enter into my rest."

So, when God said, "They shall not enter into *my rest*," he referred to his rest of *the seventh day*. Therefore it was God's rest of the seventh day which, through unbelief, Israel missed, and which "*we*," Christians, are exhorted *not* to miss.

But this rest which Israel missed, and which "*we*," Christians, are exhorted *not* to miss, was, and is, *gospel rest*. That rest was, and is, God's rest of *the seventh day*. Therefore it is also as plain as A B C that the true rest of the seventh day is rest in Christ.

The true rest of the seventh day is rest in Christ. Rest in Christ is Christian rest. Rest is Sabbath. Christian rest is Christian Sabbath. The true rest of the seventh day is therefore the true Christian Sabbath.

"There remaineth therefore the keeping of a Sabbath to the people of God." And, "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." "But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin."

**"Editorial Note" *The Advent Review and Sabbath Herald* 76, 33 , p. 524.**

ON the book of Galatians a question has been asked that calls for another preliminary study before beginning the study of the book in detail.

The inquiry is: Since the ceremonial law, the moral law, and the general idea of law, are all involved in the argument, what then becomes of the view that has been so long held, and that seems to rest upon authority, that the ceremonial law is the chief subject *as to law* in the book of Galatians?

The answer is, *It is true*. Yet in this answer there must be borne in mind what is comprehended in the term "ceremonial law," and especially the ceremonial law involved in the book of Galatians. This is worth studying.

That it is *not* the ceremonial law, as expressed in sacrifices and offerings, that is particularly the subject, is evident from the fact that from the beginning to the end of the book, neither sacrifices nor offering is even once referred to.

That it *is* the ceremonial law, *as expressed in circumcision and its meaning among the "Pharisees which believed,"* is evident from the fact that, over and over, circumcision is mentioned.

When, then, was the meaning of circumcision among the "Pharisees which believed"? How much did circumcision cover in that Pharisaic ceremonial system?—Rabbi Jehuda Hakkadosh declared, "So great is circumcision that but for it the Holy One, blessed be he, would not have created the world;" and that "but for circumcision, heaven and earth could not exist." "It is as great as all the other commandments." "How great is circumcision, since it is *equivalent to all the commandments of the law!*"—Farrar's "*Life of Paul*," chap. 15, note to par. 4 from end; and chap. 22, note to par. 5.

By this it is evident that with those "false brethren" (Gal. 2:3-5) who are answered in the letter to the Galatians, circumcision comprehended all the commandments of the law—even all the commandments of the moral law, equally with any other. So that one who was circumcised, in that bore the certificate that he was a keeper of the law. This is also evident from their demand, "Ye must be circumcised, and *keep the law*;" and from the expression, in Gal. 6:13, "For neither they themselves who are circumcised *keep the law*."

Now it is true that in the mind of God true circumcision did signify the full and perfect keeping of the law. But true circumcision was, and is always, "that of the heart, in the spirit, and not in the letter," of which the outward circumcision in the flesh was only the sign. Therefore it is written, "The Lord thy God will circumcise thine heart, and the heart of thy seed, *to love the Lord thy God with all thy heart, and with all thy soul*." Deut. 30:6. And to love the Lord with all the heart and with all the soul, is the keeping of all the commandments.

Wherein, then, were the people wrong, who were bothering the Galatians and all other people to whom Paul preached, in insisting that "ye must be circumcised, and keep the law," and that circumcision comprehended all the commandments?—They were wrong in this, that with them it was all of *works*; it was all done to be justified, to be saved—except ye do so, "ye can not be saved."

On the other hand, while in the mind of the Lord circumcision also comprehended all the commandments, here it was all of *faith*. With the Lord, the sign of circumcision was a seal of righteousness of faith (Rom. 4:11; Gal. 3:5-7)—"faith which worketh by love." Gal. 5:6. And as "this is the love of God that we keep his commandments," it was a faith that keeps all the commandments.

With the "Pharisees which believed," those "false brethren," men must perform these works of circumcision and keeping the law in order to be justified. With the Lord and Paul, men are justified *by faith* without any deeds of any law.

With the "Pharisees which believed," men must *work* in order to be *justified*. With the Lord and Paul, men must be *justified* in order to *work*.

With the "Pharisees which believed," everything was of works, of the flesh, outward, and formal. With the Lord and Paul, everything must be of faith, of the Spirit, inward, and spiritual; and outward only as the manifestation of the new life within.

With the "Pharisees which believed," everything was ceremonial; because it was outward, of works, of the flesh, of self; everything was done, and must be done, in order to be justified by it, in order to be righteous by it, in order to be saved by it. In this way the moral law itself was made merely ceremonial—the moral law, the ceremonial law, *all law*, was thus reduced to one vast system of ceremonialism. And of this vast system of ceremonialism, circumcision was the very nucleus.

And it is this system, and this spirit, of ceremonialism, that is combated and repudiated in the book of Galatians. And *this* is the ceremonial law which, over all and through all, is the great subject *as to law* in the book of Galatians; and which, as a false gospel, subverted souls, and perverted and opposed the true gospel.

Bear in mind, however, that this is not by any means to say that such is the true ceremonial law. There was nothing true about it; it was ceremonialism entire: circumcision was perverted; the moral law was perverted; everything as to law was perverted by it; and it fought hard to pervert even the gospel. But it could not prevail: the book of Galatians was written to set the ceremonial law, the moral law, and the gospel, in their true and relative positions; and to annihilate ceremonialism forever.

All this will be plainly seen, as we shall study the book of Galatians in detail. In the meantime, let all read the book of Galatians through seven times, with this thought in mind, and they will be the better prepared for the study in detail as it shall be given next week.

**"The Cruelty of Infidelity" *The Advent Review and Sabbath Herald* 76, 33 , pp. 524, 525.**

THE following sketch, in a newspaper despatch, of the scene at the bier of Colonel Ingersoll in the home where he died, is worth reading over and over for the important and impressive lesson that it contains:—

DOBBS FERRY, N.Y., JULY 25.—Desolation describes the scene to-night at Walstein, within whose walls lies the body of Col. Robert G. Ingersoll, agnostic. About his bier cling three women—his widow and his two daughters. To them the form on the bier is all that is left of that father and husband. They have no hope for future union, no consolation in Christian faith, no solace in religion. The dreariness, the utter loneliness, has overpowered those whom the great infidel has left to mourn him; and they have again refused to surrender to the incinerating urn the one tangible thing between them and the eternity of separation. Therefore the cremation of the body will not take place until some time Thursday—perhaps not then.

This in spite of the fact that the funeral was held this afternoon. It was the most solemn surrender of the dead. Strong men declared

that nothing had ever appealed to them so strongly before for religion and Christianity as the utter desolation and hopelessness of that family of mourners. Not a note of consolation, not a soothing note of music, not a prayer for sympathy, or help, or mercy.

Than such a scene what *could* more strongly appeal for Christianity? Christianity is the assurance that we shall meet, in joy and eternal companionship and blessedness, beyond the tomb.

But even if Christianity were not an assurance, even if it were only a guess, who would not wish for only that as a ground of hope and consolation rather than to think of the dreariness, the utter loneliness, hopelessness, and desolation, that hangs upon the lives of these three mourning women?

And who shall say that only such a ground of hope would not be to these tender, desolate women infinitely better than the utter emptiness that must press them with unbearable weight at every thought of their loss of him who was all to them? There would be *some* relief in a hope of again meeting their loved one, even if that hope rested on nothing more substantial than an admission of the mere possibility that it *might* be so.

The unbelievers do not pretend to *know* that hope is vain. Colonel Ingersoll himself did not profess to know. He professed only that he did *not* know. He was a professed agnostic; and "agnostic" signifies "unknowing." For unbelievers to admit a hope only upon a guess—agnostically, without knowing—would be entirely consistent; because that is precisely the ground upon which they exclude hope. But the exclusion of hope, at the death

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of a loved one floods the life forever with utter loneliness and desolation; while the admission of hope; even only on a guess, is a *positive benefit* in that it allows at least *some* rays of comfort and consolation to enter the life, and relieve the perpetual dreariness and loss.

Unbelievers, therefore, exclude from the lives of human beings a positive benefit, when, in perfect consistency with their profession, they could freely admit it. Unbelievers, therefore, *arbitrarily* persist in holding human beings in utter desolation and hopelessness, when, upon their own principles, they could admit comfort and consolation.

What could possibly be more rigid and cruel, or more cruelly rigid, than that is? It is said that the cruel rigidity of Calvinism, in its "horrible decrees," was the cause of Colonel Ingersoll's unbelief. Even if that be so, it is certain that he did not escape cruel rigidity of doctrine when he adopted agnosticism instead.

But the unbelievers says, "What benefit could it really be to entertain a hope, if the future turns out to be indeed the blank that we suppose it to be?" The answer is that it would be a real benefit in breaking up, even if only by a hope of a hope, the utter loneliness and desolation of these mourning souls while they must live—a real benefit because even if the future were all to turn out the blank that they suppose it to be, that part *could never be known*. The benefit would be real as long as they lived; and when they died, they would never know that their hope was vain. Consequently the benefit of it would be just as real as if the hope were grounded in absolute certainty.

The unbeliever can deny benefit in only *such* a hope, only on the ground of a possibility that it might be discovered to have been vain. But the admission of a possibility of discovering that even *such* a hope had been vain, is an admission of *consciousness after death*, which at once annihilates the *denial* of ground of hope.

Thus it is impossible, on any grounds whatever, consistently to deny to human beings a hope of meeting their loved ones beyond the tomb. And as Christianity supplies precisely the fullest assurance of this hope, in soul-ravishing fruition, it is impossible, on any ground whatever, consistently to deny to human beings the hope that Christianity gives.

**August 22, 1899**

**"Editorial" *Advent Review and Sabbath Herald*, 76, 34 , p. 540.**

"JUDGE not according to the appearance, but judge righteous judgment." Judge not according to appearance; how then judge?—Righteous judgment. Is it not true that we have often judged according to appearance? When we quit judging according to appearance, we shall not do any judging at all; for in this world, all we have is appearances—is how things appear *to us*.

And is not that exactly what Jesus says. "Judge not"? What! not at all?—"Judge not." "Judge not, and ye shall not be judged." And, "Judge not, *that* ye be not judged."

Our time to judge is not in this world; but in the world to come. And then it will be righteous judgment, and not at all according to appearance. Therefore it is written: "Judge NOTHING *before the time*." And when is the time?—"Till the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." 1 Cor. 4:6.

**"Editorial" *Advent Review and Sabbath Herald*, 76, 34 , p. 540.**

WHAT is Christian patriotism?

Patriotism itself is love of country. And the country, the love of which is patriotism, is the country of one's birth, or of one's adoption by naturalization.

Christian patriotism then, being Christian love of country, can be nothing else than the love of the country of his Christian birth.

But the Christian birth is the new birth: it is the being "born again," which is being "born from above." And this "above," the place from which the Christian is born, is *heaven*.

Heaven then is the Christian's country. And even so with the Scripture: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. And to Abraham it was said, "Get thee out of thy country, . . . into the land that I will show thee." "He . . . obeyed," and thenceforth he and all his "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. 11:18-16.

Patriotism, then, being love of one's country, and the "heavenly country" being the Christian's country, Christian patriotism is nothing else than love of the heavenly country.

True patriotism is the love of one's country above all other countries: so much so that the true patriot willingly lays down his life for his country. Christian patriotism, then, is the love of the heavenly country above all other countries: so much so that the true Christian will willingly lay down his life for this his country.

True patriotism is "the spirit that originating in love of country, prompts to obedience to its laws; to the support and defense of its existence, rights, and institutions; and to the promotion of its welfare." The Christian's country, being only the heavenly country, Christian patriotism is nothing else than the spirit that prompts to obedience to its laws; to the support and defense of its existence, rights, and institutions; and to the promotion of its welfare.

The spirit that, as to the Christian, originates in the love of the Christian's country, is none other than the Holy Spirit. For without being born again, there can be no Christian; and there being no Christian, there can be no love of the Christian's country—no Christian patriotism. And being born again is to be born of the Spirit. Therefore without the Holy Spirit's creating the new creature and the new life, there can be no Christian patriotism.

Are you a Christian patriot? Do you love the Christian's country above all other countries? Have you the spirit that prompts obedience to the laws of that country, above all other laws? that supports and defends its existence, rights, and institutions above and against those of all other countries?

But may not Christian patriotism, this support and defense of the rights and institutions of the Christian's country, involve fighting?—It not only *may*, but it certainly does. Listen: "*Fight* the good fight of *faith*." "The weapons of our warfare are not carnal," yet they are "mighty through God to the pulling down of strongholds. 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."

"Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; 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: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

Are you a Christian patriot?

**"Studies in Galatians" *Advent Review and Sabbath Herald*, 76, 34 ,  
pp. 540, 541.**

"PAUL, an apostle (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead), and all the brethren which are with me, unto the churches of Galatia."

The first two chapters of the book of Galatians are an explanation and defense of Paul's apostleship and of the gospel that he preached. This first verse is a defense of his apostleship. This is the cause of the words in parenthesis, saying that he was an apostle, "not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead,"

Another translation is, "Paul, an apostle, not from men, nor by the instrumentality of any man, but by Jesus Christ and God our Father who raised him from the dead."

Another is, "Paul, an apostle, not by man, nor through a man, but appointed by Jesus Christ and his Raiser from the dead, God the Father."

The Revised Version is, "Paul, an apostle (not from men, neither through man, but through Jesus Christ, and God the Father, who raised him from the dead)."

This defense shows that his true apostleship was denied, and that he was opposed and denounced as being only an apostle of men, appointed and sent only by a man or by men.

Nor was this opposition sown only among the churches of Galatia. It was sown everywhere, especially in the churches that Paul had raised up. There were "false, skulking brethren," who made it their business and their message, even to follow up Paul, and sow these seeds of distrust and of evil as the council at Jerusalem described it, "digging up from the foundations" the souls of those who believed his preaching.

These evil seeds were sown at Corinth. After Paul's departure from there, these false brethren had told the brethren that he was not an apostle; and cited as proof that he had not seen Jesus; that he was only a tent-maker, who went about working for a living; and even that he was not an apostle because he had no wife!

In his letter to the Corinthians he makes answer thus (we use Conybeare and Howson's translation, as this, *with* our common version, makes the matter plain): "Is it denied that I am an apostle? Is it denied that I am free from man's authority? Is it denied that I have seen Jesus our Lord? Is it denied that you are the fruits of my labor in the Lord? that you are the fruits of my labor in the Lord? If to others I am no apostle, yet at least I am such to you; for you are yourselves the seal which stamps the reality of my apostleship, in the Lord; this is my answer to those who question my authority. Do they deny my right to be maintained [by my converts]? Do they deny my right to carry a believing wife with me on my journeys, like the rest of the apostles, and the brothers of the Lord, and Cephas? Or do they think that I and Barnabas alone have no right to be maintained, except by the labor of our own hands? . . . If I have sown for you the seed of spiritual gifts, would it be much if I were to reap some harvest from your carnal

gifts? If others share this right over you, how much more should I? Yet *I have not used my right, but forgo every claim*, lest I should by any means hinder the course of Christ's Glad-tidings. . . . The Lord commanded those who publish the Glad-tidings, to be maintained thereby. *But I have not exercised any of these rights*, nor do I write this that it may be

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practiced in my own case. For I had rather die than suffer any man to make void my boasting." 1 Cor. 9:1-15.

They circulated also the slanderous report, and really themselves affirmed, that Paul had held and taught the pernicious doctrine, "Let us do evil, that good may come." Rom. 3:8.

These are only *some* of the "perils among false brethren," which Paul cites with the many other perils among which he so constantly moved that his Christian life has been not inaptly termed a "long martyrdom." And it was false brethren such as these who, as at other places, had crept in among the churches of Galatia, and were perverting the gospel, which they had received, dragging them from liberty to bondage, from the Spirit to the flesh, from justification by faith to justification by works, and on "digging up from the foundation" their very souls' salvation.

Of Paul it has also been truly said: "It was throughout life, Paul's unhappy fate to kindle the most virulent animosities; because, though conciliatory and courteous by temperament, he yet carried into his arguments that intensity and forthrightness which awaken dormant opposition. A languid controversialist will always meet with a languid tolerance. But any controversialist whose honest belief in his doctrines makes him terribly in earnest, may count on a life embittered by the anger of those on whom he has forced the disagreeable task of reconsidering their own assumptions. No one likes to be suddenly awakened. The Jews were indignant with one who disturbed the deep slumber of decided opinions. Their accredited teachers did not like to be deposed from the papacy of infallible ignorance. . . . If arguments are such as can not be refuted, and yet if those who hear them will not yield to them, they inevitably excite a bitter rage."

Thus it was, not only with the Jews who did not believe, but also with those "Pharisees which believed,"—those Jews who, not knowing true faith, thought to bind Christianity in the hard bands of their ceremonialism. And thus it is ever with those who insist that all new wine must be put into old bottles. But Christianity demands always that the old bottles shall be made altogether new, that they may receive and hold the new wine.

**"Editorial Note" *Advent Review and Sabbath Herald*, 76, 34 , p. 541.**

BISHOP MCCABE is urging the Methodists to accept God's principle of tithes and offerings in the support of the cause of God in their charge. He is having some success; but he meets much opposition. Every Seventh-day Adventist should pray that he may succeed altogether. In a letter to the editor of the *Western Christian Advocate* he writes the following excellent words, which are

just as good for Seventh-day Adventists as they are for Methodists; and as good for all other Christians as for these:—

Nothing of Judaism is abrogated except the types and shadows that found their fulfilment in the sufferings and death of Jesus Christ. The ten commandments stand, the Sabbath stands, the tithe stands, and these are eternally binding upon the conscience of every believer. There is not want of harmony between Malachi and Paul. The offerings spoken of by Malachi cover the collections spoken of by Paul. The tithe is *for* the support of the kingdom. . . . We need action now, not controversy. Let us accept the challenge of the third chapter of Malachi, and see what will happen.

Oh, for ten men in each conference like J. W. Magruder and Gervals Roughton, of Cincinnati Conference, who will cease talking, and just do it. By God's help I will get them into it as fast as I can. Charles G. Finney used to say, in his prayers: "I hope thou dost not think that I can be denied." Somehow all the tithers get to praying that way, and the God who said, "Put me in remembrance," hears and answers with open windows and showers of blessing. . . . Let us begin to obey, with unquestioning faith. Mal. 3:10. Other means may succeed; this can not fail.

**August 29, 1899**

**"Editorial" *Advent Review and Sabbath Herald*, 76, 35 , p. 556.**

JACOB was in danger from Esau, who was coming to meet him, with four hundred men.

Jacob knew that he had wronged Esau, and that the wrong had been growing, and rankling in the breast of Esau all these years. And he knew that he could not meet Esau as he was.

Jacob needed power with Esau. He had no physical power; there were no four hundred men with him; there was no power with which to defend himself against Esau.

Jacob needed power with which to overcome Esau, and he knew it, and he took the true way to obtain POWER,—the way of God; the way of repentance; the way of consecration; the way of Christianity.

Jacob, that night of wrestling, and the morning of clinging, gained power with Esau by gaining power *with God*. And if you wish power with MEN, with your greatest enemy, who is coming to meet you to-day, to-morrow, or the next day,—if you wish power with that man, gain power with God to-day.

Power with God is the way, and the only true way, to POWER WITH MEN. Thou hast "power with God *and with men*," said the Lord to Jacob, when he must meet the vengeful Esau.

After that they met as brothers. Esau met Jacob as a brother instead of as an enemy, and did him all the kindness he could and they went on together as

brethren. And that is the way things always go with *men* when one finds power with *God*.

**"Christian Naturalization" *Advent Review and Sabbath Herald*, 76, 35 ,  
p. 556.**

PATRIOTISM is not only love of the country of one's birth, but also love of the country of one's *naturalization*.

Christian patriotism therefore is not only love of the country of one's *Christian* birth, but also of one's *Christian naturalization*.

Naturalization is that procedure through which persons born in another country—aliens, foreigners—become citizens of a certain country of their choice.

Is there, then, anything in Christian experience that corresponds to naturalization? Is there such a thing as Christian naturalization? Read Ephesians 2:11: "Wherefore remember, that being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision the flesh made by hands; that *at that time* ye were without Christ, being ALIENS from the commonwealth of Israel, and STRANGERS from the covenant of promise, having no hope, and without God in the world."

So, you were aliens, were you not? Aliens become citizens of a government by naturalization. And, when in the act of being naturalized they take the oath of allegiance to the new government, the new sovereign, here are the specifications. I copied them the other day from a gentleman's certificate of naturalization. You and I were aliens. We have become naturalized into the commonwealth of Israel, the kingdom of God. And now, what is involved? Read—

This to certify, etc., that J— B— "on being admitted to citizenship by this court, took the oath to support the Constitution of the United States of America, and that he then did absolutely and forever renounce and abjure all allegiance and fidelity to every foreign prince, potentate, state or sovereignty whatsoever, and particularly to the emperor of Germany;" etc., etc.

If he had been British subject, it would have read, "and particularly to the queen of Great Britain and of India."

How much did he have to renounce?—"All allegiance and fidelity to every foreign prince, potentate, state or sovereignty whatsoever." And what in particular?—"And particularly to the emperor of Germany." You see that sweeps the board.

And how fully? and for how long?—"Absolutely and forever renounce and abjure all allegiance and fidelity." Thus he is to turn his back "absolutely" upon all his former "allegiance and fidelity to every foreign prince, potentate, *state* or *sovereignty* WHATSOEVER." That is in general. And in particular, to the one to whom he was particularly subject. That is, in earthly governments, the way aliens are naturalized.

Now how is it with us who "were aliens"?—"Now therefore ye are no more *strangers* and *foreigners*, but FELLOW CITIZENS *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." Eph. 2:10, 20. Thank the Lord.

And how does our naturalization in the commonwealth of Israel, our being made fellow citizens with the saints, stand as to allegiance? In this did you renounce and abjure, and have you renounced and abjured, "absolutely and forever," "all allegiance and fidelity to every foreign prince, potentate, state or sovereignty whatsoever, and particularly to the"—prince of this world?

Are you a Christian patriot?

**"Studies in Galatians. Gal. 1:3-5" *Advent Review and Sabbath Herald*,  
76, 35 , p. 556.**

**Verses 3-5**

"GRACE be to you and peace from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: to whom lie glory forever and over. Amen."

"Grace be to you and peace from God the Father, and through our Lord Jesus Christ." Such is the salutation in every epistle by Paul except that to the Hebrews; and, slightly varied, in both by Peter.

Yet it is not by any means a mere form. These epistles have come to us by the word of God, which they are in truth. This salutation, then, though often repeated,—yea, even because often repeated;—comes to us as the word of God in greeting and full assurance of his favor and peace everlastingly held forth to every soul.

Grace is favor. The word of God, then, extends his favor to every soul who ever hears it, or who hears it.

His very name is Gracious—extending grace. His name is only what he *is*. And what he is, he is "the same yesterday, and today, and forever." With him is "no variableness, neither shadow of turning." Therefore by him grace, boundless favor, is always extended to every soul. Oh, that all would only believe it!

"And peace." He is the "God of peace." There is no true peace, but that of God. And "there is no peace, saith my God, to the wicked." "The wicked are like the troubled sea, which can not rest."

But all the world lieth in wickedness, yet the God of peace speaks peace to every soul. For Christ, the Prince of peace, "our peace," hath made both God and man one, having abolished in his flesh the enmity, to make in himself of two—God and man—one new man, so making peace—"making peace through the blood of his cross." Eph. 2:14, 15, Col. 1:20. "And, having *made* peace through the blood of his cross," he "came and *preached* peace to you which were afar off, and to them that were nigh:" peace to you all. Therefore, always and forevermore, his salutation to every soul is, Peace to thee. And all from God the Father, and from our Lord Jesus Christ!

Oh, that every one would believe it; so that the peace of God, which passeth all understanding could keep the heart and mind through Christ Jesus.

"Let the peace of God rule in your hearts." *Let* it; that is all he asks of you. Don't refuse it, and beat it back; *let it*.

"Who gave himself *for our* SINS. O brother, sister, sinner, whosoever you be, laden with sin though you be, Christ gave himself for your *sins*. Let him have them. He bought them—*your sins*—with the awful price of his crucified self. Let him have them.

He does not ask you to put all your sins away before you can come to him and be wholly his. He asks you to come, *sins and all*; and he will take away from you, and put away forever, *all your sins*. He gave himself for you, *sins and all*; he bought you, *sins and all*; let him have what he bought, let him have his own, let him have you, *sins and all*.

He "gave himself for our sins, *that he might deliver us from this present evil world*." Notice that to deliver us from this present evil world, he gave himself for our *sins*. That shows that all that there is of this present evil world to each one of us, is for our *sins*.

And they were "*our* sins." They belonged to *us*. *We* were responsible for them. And so far as we were concerned, this present evil world lay in "own personal selves, in our sins. But, bless the Lord, he gave himself for us, sins and all; he gave himself for our sins, ourselves and all; and that he did in order that he might deliver us from this present evil world.

Would you like to be delivered from this present evil world?—Let him have yourself, sins and all which he bought, and which therefore by full right belong to him. Please do not rob him of what is his own, and so still remain in this present evil world, when at the same time you would like to be delivered from this present evil world. Please do not commit the additional sin of keeping what does not belong to you.

As they were *our* sins, and he gave himself for them, it follows plainly enough that he gave himself to *us* for our sins. Then, when he gave himself for your sins, your sins became his; and when he gave himself *to you* for your sins, *he* became *yours*. Let him have your sins, which are *his*, and take to them him, who is *yours*. Blessed exchange; for him you have as your very own, all the fulness of the Godhead bodily; and all "according to the will of God." Thank the Lord.

Why should there not be to him "glory forever and ever"? And why should not you and all people say. Amen?

The Scriptures came not "by the will of man, but holy men of God spake as they were moved by the Holy Ghost." "The Spirit of the Lord spake by me." 2 Sam. 22:2. Then the Scriptures are the words of the Holy Spirit. Then if you will the Holy Spirit to speak to you, and to be perfectly sure that he speaks to you, just open your Bibles and read.

**"Editorial Note" *Advent Review and Sabbath Herald*, 76, 35 , p. 557.**

THE word of God is quick and powerful. "Quick" signifies "living." The word of God is living. Is it that to you? When you and I receive that word so that it is *in us*, we have life. Only so much of the word of God as you get *in you*, will do you any good. Christ lived by the word of God. The word of God is *living* and *powerful*. So

then if you find yourself weak, and ready to fall, what is the matter?—You lack the word of God. "I have esteemed the words of his mouth more than my necessary food." Job 23:12. "Let the word of Christ dwell *in* you richly."

**September 5, 1899**

**"Editorial" *Advent Review and Sabbath Herald*, 76, 36 , p. 572.**

SO long as any one apologizes for sin, or excuses it, in himself, he can never be saved from it.

We shall have to be perfect—without spot or wrinkle or any such thing—when probation closes: there will be no time to become so afterward. And to be perfect *when* probation closes, we must be so *before* it closes.

"When he, the Spirit of truth, is come, he will guide you into all truth." Guide you where?—Into all truth. Where is the truth?—In the word of God; for "thy word is truth;" "thy law is the truth." The Holy Spirit then is given to guide you into the word of God, into the Bible, to give the true knowledge of the word of God. Yet it is a solemn and serious fact that thousands of persons expect the Holy Spirit to guide them without the Bible. That is a very serious mistake.

Before Jesus came into the world in the flesh, the word of God was in the world. In his coming into the world in the flesh, the Word was made flesh. While he was in the world, there was not more of the word of God in the world than there was before: it was here only in a different *shape*. Before he came, the Word was here in the shape of books; while he was here, that same Word was in the flesh, in *human* shape. He returned to heaven. The Word is still here in the shape of books—the Bible. And it is Christianity for the Holy Spirit, through the faith of the believer, to take that Word and transform it from its shape in a book to *human* shape. When the great burning day comes, all the *books* in the world will be burned up; but the *word of God*, being transformed to human shape, will not be burned up. It will abide forever. Christianity is the word of God made flesh. "Let the word of Christ dwell in you richly."

**"Editorial Note" *Advent Review and Sabbath Herald*, 76, 36 , p. 572.**

WHAT is it that cleanses the conscience? You answer, "The blood of Christ." But let us connect with that another text: "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh." Heb. 9:13, 14. Here the apostle directs our minds back to the olden time, when a red heifer, without spot or blemish, and on which had never come a yoke, was to be taken without the camp, killed and burned, and the ashes used to sprinkle upon an unclean person for purification. This sprinkling of ashes upon him made him pure. How did he know it?—By faith. Not in any other way; because, with the ashes sprinkled all over him, he was *to all appearances* more unclean than before. There was nothing in the ashes of themselves that could make him clean but the *Word* says that he was made clean: he accepted that



word; and in spite of all *appearances*, he was clean. "Now ye are clean through *the word* which I have spoken unto you."

Now when that is so,—and all say that it is,—then, "how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God"! Christ through the eternal Spirit offered himself to God without spot or blemish. Now can not you do the same thing through the same Spirit?—Certainly you can, and you all say so; then there is nothing to hinder you from being spotless, without fault before God. What sprinkling cleanses us from an evil conscience?—The sprinkling of the blood of Christ, through the sanctification of the eternal Spirit, presents us before God without spot.

**"Editorial Notes" *Advent Review and Sabbath Herald*, 76, 36 , p. 572.**

THAT certificate of naturalization we printed last week is worth considering again: for it illustrates a most important point in Christian experience.

It declares that, whosoever the man may be, he, "on being admitted to citizenship by this court, took the oath to support the Constitution of the United States of America, and that he then did absolutely and forever renounce and abjure all allegiance and fidelity to every foreign prince, potentate, state or sovereignty whatsoever, and particularly to the "sovereignty to which he had formerly been particularly subject<sup>5</sup>.

In becoming a citizen of the commonwealth of Israel, a fellow citizen with the saints, did you "absolutely and forever renounce and abjure all allegiance and fidelity to every foreign prince, potentate, state or sovereignty whatsoever, and *particularly* to the" one to which you were formerly subject, as every alien must do to become a citizen of the United States?

If not, then do you count citizenship in the commonwealth of Israel, fellow citizenship with the saints, of as much value as any alien must count citizenship in the United States?

In truth and in fact, *is* citizenship in the commonwealth of Israel, is fellow citizenship with the saints, of as much value as is citizenship in the United States?

If citizenship in heaven, if citizenship in the commonwealth of Israel, if fellow citizenship with the saints, if to be of the household of God, *is indeed* as valuable as is citizenship in the United States, then to be truly a citizen of the commonwealth of Israel, just as certainly as to be a citizen of the United States, it is required that every such one shall "absolutely and forever renounce and abjure all allegiance and fidelity to every foreign prince, potentate, state of sovereignty whatsoever, and *particularly* to the" one to whom, when an alien, he is subject, which is "the prince of this world."

And if this is not done, what then? if all allegiance to every prince, potentate, state or sovereignty whatsoever, other than that of the commonwealth of Israel, other than that of heaven, other than that of the saints, other than that of the household of God, is not absolutely and forever renounced and abjured, *then* there is certainly attempted a *divided allegiance*.

But will a divided allegiance answer? Will a divided allegiance be accepted? Will any earthly government accept a divided allegiance? If any alien asking to become a citizen of the United States, should refuse to make that renunciation, full and complete as it is; if he should ask to have the renunciation divided, that he might retain and show *some* fidelity, only a little, to some foreign prince, potentate, state or sovereign, would he be accepted? Everybody knows that he would not, for even a moment. How, then, can it be supposed that such reserved, such *divided*, allegiance could be accepted in any one asking to be a citizen of the commonwealth of Israel?

It is not enough, however, to inquire whether a divided allegiance will be accepted. The true question is, Can there really be any such thing as a divided allegiance? And the true answer is, No; for it is written, "No man can serve two masters."

It is therefore certain that no Gentile, no alien, seeking to be a citizen of the commonwealth of Israel, can ever expect to carry with him there any shadow of allegiance to anything in this world or of this world. It is written, "Love not the world, neither the things that are in the world. If any many love the world, the love of the Father is not in him." Princes, potentates, states, and sovereignties are only of this world. To retain allegiance or fidelity to any of these, is to retain allegiance and fidelity to the things that are only of this world, and, so, to the world itself.

Christian citizenship is citizenship in heaven; for "our citizenship is in heaven." Phil. 3:20.

Christian citizenship is citizenship in the commonwealth of Israel; for ye are no more "aliens from the commonwealth of Israel," "no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." Eph. 2:12, 13, 18, 19.

Christian patriotism is love of the country of one's citizenship. And true citizenship is the absolute and everlasting renunciation and abjuration of all allegiance and fidelity to every other prince, potentate, state or sovereignty whatsoever.

Is yours a true Christian citizenship? Are you a Christian patriot?

**"Studies in Galatians. Chapters 1:6 to 2:4" *Advent Review and Sabbath Herald*, 76, 36 , pp. 572, 573.**

AS the "Pharisees which believed" said that Paul was not a true apostle, so also they said that the gospel which he preached was not the true gospel. And as the first verse of the epistle is a defense of his apostleship as true, so chapters 1:6 to 2:14 is a defense of the gospel that he preached as the true, and the *only* true, gospel.

Therefore he writes: "I marvel that ye are so soon removed from him who called you into the grace of Christ unto *another gospel*: which is *not another*; but ["simply a contrivance of some people to disturb you."—*Fenton*] there be some that trouble you, and would *pervert the gospel of Christ*. But 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. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."

And as those "false brethren" had reported that he preached, and was ever ready to shift his ground, only to please men, he now interjects the words, verse 10, "Well, am I NOW trying to be plausible to men, or to conciliate God himself? Had I still been trying to be a man-pleaser, I should not have been what I am—a slave of Christ."—*Farrar's Translation*.

Again, he turns to the defense of the gospel which he preached, verses 11, 12: "Not I declare to you, brethren, as to the gospel preached by me that it is not a mere human gospel. For neither did I myself receive it from man, nor was I taught it, but by revelation from Jesus Christ."—*Ibid*.

And that he could not possibly have received it from merely man, he proves—verses 13, 14—by the fact that "you have heard of my former behavior in the days of my Judaism, how I persecuted beyond measure the church of God, and strove to root it out, and outran in Judaism many of my own age and nation, being more exceedingly zealous for the traditions of my fathers."—*Conybeare and Howson's Translation*. That is to say: As when he was a Pharisee, he was ahead of many of his own day and nation, was more exceedingly zealous of the traditions of the fathers than were others, and was far beyond them in persecuting the church of God, and in striving to root it out as wild boars uproot a vineyard,—since all this was true, there was no mere man from whom he could have possibly received what he was now preaching.

But the false brethren were saying that even though he had not received his gospel merely from man, at the very most he had received it *only from the true apostles*, and *not from the Lord direct*, as had the true apostles. This he confutes by a series of indisputable facts:—

1. Verses 15-17: "But when he who set me apart even from my mother's womb and called me by his grace thought good to reveal his Son in me that I should preach him among the Gentiles, immediately I *did not confer with mere human teachers*, not did I go away to Jerusalem to those who were apostles before me, but I went away into Arabia, and returned to Damascus."—*Farrar's Translation*. And these very false brethren who had now disconcerted the Galatian Christians, knew that at Damascus he had preached the gospel, and confounded the Jews who dwelt there, "proving that this is very Christ," that this he had done many days at Damascus; and that he was driven away from Damascus by the Jews who sought to kill him—all this before he had

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ever met personally a single one of those who were apostles before he became an apostle.

2. Verses 18-20: "Next, after three years, I went up to Jerusalem to visit Kephas, and I stayed at his house fifteen days; but not a single other apostle did I see, except James, the Lord's brother. Now in what I am writing to you, see, before God, I am not lying."—*Ibid*.

3. Verses 21-24: "Next I came into the regions of Syria and Cilicia; and was quite unknown by person to the churches of Judea which were in Christ, only

they were constantly being told that our former persecutor is now a preacher of the faith which once he ravaged. And they glorified God in me."—*Ibid.*

4. Chapter 2:1-5: "Then fourteen years after, I went up again to Jerusalem with Barnabas, and took Titus with me also. At that time I went up in obedience to a revelation, and I communicated to the brethren in Jerusalem the glad-tidings [the gospel] which I proclaim among the Gentiles; but to the chief brethren I communicated it privately, lest perchance my labors, either past or present, might be fruitless. Yet not even Titus, my own companion (being a Greek), was compelled to be circumcised. But this communication [with the apostles in Judea] I undertook on account of the false brethren who gained entrance by fraud, for they crept in among us to spy out our freedom (which we possess in Christ Jesus) that they might enslave us unto their own yoke. To whom I yielded not the submission they demanded; no, not for an hour; that the truth of the glad-tidings might stand unaltered for your benefit."—*Conybeare and Howson's Translation.*

In this citation of fact there are several facts, each of which disproves the charge that he had received his gospel from the apostles at Jerusalem:—

(a) He communicated *to them* the gospel which he preached, instead of their having communicated it to him.

(b) And this he did, not especially to teach the apostles anything, but because of the false reports of the false brethren, so that the apostles might understand the truth of the matter.

(c) He took Titus with him, whom, with him, the apostles received, and did not compel him to be circumcised: thus the apostles at Jerusalem themselves utterly disregarded the claim of the "Pharisees which believed," that "except ye be circumcised. . . ye can not be saved."

(d) He gave not an hour's subjection to the demands of the false brethren; this in the very presence of the apostles at Jerusalem; and the apostles did not require him to yield.

(e) Not only did the apostles not require him to yield anything; but "James, Cephas, and John, who seemed to be pillars," actually gave to him and Barnabas "the right hands of fellowship." Verse 9.

(f) And more than this, those who were the chief in reputation, he says, "added nothing to me"—"gave me *no new instruction.*" Verse 6.

All this was positive and conclusive confutation of the claim that he had received his gospel from the apostles. But he does not stop even here: that which is already conclusive, he makes overwhelming by the citation of—

5. (Verses 11-14) "When Peter was come to Antioch, *I withstood him to the face*, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, *I said unto Peter, BEFORE THEM ALL,*" "If thou, being born a Jew, art wont to live according to the customs of the Gentiles, and not of the Jews, how is it that thou constrainest the Gentiles to keep the ordinances of the Jews? We are Jews by birth, and not unhallowed Gentiles; yet,

knowing that a man is not justified by works of the law, but by the faith of Jesus Christ, *we ourselves also* have put our faith in Christ Jesus, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified."

When he had publicly withstood to the face even Peter, and had called him back to the truth of the gospel, and through him even James, for it was "certain which came from James" who caused Peter to swerve, nothing more needed to be said, and indeed what more *could* be said, to settle it forever that the gospel which he preached was not received from men, nor from the Lord through men, not even through the first apostles, but from the *Lord himself* DIRECT.

Thus in the book of Galatians is set forth the only true gospel, in its perfect purity, direct from the Lord himself by the hand of Paul. And whosoever misses this perfect gospel in the book of Galatians misses the whole book of Galatians.

**September 12, 1899**

**"Editorial" *Advent Review and Sabbath Herald*, 76, 37 , p. 588.**

"HERE are they that keep the commandments of God, and the faith of Jesus." We are not to have a human faith *in* Jesus, but we are to keep the faith or *Jesus himself*, so that we can have a *divine* faith in Jesus.

We are to be able to exhort and to convince the *gainsayer* (Titus 1:9), not simply those who wish to know the truth, and are ready to be convinced; but we are to preach so that those who do not believe, and who do not desire to believe, must be *convinced*.

"Then said Jesus unto them. . . . If ye believe not that I am he, ye shall die in your sins." What will become of us if we do not believe that Christ is what he is?—We, too, shall die in *our* sins. By that word, however, it is as plain as A B C that *believing in Christ*, believing that he is what he is, *separates us from sin*. There is no possible danger of any person dying in his sins who believes, simply believes, in Christ simply as he says he is. Whosoever believeth in him shall not perish—not, *may* not perish; but, *shall* not perish.

"Therefore have I hewed them by the prophets; I have slain them by the words of my mouth." Hosea 6:5. The word of God is the spirit of his mouth that slays the wicked. Let that word come to you, and it will destroy everything in you that is wicked. That is the effect of God's presence: the brightness of his glory is to destroy everything sinful. That is why he wishes to come and dwell in us. And every one who will let God, the word of God, come and dwell in him will have his sin all destroyed; for that is the effect of his coming.

The unbelieving Jews—the scribes, the Pharisees and the priests—were all the time trying to get Jesus to tell them that he was the Messiah. Once they cried out. "How long dost thou make us to doubt! If thou be the Christ, tell us plainly." Yet never in a single instance did he tell them plainly, I am he." But when he was talking to that poor woman over by the well at Samaria, and she said, "When the Messiah comes, he will teach us all things," he said plainly unto her. "I am he."

And he did not hesitate to tell the blind man plainly who he was. Wherever there is a heart that really desires to know him, he is ready to say, "I am he."

**"Labor and the Sabbath" *Advent Review and Sabbath Herald*, 76, 37 , p. 588.**

THE Chicago *Times-Herald* of September 5, in noting "the suggestions of Labor day," says:—

Organized labor should demand and persistently work to secure a seventh-day rest for the wage-earners of this country. This should be the battle-cry of the sons of toil for the coming century, and they should never relax their efforts until every wage-earner in the United States is guaranteed at least one holiday out of every seven. So far as industrial conditions will permit, this seventh-day rest should fall upon the Sabbath which Christianity and civilization have designated as the day for general suspension of industrial activity and for observance of religious obligation. A seventh-day rest is an absolute physical and moral necessity for the human toiler, whether he works with his hands or his brain, and the best interests of society and the state demand that it should be given to him.

It is not at all unlikely that this suggestion will yet be carried out to the full. And when this suggestion becomes a reality, woe to the person who disregards the day that "organised labor" and "Christianity (?) and civilization have designated as the day for general suspension of industrial activity and for observance of religions obligation." Destruction of his property, and the boycott and dynamite to himself, will surely be his only portion.

**"Jews and Gentiles" *Advent Review and Sabbath Herald*, 76, 37 , p. 588.**

IT is interesting, it is also important, to note and to know the reason of the distinction in terms always made in the Bible between Jews and Gentiles.

The term "Gentiles" simply signifies "nations." When the word "Gentile," only signifies the nations, why should there be a distinction, and how could there be a distinction fairly drawn, between Israel and the othetr? between the Jews, who were a nation, and the Gentiles, who were nations?

The distinction is a proper one. Turn to God's word concerning Israel as they were yet in the wilderness, before they had entered the promised land; when Balsam cursed them, and God turned the curse into a blessing. One of the things which God caused Balsam to say, at that time, was this: "Lo, the people shall dwell alone, and shall not be reckoned among the nations." Num. 23:9.

There is the ground of distinction between Israel and the Gentiles, which are the nations. Israel, in God's order, never was intended to be a kingdom, a state, a government, nor a nation, in this world, as the nations are, and as Israel became when she rejected God, and set up a state of her own, and called for a king.

When Israel called for a king to rule over them, Samuel was greatly displeased, and prayed to the Lord. And the Lord told him that he need not grieve over this matter; "for they have not rejected thee; but they have rejected me, that I should not reign over them." Thus Israel became a nation of the earth only by rejecting God. All the other peoples had rejected God, and become nations, from the time of Nimrod downward.

Israel, instead of holding fast to God by faith, and having him to reign over them, rejected God, that they might be like all the nations. And the only result followed that could follow: having rejected God, that they might be like all the nations, they became like all the nations that rejected God: and, as a nation, perished like them all.

"Lo, the people shall dwell alone, and shall not be reckoned among the nations;" that is the basis of the distinction between Jew and Gentile, between Israel and the nations. And that basis holds, forever the same. To-day the Gentiles are the nations, and the nations are the Gentiles. And to-day, as ever, it is God's will that his "people shall dwell alone, and shall not be reckoned among the nations."

**"Studies in Galatians" *Advent Review and Sabbath Herald*, 76, 37 ,  
pp. 588, 589.**

IT was "certain of the sect of the Pharisees which believed" who had caused all the trouble in the churches in Galatia, and called forth a letter to the Galatians. It was these also who had troubled the brethren at Antioch, and raised there the controversy abroad on the council Jerusalem. It was these who, even after the council, had caused Peter to swerve, at Antioch, from the truth of the Gospel, which, in turn, forced Paul to withstand him to the face. It was these of the sect of the Pharisees who spread a false gospel against the true, and subverted souls who were even already saved—as at Antioch and in Galatia. In a study of the Book of Galatians, it is, therefore, essential to know just what the sect of the Pharisees did hold.

When Jesus would give an illustration of "certain which trusted in themselves that they were righteous, and despised others," he chose "a Pharisee." And this Pharisee, even in praying, first thanked God that he was not like other men; and then presented himself to the Lord for approval upon what he had done. Luke 18:9-12. It is therefore perfectly plain that the one great peculiarity of the sect of the Pharisees was self-righteousness—claiming righteousness upon what they have done.

Consequently everything that a Pharisee did, was done that he might obtain righteousness by the *doing*. And if there was anything that he was not inclined to do, he must force himself to do it, by a direct vow, and then still claim the merit of righteousness in the *doing*.

And it was the very righteousness of God that was claimed as the merit and the result of the doing; because it was the word of God that was followed, it was the command of the Lord that was obeyed, in the doing.

The word "Pharisee" is from "*parash*," which signifies "separated," or "set apart." The Pharisees were those who were separated, set apart, from the rest of the people by their superior righteousness, which was because they had done more than any others; and they were separated, set apart, *unto God* because it was in the doing of the law of God that their righteousness consisted. Everything that God had commanded, required, or directed, must be done in order that righteousness may be obtained *in the doing*. And to be perfectly certain that they could rightfully claim the righteousness when the thing was done, it was essential that every obligation must be performed so exactly right that there could be no question. And in order that this might be so, every requirement in the word of God was drawn out in divisions and subdivisions to the smallest minutiae, even to each particular letter of each word, each one to be scrupulously and ceremoniously performed. "The very *raison d'être* of the Pharisees was to create 'hedges' of oral tradition about the law."—*Farrar's "Life of Christ," Excursus 9, par. 1*. These "hedges" were of course to protect the law from violation. They were assurances to the doer of them that in the doing of them he was preserved from violating the law, and that so he was a doer of the law.

This led to an utter perversion not only of every commandment and ordinance of the Lord, but of the very idea of every commandment and ordinance.

God had given the ten commandments, not as a means of obtaining righteousness by the doing of them, but (1) to give the true knowledge of sin, that forgiveness and salvation might be found by faith; and (2) to witness to the righteousness obtained by faith.

This was shown (a) in the service that was commanded, and (b) in the very terms used in speaking of the tables of the law. (a) In the service commanded it was plainly said that when they had done anything against the commandments of the Lord concerning things which ought not to be done, and were guilty, they were to bring a sacrifice of a young bullock, and confess the sin, and with the blood the priest should make atonement for them, and it should be forgiven them. Lev. 4:13-21. Here were the ten commandments to give the knowledge of sin, and of the guilt; here was forgiveness and at-one-ment with God without the doing of the law, but solely through faith. (b) The term used in speaking of the tables of the law;

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was "the tables of the testimony;" the ark, in which was the law, was called the "ark of the testament;" and the tabernacle, in which was the ark, was called the "tabernacle of the testimony." Now *testimony* is the evidence borne by a witness; and that this is the meaning of the word here is certain by the fact that the tabernacle was plainly called "the tabernacle of witness." Num. 17:7, 8; 18:2; 2 Chron. 24:6. The tables of the testimony were the tables of *witness*, which in itself testified that the law was intended, *not* to be a means of the righteousness of God obtained by it, but to be witness to the righteousness of God obtained *without* it.

God had given the ordinances of sacrifice and offering and burnt offering and offering for sin, not as a means of obtaining righteousness by them, but as *expressions of the faith* that obtained the righteousness of God without them—



faith that obtained the righteousness of God through a sacrifice and offering already made *by God*, and promised to be sent in due time.

God had given circumcision, not as a means of obtaining righteousness by it, but as a sign of the righteousness of God obtained by faith and held by faith before circumcision was performed.

Thus the Pharisees perverted into works and righteousness by works, all that God had given to be of faith. All that God had given to be a blessing and a delight they turned into a burden and a yoke of bondage. And when it did not give peace to the straining and toiling workers, as it could not, to the many fine-spun distinctions drawn upon the plain word of God they yet further added a multitude of exactions of their own. To the Sabbath commandment alone there were added four hundred and one requirements. A whole treatise was devoted to hand-washings (Mark 7:1-5); another whole treatise was occupied with the proper method of killing a fowl. "The letter of the law thus lost its comparative simplicity in bound-less complications, until the Talmud tells us how Akibba was seen in a vision by the astonished Moses, drawing from every horn of every letter whole bushels of decisions."—*Farrar*.

Another evil was wrapped up in this: The facility of interpretation that was developed in drawing out the infinite variety of distinctions in sentences, in words, and even in letters, in order to discover the exact degree of obedience required to attain to righteousness, was readily employed in evading any obligation of the law of God that the covetous heart might desire. Mark 7:9-13; Matt. 23:14-28. "We know the minute and intense scrupulosity of Sabbath observance wasting itself in all those *abhoth* and *toldoth*,—those primary and derivative rules and prohibitions, and inferences from rules and prohibitions, and combinations of inferences from rules and prohibitions, and cases of casuistry and conscience arising out of the infinite possible variety of circumstances to which those combinations of inference might apply,—which had degraded the Sabbath from 'a delight, holy of the Lord, honorable,' partly into an anxious and pitiless burden, and partly into a network of contrivances hypocritically designed, as it were, in the lowest spirit of heathenism, to cheat the Deity with the mere *semblance* of accurate observance. . . .

"Teachers who were on the high road to a casuistry which could construct 'rules' out of every superfluous particle, had found it easy to win credit for ingenuity by elaborating prescriptions, to which Moses would have listened in mute astonishment. If there be one thing more definitely laid down in the law than another, it is the uncleanness of creeping things; yet the Talmud assures us that 'no one is appointed and member of the Sanhedrin who does not possess sufficient ingenuity to prove from the written law that a creeping thing is ceremonially cleaned,' and that there is an unimpeachable disciple, at Jabne, who could produce one hundred and fifty arguments in favor of the ceremonial cleanness of creeping things. Sophistry like this was at work even in the days when the young student at Tarsus set at the feet of Gamaliel."—*Ib.*, "*Life and Work of Paul*," chap. 4, par. 2-6.

Thus the Pharisees in their exactions and ceremonialism had developed to perfection the self-love of self-righteousness in the merit of their own doings. A perfect illustration is found in what Rabbi Simeon, the son of Jochai, said: "If there were only thirty righteous persons in the world, I and my son should make two of them; and if there were but twenty, I and my son would be of the number; and if there were but ten, and I and my son would be of the number; and if there were but five, and I and my son would be of the five; and if there were but two, I and my son would be *those two*; and if there were but *one*, MYSELF should be that *one*."—*Emphatic Diaglott*, at Luke 18:11.

"They had received unsanctified and confused interpretations of the law given them by Moses: they had added tradition to tradition; they had restricted freedom of thought and action until the commandments, ordinances, and services of God were lost in a ceaseless round of meaning less rights and ceremonies. Their religion was a yoke of bondage." "The views of the people were so narrow that they had become slaves to their own useless regulations." "This confidence in themselves and their own regulations, with its attendant prejudices against all other nations, caused them to resist the Spirit of God, which would have corrected their errors." "Thus, in their earthliness, separated from God in Spirit, while professedly serving him, they were doing just the work that Satan wanted them to do—taking a course to impeach the character of God, and cause the people to view him as a tyrant. In presenting their sacrificial offerings in the temple, they were as actors in a play. The rabbis, the priests and rulers, had ceased to look beyond the symbol of the truth that was signified by their outward ceremonies." They expected to derive righteousness acceptable to God from the performance of the ceremony of offering a symbol which, to them, was meaningless for any other purpose than as a means of gaining righteousness in the performance of the ceremony. The beginning and end, the all in all of the religion of the Pharisees, whether it related to the moral law, to the God-given ceremonial law, or to their own traditions, was ceremonialism, and ceremonialism alone. And Paul had been one of these Pharisees, of "the most straitest sect."

And *this* is what those "certain of the sect of the Pharisees which believed" thought to drag over and fasten upon Christianity. They wished to force even the divine faith of Christ into their low, narrow human ceremonialism. Oh, yes! it is well enough to believe in Jesus; but that is not enough: "except ye be circumcised and keep the law [their whole boneless system of interpretations of the law, moral and ceremonial, their whole mass of ceremonialism], *ye cannot be saved*." And that even when they had done all that the system of the Pharisees supply and demand it, they could not be saved, was confessed in the despairing cry of the rabbis: "If but one person could only for one day keep whole law, and not offend one point,—nay, if but one person could but keep that one point of the law which affects the due observance of the Sabbath,—then the troubles of Israel would be ended, and the Messiah at last would come."—*Id.*, par. 3. And from every really conscientious heart it forced that other despairing cry, "O wretched man that I am! who shall deliver me from the body of this death?" Rom. 7:24.

But in his great mercy and his divine goodness, without requiring all the burdens and toil of the Pharisaic ceremonialism, and in answer to the longing cry of every burdened heart, *the Messiah came*, and brought to all men the free gift of the righteousness of God, and of his full salvation. This righteousness and this full salvation, Saul the Pharisee found, and it made him forever Paul the Christian, nevermore desire in the "righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." And then, having in Christ perfect righteousness, full salvation, and the power of an endless life; having found in Christ the living gospel instead of the dead form of law; because he would never more admit the multitudinous exactions, the vain strivings, the hollow self-righteousness, and the false gospel of the Pharisees, he was persecuted, and his work in the gospel of Christ was opposed, till the day of his death, by "the Pharisees which believed," as well as by all the Jews, who did *not* believe, by false brethren as well as by open enemies.

And this it was that called forth the book of Galatians.

**September 19, 1899**

**"Editorial" *Advent Review and Sabbath Herald*, 76, 38 , p. 604.**

PATRIOTISM is the love of one's country—the country of one's birth—because it is the land of his fathers.

*Christian* patriotism, then, is the love of the country of the Christian's birth, because it is the land of his *Christian* fathers.

What country, then, is the land of the Christian's fathers? People are Christians only because they are Christ's people. "And if ye be Christ's, *then* are ye *Abraham's seed*, and *heirs* according to the promise." Gal. 3:29.

Abraham was once a Gentile, was of the nations; but he was born again, was born from above. He was once an alien; but he was naturalized into the kingdom of God, and became a fellow citizen with the saints.

In becoming naturalized into the kingdom of God, on being admitted into the heavenly citizenship, Abraham was required to get out of his country. Gen. 12:1. This requirement he at once accepted, and he "then did absolutely and forever renounce and abjure all allegiance and fidelity to every foreign prince, potentate, state, or sovereignty whatsoever." He obeyed and went out, "not knowing whither he went;" only knowing that he went with God, which was enough for him; and so he became the father of all them that believe.

When God called Abram out of that country, he also called him unto another country, a better, even a heavenly. At that time also God promised to show to Abram that country which he had espoused, and which was henceforth his: "Get thee out of thy country, and from thy kindred, and from thy father's house, *unto a land that I will show thee.*"

Abram at once left his former country, but there went with him his father and his kindred. They came into the land of Haran, and dwelt there, and there Abram's father died. Now he was separated from his "country" and from his

"father's house;" but Lot, his nephew. was yet with him, and so he was not yet separated from his "kindred."

With Lot, his kindred, Abram came into the land of Canaan. But still the Lord could not show to Abram the land that he had promised to show him, because he was not yet separated from all. God could not show Abram the land until Abram had fulfilled all the word of the Lord: "Get thee out of thy *country*, and from thy kindred, and from thy *father's house*, unto a land that I will show thee."

Finally, however, their substance became so great that "the land was not able to bear them, that they might dwell together." Abram said to Lot, "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. . . . Then Lot chose him all the plain of Jordan; and Lot journeyed east, and they separated themselves the one from the other."

And just then God showed to Abram the land that he had promised 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 forever." Gen 13:14, 15. That land which was then shown to Abram was the whole world of *the new earth*: for it is written, "*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.

Ever after that day, Abraham looked to that country. That is Abraham's country. Wherever he was in *this* world he was in a strange country, and in this strange country he dwelt "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." And "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. 11:9-16.

We "are all the children of God by faith in Christ Jesus." "And it ye be Christ's, then are ye Abraham's seed, and *heirs* according to the *promise*." As Abraham is the father of all them that believe, and as that heavenly country is Abraham's country, then that heavenly country is the Christian's country. As Christian patriotism is love of the Christian's country, the country of the Christian's fathers: and as that country alone is the Christian's country, the country of the Christian's fathers: so Christian patriotism is love of the country of Abraham, Isaac, and Jacob, and CHRIST.—the heavenly country, "the world" of the new earth, the country which God gave in faithful promise to our father.

Are you, now, a true Christian patriot? Is that truly your country? Do you love that country above all other countries that can ever be named or thought of?

And what a country! The wilderness like Eden and the desert as the garden of the Lord: with only joy and gladness found therein, thanksgiving, and the voice of

melody. A country in which the inhabitant shall never say, I am sick; for the people that dwell therein shall be forgiven their iniquity. A country where the people shall all be righteous: and where the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. A country where the eyes of the blind are opened, and the ears of the deaf unstopped; where the lame man shall leap as a hart, and the tongue of the dumb sing; where in the wilderness, waters break out, and streams in the desert. A country so quiet and so secure that the people can dwell safely in the wilderness, and sleep in the woods. A country where the very land itself shall rejoice even with joy and singing: where for very joy the mountains and the hills shall break forth into singing, and all the trees of the field shall clap their hands. A country in which the tabernacle of God shall be 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." A country where "we shall ever feel the freshness of the morning, and shall ever be far from its close."

That is the Christian's country. That is the country of our Christian fathers. Christian patriotism is love of *that* country.

Who would not be a Christian patriot?

**"Studies in Galatians" *Advent Review and Sabbath Herald*, 76, 38 ,  
pp. 604, 605.**

THE opposition that those of "the sect of the Pharisees which believed," carried on against Paul and the true gospel, and the difficulty and confusion that they were able to create, were the stronger and more perplexing because of the encouragement they found, in the attitude of the apostles themselves, especially of Peter and James the Lord's brother. We say, "the encouragement *they found*," for no encouragement was really and intentionally given by these brethren to the work and course of the Pharisees who believed. Yet while no encouragement was intentionally given by the apostle, nor even by Peter and James the Lord's brother, the temporizing and compromising attitude held by these was such that "the Pharisees which believed" *found* in it encouragement, made a handle of it, and used it to the fullest possible extent in making their efforts effective.

These brethren, in their intended kindness of heart, thought to harmonize the two elements by occupying an intermediate position. They did not at once clearly discern the true and all-important issue that was really involved. They did not perceive that the difference between Paul's teaching and that of "the Pharisees which believed" was one of *principle*, essential and vital; they therefore thought to find a middle ground upon which—each side, especially Paul, modifying some of their "strong statements," and yielding some of their "extreme positions"—there would be found a harmony. They did not at first discern that the two things were not so much alike that they gradually shaded into each other and would allow a new one to be formed, or developed, from both. They did not perceive that the two were of absolutely antagonistic principles; that they had no kinship to any

extent whatever; and that therefore the only true course must be the utter abandonment of the old and the complete espousal of the new.

As Peter and James are both involved in the matter of the letter to the Galatians, and at least incidentally in the events that called it forth, it is essential to an intelligent study and understanding of the book of Galatians that this phase of the subject should be understood.

All know that as late as several years after Pentecost it required a special vision, and that the substance of the vision should be three *times shown*, to break down traditionalism in the mind of Peter, and to open his eyes to the divine truth that God is no respecter of persons. Acts 10. And that this was the object and the necessity of the vision, is made certain by the words of Peter himself, speaking directly on that subject. For when, in obedience to the word of the Lord, he had gone to the house of Cornelius and begun to speak to the "many that were come together" there, the very first words that he said were these: "Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; *but God hath showed me* that I should not call any man common or unclean." Acts 10:28. The Interlinear Greek, the word-for-word translation, gives Peter's words thus: "Ye know how unlawful it is for a man, a Jew, to unite himself; or come near, to one of another race." Not simply, ye know that it is an unlawful thing; but, "Ye know *how* unlawful it is."

But the truth is that it never was an unlawful thing at all, except by their pharisaic inventions and traditionalism. Those pharisaic inventions and traditions; and that traditionalism, were never entitled to any recognition whatever as law or obligation. And so far as they were so recognized,

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their only effect was to make void the whole word and Spirit of God both in the law and in the gospel of God. How unlawful it really was, however, by that Pharisaic ceremonialism, is worth stating here, and is seen in this piece of teaching of the rabbis: "He who eats with an uncircumcised person, eats, as it were, with a dog; he who touches him, touches, as it were, a dead body; and he who bathes in the same place with him, bathes, as it were, with a leper."—*Farrar's, "Life and Work of Paul," chap. 15, note to par. 4 from end.*

In view of this, how expressive is the statement that when Cornelius fell down at his feet, and worshiped him "Peter took him up. . . and as he talked with him, he went in;" showing that Peter both touched him and walked and talked familiarly with him as with a brother. And the explanation of it all was that "God hath showed me that I should not call any man common or unclean." In truth, *God* had never showed anything else: it was only the traditionalism and ceremonialism of pharisaism that had ever showed otherwise.

But that was not the last of it. "The apostles and brethren that were in Judea heard that the Gentiles had also received the word of God." And not only this, but the news reached there of the awful thing that Peter had done in associating with Gentiles. "And when Peter was come up to Jerusalem, *they that were of the circumcision* CONTENTED with him, saying, *Thou wentest in to men uncircumcised, AND DIDST EAT WITH THEM.*" That the word of God's salvation had been preached to lost men, and that *they had received it*, was nothing, yea,

was worse than nothing. In presence of the awful fact that a Christian should have associated with men uncircumcised, and had even eaten with them! "But Peter rehearsed the matter from the beginning, and expounded it in order unto them;" and after giving the full account, he appealed to themselves: "Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?" And "when they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." Acts 11:1-18.

Yet, though for that particular occasion they acknowledged the truth and the propriety of Peter's course, they did not hold fast to the truth. For when the gospel began to spread among the Gentiles, it was some of these men of Judea who went to Antioch and "taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye can not be saved." Acts 15:1. The controversy thus urged by the Pharisees who believed caused the council at Jerusalem. In the council, Peter stood firmly and openly for the truth, as he had been instructed in the vision and by the Holy Spirit, and as he had stood when called to account by those at Jerusalem. He said the same thing now as before. Acts 15:7-11. The council decided the same way, and published to all the churches their decision accordingly.

Yet after all this, still the pharisaic ones nursed their traditionalism and ceremonialism, and soon began again to urge it, especially against Paul. However, when, after the council, Peter went to Antioch, he still stood firmly and openly in the truth, and "did eat with the Gentiles." But presently "certain came from James" and from Jerusalem, and so strongly urged their traditionalism and ceremonialism that Peter actually abandoned his instruction in the vision; surrendered his firm and consistent stand at Jerusalem when called to account, and when in the council; and forsook brotherhood with the Christians who were from the Gentiles the uncircumcised. Gal. 2:12.

This was caused, says the record, "by certain which came," not from Judea nor from Jerusalem alone, but *from James*." This shows that before reaching Peter they had affected James; and then, coming from James, had used the prestige of James to affect Peter and to draw him away. James, too, had stood firmly and openly for the truth in the council. It was his sentence that had settled the question in the council. The very words of his decision were adopted by the council, and were published as the decision of the council. And yet even him the pharisaic traditionalists and ceremonialists "which believed" had succeeded in dragging back from the truth.

The real position of James at this time, and indeed to a much later time, is shown in the record of Paul's last visit to Jerusalem—his last visit just because of this attitude of James; even long after the letter to the Galatians was written. The account is in Acts 21:18-26. This visit was made especially to win the brethren in Jerusalem. Paul and his company arrived at Jerusalem, and the brethren received them gladly. "And the day following Paul went in with us *unto James*; and all the elders were present. This shows that James was the chief one who was the object of the visit, though all the elders were present, yet Paul and his companions "went in. . . unto James."

And what did they meet there?—When Paul "had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. And when they heard it, they glorified the Lord, and said unto him"—*what*, think ye?—They begin at once to try to drag even him away from the truth of the gospel to a compromise on traditionalism and ceremonialism.

"Instead of doing justice to the one whom they had injured, they still appeared to hold him responsible for the existing prejudice, as if he had given them cause for such feelings. They did not nobly stand in his defense, and endeavor to show the disaffected party their error: but they threw the burden wholly upon Paul, counseling him to pursue a course for the removal of all misapprehension."—*Sketches from the Life of Paul,* pages 211 212. And this even from James, who had stood so straight and true in the council, and who, after hearing from Paul a full statement of the gospel that he preached, could add nothing to it, and therefore had given him his right hand in fellowship!

They said unto him, "Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law; and they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. What is it therefore? the multitude must needs come together: for they will hear that thou art come. *Do therefore this* that we say to thee: We have four men which have a vow on them; them take, and *purify thyself with them*, and be at charges with them, that they may shave their heads: and *all may know* that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law. As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only." etc., etc.

"The brethren hoped that by this act Paul might give a decisive contradiction of the false reports concerning him. But while James assured Paul that the decision of the former council (Acts 16) concerning the Gentile converts and the ceremonial law still held good, the advise given was not consistent with that decision which had also been sanctioned by the Holy Spirit. The Spirit of God did not prompt this advice. It was the fruit of cowardice."—*Id.*, page 212.

These facts throw a strong light upon the expression that when "certain came from James," Peter withdrew from the Gentiles and "separated himself, fearing them which were of the circumcision." This also gives a better idea of the powerful influence that was exerted to draw Peter back from the truth—the influence which; was indeed so powerful that even "Barnabas also was carried away with their dissimulation."

But Paul knew the gospel that he was set to preach. He knew that it was the truth. And though thus left to stand alone against, to him, the most powerful human influence in the world, he cared not for this. "But when I saw that they walked not uprightly according to the truth of the gospel, said unto Peter before them all, if thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest then the Gentiles to live as do the Jews? We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ even we have



believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law, for by the works of the law shall no flesh be justified."

Both Peter and James did finally come to clear faith; but it took time for them to do it; and while they were coming to it, their course had no little influence in creating the condition that called forth the letter to the Galatians.

**September 26, 1899**

**"Editorial" *Advent Review and Sabbath Herald*, 76, 39 , p. 604.**

"WE have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Let us put that thought in an affirmative way. We have a high priest who can be touched with the feeling of our infirmities; for he was in all points tempted like as we are. He knows just exactly how you feel when you are tempted. More than that, he has stood just where we stand, and has met all these things and conquered them. That is where our strength is. Do you not see that there is not a single temptation that comes to you that he has not met? So there is not a single place that he can not help you. If he had failed on a single point, he could not help us there, and therefore would not be a complete Saviour to us. If a person is saved from all sins but one, he is simply not saved at all. So if he did not pass through everything, he can not help us. Ah! but he was made in all points like as we are, so that there can not come a single thing to you in this world from which he is not a complete Saviour to you. Bless his name.

TOWARD the beginning of his ministry, Jesus said, "My meat is to do the will of him that sent me, and to *finish his work*." John 4:34.

The last night that Jesus was on the earth before his death, in the last talk to his disciples before Gethsemane, and in his last prayer for them and us before the cross, Jesus said to the Father, "I have glorified thee on the earth: I have finished the work which thou gavest me to do." John 17:4.

We are now in the time of the finishing of God's work in the earth; for it is written, "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." Rev. 10:7.

The seventh angel has been sounding a long time, and God is about to "finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9:38. And in the third angel's message God has put the truth that is to accomplish this finishing work.

To every one connected with the third angel's message, therefore, God has given a work to do. The nations are ready, all things are ready, the time is now when God's work is to be finished; he has given to us this work to do, and we must finish the work that is given us to do.

And this requires consecration. To our great Exemplar it meant his whole living: "My meat"—my food, the very necessary of life—"is to do the will of him that sent me, and to finish his work."

We must glorify God on the earth, in order to finish the work he has given us to do; for so it was with Jesus our pattern. To glorify God is to receive of him that which he has given, and to show it to others. John 18:14. And as he has given "all things," to glorify him is to receive of him all things, all the fulness of God, and to show it to others. Verse 15.

Is it to you the very necessary of life to do the will of him that has sent you, and to finish his work? Have you received all that he has given? are you glorifying him on the earth. In order that you may finish the work which he has given you to do?

WHILE it is true that the physical features of the Christian's country—our country and the country of our fathers—are such as to wean him fully and forever from all connection with any other country, and to inspire the truest patriotism, yet this is only one phase of the splendid subject of Christian patriotism.

Another, and indeed the deeper, thought involved is that patriotism is the spirit that, originating in love of country, prompts to allegiance to its principles and obedience to its laws. And all the principles and laws of the country, in a free country, are summed up in the constitution; and all allegiance and all obedience of the citizen are summed up in an oath or affirmation to support the constitution.

The constitution, the supreme law, of the Christian's country—our country and the country of our fathers—is the law of God, the ten commandments. Christian patriotism is the spirit that prompts to unqualified allegiance to this constitution, to unswerving obedience to this supreme law.

Are you, then, a true Christian patriot? Is that law to you the supreme law indeed? Is obedience to that law your highest aim? Is that law all-sufficient for you, or are other and inferior, even human, laws needed to keep you straight in the world?

If you are really a citizen of that heavenly country, if you have been indeed naturalized into the kingdom of God, then the law of that kingdom, the constitution of that country, is to you the supreme and all-sufficient law. Then, too, that law being to you the supreme law, and faithful obedience to it being your highest—indeed your only aim, no other law can possibly be needed in your case. Faithful obedience to the supreme law is in itself obedience to all other proper laws.

For this cause, and in this time as never before, God has put a banner into the hands of them that fear him, that it may be displayed because of the truth; and this banner bears the inscription. "Here are they that keep the commandments of God, and the faith of Jesus." And for this cause, and in this time, as never before since Christ's days on earth, and the days of his apostles, there is demanded perfect loyalty to the constitution, and the fullest possible allegiance to the supreme law, of the kingdom of God, on the part of all who profess to be citizens of the kingdom of God and of the heavenly country.

This is just now a matter that calls for special consideration by Seventh-day Adventists. It is of special importance to us, because in a special sense we are set in the world expressly to be loyal to the law of God. And concerning this time and this people it is written: "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. 19:17.

It is therefore the literal truth that just now the great question for every Seventh-day Adventist to ask himself is this: Is my loyalty to the ten commandments so firm, is my allegiance to the law of God so true, that nothing—absolutely nothing—can have any place whatever in my attention that does not make for supreme loyalty to this supreme law?

**"Studies in Galatians" *Advent Review and Sabbath Herald*, 76, 39 ,  
pp. 620, 621.**

In a previous study on this subject—the fourth one—we remarked that while it is true that "the ceremonial law is the chief subject, *as to law*, in the book of Galatians," yet even then it is not the ceremonial law as given by the Lord; that even where the ceremonial law as given by the Lord is involved, it is such a perversion of it as to make it altogether another thing than what it was in truth; and consequently that the great subject, as to law, as to works, is more ceremonialism—ceremonialism entire—than it is the true ceremonial law itself, in any phase of it.

That *traditionalism* was an essential part of the teaching of those who had driven back the Galatian Christians is certain from the fact that Paul cites it as a thing in his own experience, and shows how he had been delivered from it by the gospel, which he preached. Ye have heard of my conversation [manner of life] in time past in the Jews' religion. . . and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the *traditions of my fathers*. BUT when it pleased God, who separated me from my mother's womb, and called me by his grace, *to reveal His Son in me*, that I MIGHT PREACH HIM among the heathen; immediately I conferred not with fifth and blood." Gal. 1:13-16.

That is to say: This very thing that these disturbers are trying to fasten upon you, I myself once held even more zealously than they; for "beyond measure I persecuted the church of God, and wasted it." But from that I was delivered and redeemed by the revelation of the gospel of Jesus Christ—by the revelation of the Son of God in me. I have preached to you, and am now preaching to you simply what I know through my own heart's experience and the revelation of the gospel of Christ. I *know* that the gospel of Christ, the gospel which I preach, delivers the soul from all the burden and the toil of the traditions that those men bring to you, and sets the soul free in the light and liberty and joy of a perfect righteousness. I know that all that they seek by the many toilsome exactions of their traditions is found unto perfect and soul-rejoicing fulness in Jesus Christ, and that it is obtained simply by faith alone in him.

That one passage, in the connection in which it is placed, even if there were no more, would be sufficient to show that, whatever else was included, the ceremonies of "the traditions" of the Jews were assuredly involved.

But that is not all: the thing which brought the crisis at Antioch in the case of Peter, and which is the crisis in the introduction to the real subject in the book of

Galatians, was the question of *eating with the Gentiles*, with men uncircumcised. This too, was the thing which marked the crisis in the work of Peter as to Jew and Gentile, as is shown in his experience in the vision at Joppa, and at the home of Cornelius; and which he himself summed up in the words. "Ye know how that it is an unlawful thing for a man that is a Jew to keep company or come unto one of another nation; but God hath showed that I should not call any man common or unclean." Acts 10:28.

But eating with the Gentiles was not an unlawful thing at all, *except by their own traditionalism*. This exclusiveness was never enjoined nor inculcated by anything which the Lord had ever committed to the Jews. The Scriptures, which they themselves had, were against it. That exclusiveness was altogether of their own construction, built up from their own exclusive self-righteousness. Yet this was a vital point and an essential element in the contention of the "Pharisees which believed," that called forth the letter to the Galatians. And this being so, it is certain that the *traditional* ceremonial law of the Jews was an essential part of the ceremonial law that is the chief subject, *as to law*, in the book of Galatians.

It is true that the ceremonial law that God gave is also included in the controversy that called forth the letter to the Galatians; and yet even that, *as God gave it*, is not included. Circumcision is included; but so far perverted from the true intent and meaning as God gave it, and so laden with traditionalism, as to be only another phase of sheer pharisaic ceremonialism.

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From the history of James in this connection, especially in Acts 21, it is plain that the rest of the true ceremonial law was also included—even to self-contradiction in the offering of sacrifices for sin while professing to believe in Christ. For one of the offerings made in purification of the Nazarite was a "lamb of the first year without blemish *for a SIN OFFERING*." Num. 6:14. And when Paul, out of deference to the brethren at Jerusalem, especially to James the brother of Jesus, had yielded so far for appearance's sake as to accompany some men who were actually practising this, to a believer in Jesus, self-contradictory, ceremony, it was *while "he was conversing with the priest concerning the sacrifice to be offered,"* that the mob broke loose, and dragged Paul away. However, it is not strictly correct to say that just then the mob broke loose: the truth is that just then God let loose the mob to save Paul from the effect of his deference to the ill advice of the compromising brethren.

When we consider Paul's great desire to be in harmony with his brethren, his tenderness of spirit toward the weak in faith, his reverence for the apostles who had been with Christ, and for James the brother of the Lord, and his purpose to become all things to all men as far as he could do this and not sacrifice principle—when we consider all this, it is less surprising that he was constrained to deviate from his firm, decided course of action. But instead of accomplishing the desired object these efforts for conciliation only precipitated the crisis, hastened the predicted sufferings of Paul, separated him from his brethren in his labors, deprived the church

of one of its strongest pillars, and brought sorrow to Christian hearts in every land.

The Saviour's words of reproof to the men of Nazareth apply in the case of Paul, not only to the unbelieving Jews, but *to his own brethren in the faith*. Had the leaders in the church fully surrendered their feelings of bitterness toward the apostle: and accepted him as one specially called of God to bear the gospel to the Gentiles, the Lord would have spared him to them still to labor for the salvation of souls. He who sees the end from the beginning, and who understands the hearts of all, saw what would be the result of the envy and jealousy cherished toward Paul. God had not in his providence ordained that Paul's labors should so soon end; but he did not work a miracle to counteract the train of circumstances to which their own course gave rise.

The same spirit is still leading to the same results. A neglect to appreciate and improve the provisions of divine grace, has deprived the church of many a blessing. How often would the Lord have prolonged the life of some faithful minister, had his labor, been appreciated. But if the church permit the enemy of souls to pervert their understanding, so that they misrepresent and misinterpret the words and acts of the servant of Christ; if they allow themselves to stand in his way and hinder his usefulness, the Lord removes from them the blessing which he gave.

Satan is constantly working through his agents to dishearten and destroy those whom God has chosen to accomplish a great and good work. They may be ready to sacrifice even their own life for the advancement of the cause of Christ, yet the great deceiver will suggest: doubts, distrust, jealousy, concerning them, which, if entertained, will undermine confidence in their integrity of character, and thus cripple their usefulness. Too often he succeeds in working through their own brethren, to bring upon them such sorrow and anguish of heart that God graciously interposes to give his persecuted servants rest. After the hands are folded upon the pulseless breast, after the voice of warning and encouragement is silent, then death may accomplish that which life has failed to do; then the obdurate may be aroused to see and prize, the blessings they have cast from them.—*Sketches from the life of Paul,* pages 214, 231, 232.

On the part of the Pharisees who believed, the "false skulking brethren" who confused the Galatian Christians, and even weakened Peter and James, the moral law was not included, except incidentally. But the infinite variety of ceremonial observances, which by "oral tradition" had been invented and set up as hedges about the law, and which were more to them than the God-given law itself,—these were included, and were an essential part of their side of the controversy. Simply to neglect the washing of hands, etc., as referred to in Mark

1, "was as bad as homicide [murder], and involved in forfeiture of eternal life."—*Farrar's "Life of Christ," chap. 31, under "ablutions."*

However, in the book of Galatians, in Paul's setting forth of the only true gospel, the moral law is included, both in showing that it is impossible to be justified by any law whatever, even the moral law and in showing, that the very object of faith in Christ, the very object of the true gospel, is to accomplish in men the righteousness of that law, perfect obedience to the ten commandments.

If anything is needed to make plainer or more certain that ceremonialism altogether is the ceremonial law involved in the book of Galatians, here it is:—

Tidings had been received at Corinth from the churches in Galatia, revealing a state of great confusion, and even of absolute apostasy. Judaizing teachers were opposing the work of the apostle, and seeking to destroy the fruit of his labors.

In almost every church there were some members who were Jews by birth. To these converts the Jewish teachers found ready access, and through them gained a foothold in the churches. It was impossible, by Scriptural arguments, to overthrow the doctrines taught by Paul; hence they resorted to the most unscrupulous measures to counteract his influence and weaken his authority. They declared that he had not been a disciple of Jesus, and had received no commission from him; yet he had presumed to teach doctrines directly opposed to those held by Peter, James, and the other apostles. Thus the emissaries of Judaism succeeded in alienating many of the Christian converts from their teacher in the gospel. Having gained this point, they induced them to return to the observance of the ceremonial law as essential to salvation. Faith in Christ, and obedience to the law of ten commandments, were regarded as of minor importance. Division, heresy, and sensualism were rapidly gaining ground among the believers in Galatia.

The *doctrine which the Galatians had received* could not in any sense be called the gospel; *they were the teachings of men*, and were directly opposed to the doctrines taught by Christ. . . In the Galatian churches, open, unmasked error was supplanting the faith of the gospel. Christ, the true foundation, was virtually renounced for the obsolete ceremonies of Judaism. . . .

The apostle urged upon the Galatians as their only safe course to leave the false guides by whom they had been misled, and to return to the faith which they had received from the Source of truth and wisdom. Those false teachers were hypocritical, unregenerate men, unholy in heart, and corrupt in life. Their religion consisted in a round of ceremonies, by the performance of which they expected to receive the favor of God. They had no relish for a doctrine which taught, "Except a man be born again, he can not see the kingdom of God." Such a religion required too great a sacrifice. Hence they clung to their errors, deceiving themselves, and deceiving others.

To substitute the external forms of religion for holiness of heart and life, is still as pleasing to the unrenewed nature as in the days of the apostles. . . Paul. . . describes the visit which he made to Jerusalem to a settlement of *the very questions which are now agitating the churches of Galatia*, as to whether the Gentiles should submit to circumcision and keep the ceremonial law.—"*Sketches from the Life of Paul*," pages 188-193.

And of the question as considered at Jerusalem, we read:—

They [certain Jews from Judea] asserted, with great assurance, that none could be saved without being circumcised and keeping *the entire ceremonial law*. Jerusalem was the metropolis of the Jews, and there were found the greatest exclusiveness and bigotry. The Jewish Christians who lived in sight of the temple would naturally allow their minds to revert to the peculiar privileges of the Jews as a nation. As they saw Christianity departing from *the ceremonies and traditions* of Judaism, and perceived that the peculiar sacredness with which the Jewish customs had been invested would soon be lost sight of in the light of the new faith, many grew indignant against Paul, as one who had, in a great measure, caused this change. Even the disciples were not all prepared willingly to accept the decision of the council. Some were zealous for the ceremonial law, and regarded Paul with jealousy, because they thought his principles were lax in regard to the obligation of the Jewish law.—*Id.*, pp. 63, 71.

Thus the ceremonial law that is the chief subject, *as to law*, in the book of Galatians, is the ceremonial law both divine and human, but with the divine and human, but with the divine so perverted as in its perversion to be only human, and is, in a word, *ceremonialism* entire—a dead formalism against a living faith.

**"Back Page" *Advent Review and Sabbath Herald*, 76, 39 , p. 628.**

BISHOP THOBURN declares that the Philippine Islands "can never be kept in a state of peace in any other way [than by employing natives in the war against the natives], until the people become enlightened, and learn to love peace for its own sake." About how long it will probably take for "the people to become enlightened, and learn to love peace for its own sake," by war, and fratricidal war at that, and that by a people of whom he says many are "literally 'half-devil and half-child,'" the bishop does not attempt to say. But the strongest part of this thing is that a professed *Christian bishop* could commend such a means as that by which a people shall "become enlightened, and learn to love peace for its own sake"! That can be nothing else than a distinct abandonment, *in principle*, of Christianity as the true means of enlightenment, and of love of peace for its own sake. Another reason that he offers in justification of this anti-Christian and inhuman thing is that this is "the policy which has, for more than a century, been so successfully employed by the English in India." But for the American people to adopt British forms and procedure in government is distinctly to abandon

American principles, and to take up the old order of things, which was expressly repudiated in the establishment of this nation. For the United States to take the anti-Christian course advised by Bishop Thoburn would be apostasy; and to advise the United States to take such a course is nothing less.

**October 3, 1899**

**"The Sermon. Christian Education <sup>171</sup>" *Advent Review and Sabbath Herald*, 76, 40 , pp. 631, 632.**

THIS is the last Sabbath in the period of the summer school for teachers, of Battle Creek College, and it has been arranged that there should be a subject discussed to-day, in connection with education, and that I should be the one to discuss it. I will therefore speak to you on *Christian* education. I beseech you to hear me patiently, and to consider sincerely the principles to which I shall call your attention.

To introduce the subject, I will read to you two texts expressing the world's hunger, the world's demand, in the matter of education. These two texts are taken, one each, from two of the most influential papers in the United States, and are but fair samples of many that I could bring. One of them appeared in the *Outlook*. It is not by the editor of the paper, but by a contributor. It reads:—

There must be in this country a better system of education, a system that is in closer touch with life, and that fits rather than unfits for life. There must be something in our common schools that will make for self-respect, and for that respect for others that is a part of true self-respect; something that will develop faithfulness and intelligence and pride in work; something that will link head and hands by indissoluble bonds. Domestic science and manual training in schools will gradually give a greater respect for manual labor; and with this respect should go a greater diffusion of manual labor; for the lack in our present system is quite as much on the side of employers as of employed.

An intelligent and many-sided woman recently remarked to me that Queen Victoria would be a better woman if she made her own bed daily. While it may not be practicable for queens to make their own beds, or for the president of the United States to chop his own wood, there never will be faithfulness, respect, and intelligence on the side of the workers unless the same attitude toward work is found in the employers.

That expresses one phase of the world's longing, the world's hunger, the world's demand, in the matter of education. Here is another, originally published in the Chicago *Inter-Ocean*, by a master of theology in the Chicago University. He says:—

There is nothing more disappointing to evangelical religion than its great schools. The fearful stress which has fallen on the . . .



denominations during the last ten years has proceeded largely from the great schools fostered by these denominations. . . . The very foundations of religious teaching are being undermined by teachers in our great schools, just as they have been in a large sense in the German universities. What is known as "higher criticism" is simply working havoc with the rising minority in the three-named denominations.

Now, listen to this:—

There is no school on the American continent where a young man can go and learn the Bible as a whole under the direction of deeply pious and thoroughly learned teachers. There are schools where a young man fitting for the ministry can go and spend three years, and have himself stuffed with speculative philosophy under the name of theology, and with infidelity under the name of "higher criticism." This is a positive and a burning shame. The writer cherishes the hope that some pious man or woman of means will found a school in this country where men can be trained who will not only know the Bible from first to last, but preach it from first to last. That would be something new under the sun.

Those two texts set before you the true need in all education, and show to you what the world is calling for in the education of this day. Now, I do not cite Battle Creek College as a *complete exception* to the statement that I read last: "There is no school on the American continent where a young man can go and learn the Bible as a whole under the direction of deeply pious and thoroughly learned teachers." I say, I would not set Battle Creek College before that writer as the one school that he is calling for; but I am sure that the management of Battle Creek College is doing its utmost, and has made considerable progress in it, to make Battle Creek College exactly what is demanded *there*, and what has been demanded *by the Lord* for years.

Seventh-day Adventists, professing to have light for the world, will be apostate, will utterly fail to fulfil their mission in the world, if they do not present to the world exactly what the world is longing for and calling for, in the matter of education. Battle Creek College has no place in the world at all if it shall not be such an institution as that which is here called for,—if it shall not be an institution where men can be trained who "will not only know the Bible from first to last, but preach it from first to last,"—an institution which will put forth the utmost endeavor to give to every one who enters its doors to take a training there, just as fast as time and opportunity will allow, such a knowledge of the Bible from beginning to end, from first to last, that wheresoever he goes, he will be able to use the Bible.

It is no enough that this should appear only in preaching from the pulpit, but also in handiwork. The Bible is the book of Christianity. Jesus Christ is Christianity; and as our Saviour, as the Redeemer, as an example of Christianity, he spent nearly six times as much time in *working at a trade*, the carpenter's trade, as he did in preaching in his official ministry, as he went about from place to place, preaching and teaching the people. And as Jesus Christ is Christianity, and a considerable portion of his life was spent in working with his hands, and in

bringing God into his daily labor, and in making daily labor the service of God just as certainly as in making praying the service of God,—as that was the course of Christ, that must be forever the true course of Christianity.

In our day, God has begun a movement which is to "establish Christianity"—the Christianity of Christ—"on an eternal basis" in the world, which is simply the basis of Christ himself. And as certainly as that movement of God succeeds, so certainly will this Christianity of Jesus Christ dignify labor in our day, as in his own day—common, every-day labor of the hands. It will lift that up, and make it the honor of every one in this world: an essential part of Christianity. *This* Christianity being received and being inculcated by those who become Christians upon this true basis, those who become preachers, evangelists, as was Christ, and as also was Paul, will not shun to join manual labor with their preaching, and will consider one equally as dignifying as the other, and as taking both to make complete Christians.

That is what the Lord will do in this movement in this day, which he has begun, and which finally establishes Christianity upon an eternal basis in the world. Therefore, I say again, As Seventh-day Adventists who profess, none too loudly provided the material is there to justify the profession, that we are those by whom the Lord will establish Christianity upon an eternal basis in this world, and by whom the Lord will give this light to the world, we can not afford to slight any one of these things: because, to do so is to slight the very Christianity which is our profession; it is to miss our calling in the world.

I say again, The Bible is the word, the book, of Christianity; and for Christian education to be given its place in the world, and to be made all that it must be in the world, it must come from the Bible: the Bible must be the beginning and the end, the all in all of such education. Such will be the work and the study of all those who will be such Christians, who will have the Christianity of Jesus Christ; for such was his preparation, such was his education. He did not attend the schools of the day. Yet, when he came preaching, and teaching the people, and drawing them to him by the power, the truth, the simplicity, of his preaching, the rabbis, the scribes, and the great ones, seeing what he knew, and the power of it, exclaimed, "How knoweth this man letters, having never learned?" That itself shows that, though he had not been attending their schools, he knew more than they who were at the head of those schools. Yet his study, his whole preparation, was the word of God—the Bible, as it was then, and as it is now in the Old Testament.

With *both* the Old and the New Testament, we have an advantage that he did not have. Christians to-day have an advantage in this world that Jesus Christ did not have, in having the New Testament all drawn out for us—the life of Christ, showing what was wrought in him; and also the epistles, showing the workings of it all in the world, and spreading the whole truth more fully before us.

I will say that again; for it is important to be believed: In having both the Old and the New Testaments, Christians in the world to-day have an advantage that Christ did not have, who had only the Old Testament.

I know the defense that will be made: that Christ was divine, and that in that he had an advantage that we do not have; that he could take these things from

the Bible and easily understand them, because he came down from heaven, and we did not. To make such an argument as that is not Christianity at all: it is the utter denial of Christianity. Because Jesus Christ, though he came down from heaven, "emptied himself," and never used, in this world, in the flesh, any of his own individual, personal divinity that he had before he came to this world. He became flesh: he became human, as human as any one in this world is to-day; as weak, as helpless, as any one in this world is to-day *in himself*. And he plainly says: "I can of mine own self do nothing." That is just what he said about *us*: "Without me ye can do nothing."

These two scriptures show that he placed himself exactly upon a level with us. And when he put himself there in human flesh, and upon the level of human flesh in this world, where he was unable to do anything of himself, *he put his trust in God*; and, by his faith in God, he drew from the Source of all power, of all knowledge, and of all good, into his life in human flesh, that which gave him all that he had, and made him all that he was, in the world, and all that he is to-day in heaven. And BY THIS he made it possible for *every human being* to become what *he was then in the world*, and what he is to-day in heaven.

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Otherwise, where shall we find Christianity? Otherwise, how shall people be saved? Otherwise, what did he come for? If his coming to the world was a make-believe; if he came here with a power in himself that you and I can never, never, have; and used means that you and I can never use, and that can never be within our reach, then how much has he done for you and me? How near has he come to us, and how near can we ever come to Christianity—to salvation? Christ in the flesh was God manifest in human flesh—just such flesh as yours and mine. And Jesus Christ came into the world in the flesh to show to all mankind how God will be manifest in human flesh in *every one who will believe on him*, who will trust in him, as Jesus Christ in human flesh trusted in him; so that, though Christ was the Son of God, and though he came down from heaven, having sat on the throne of God; yet, when he did come down, "he emptied himself," and became as ourselves. And by that divine thing he brought God to us, and brings us to God, and connects us with God, the source of all power and of all good. And in that he showed to the world what man can become—what every soul in human flesh can become—by putting his trust in God, and depending upon God.

And *Christ became educated*: he understood things. He understood the sciences. He understood the application of the sciences, in the things of daily life, as well as being merely educated. He understood philosophy. And in his teaching, those who were the learned ones of the law discovered that he had learning which they admitted was beyond them, and which astonished them. And yet he had never learned it in their schools. Now those schools of theirs were the schools of the Hebrews. They were the schools of the professed church of God in that day. He did not even attend these; must less did he attend the schools of the Greeks or the Romans, those which were entirely outside, separate from, all that is of God, or that is connected with him, and which were pagan entirely.

Then, that tells to everybody in this world that there is such a thing as distinctively *Christian* education. It shows that a Christian education is not

derived from the schools of the world; and that it is separate from, and can not be derived even from, church schools that are mixed up with the world by a church that is worldly. Then, that tells to every one in the world that Christian education is separate from paganism, which is utter worldliness; and is also separate from a professed Christianity that is connected with the world and is worldly.

*(To be continued.)*

**"Editorial" *Advent Review and Sabbath Herald*, 76, 40 , p. 636.**

TO Nebuchadnezzar was shown a great image of gold, silver, brass, iron, and clay in succession from head to feet and toes.

This image, in symbol, covered the world's the world's history from the time of Nebuchadnezzar till the end of the world. By it and the symbols of the seventh chapter of Daniel, it is shown that the fourth kingdom on earth from that time, would be divided, and would become ten kingdoms.

And "in the days of these kingdoms," the God of heaven would set up a kingdom which shall never be destroyed, and which shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.

Now in which part of the time covered by that image do *you* live? In the time of the head of gold, or the breast and arms of silver, or the sides of brass, or the legs of iron, or in the feet and toes of iron and clay mixed, partly strong and partly broken? We ask this question because the events of the time of that part of the image in which you live ought, in the very nature of things, to be of more interest to you, and should engage more of your attention and study, than that of any other part of it.

Now everybody knows, who has looked at the matter at all that we now live in the time of the kingdoms represented by the toes of the image and the ten horns of the fourth beast of Daniel 7. You will say that that is correct. Very well then, which part or parts of that image have you studied most? With which part or parts of that image are you most acquainted?

Honestly, now, is it not the truth that ninety-nine out of every hundred, perhaps more, Seventh-day Adventists have spent far more time in studying the nations and their history that are represented in the other parts of that image, than they have in studying the kingdoms that are represented in the toes. In other words, far more time is spent in studying the times of the image of from fourteen to twenty-five hundred years ago than has ever been spent in studying the times of the image in which we ourselves live.

Is that fair to the truth? Is it fair to the people who are now living, and who must know the truth concerning this time? Is it fair to ourselves? Is not that part of the truth which relates especially to our own time of more direct and living importance to ourselves and other people now living than that which related especially to the time and people of twenty-five hundred years ago?

This is not by any means to say that that portion which relates to the time of from fourteen to twenty-five hundred years ago has been studied too much. None

of that has been studied too much; but that of our own time has been studied *too little*. The ancient parts have been studied out of all proportion to that part which particularly relates to the present.

How many Seventh-day Adventists can name the ten kingdoms as readily as they can name the four great ones? How many can name the ten kingdoms at all? Three of the ten were "plucked up by the roots" by yet another one; leaving seven of the ten and the other one, in the days of which shall "the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all *these kingdoms*, and it shall stand forever."

How many know what kingdoms these seven are to-day? How many know how these seven kingdoms stand as related to the affairs of the world to-day? How many know which of these seven are the strong ones, and which the weak? for they are "partly strong, and partly broken." How many know what the strong ones are doing to-day in the "hasting" of the coming of the day of God?

In order that we should be intelligent present-truth Christians, ought not these things to be known by us? How can we be well informed as to the real signs of this time if we neglect the very ones, and the surest ones, that are given especially for this time?

EVERYTHING that the Lord has ever done for mankind since the sin of Adam, has been done solely to bring man back into harmony with his law.

The establishment of ordinances, the giving of his law, the sending of his prophets, the sending of his Son, "that Prophet," greater than all, the gift of his Holy Spirit, and the gifts of the Spirit—all, everything, that has been given, established, or employed by the Lord, has been to bring men to obedience to his law.

In bringing men to his law he is bringing them to himself; for it is written: Thou "testifiedst against them, that thou mightest bring them again unto *thy law*" and "testified against them to turn them *to thee*." Neh. 9:29, 26. Read carefully the whole chapter, and see the object of all that he did. Bringing men to his law is only turning them to himself; because "God is love," and "this is the love of God, that we keep his commandments."

No higher attainment than the love of God can ever be reached by any soul in the wide universe. And since it is the love of God, and only the love of God, "that we keep his commandments," it is the very certainty of truth that no higher attainment than the keeping of the commandments of God can ever be reached by any soul in the wide universe.

Jesus said, "I have kept my Father's commandments, and abide in his love," and "I and my Father are one." There can not possibly be any higher nor any better attainment than *oneness* with God, than likeness to Christ, who is one with God. And as he kept the Father's commandments and abode in his love, and abode in his love by keeping his commandments, so there is no higher nor better thing that could possibly be attainable than the keeping of the commandments of God.

The greatest gift of God to men is the gift of his only begotten Son, Jesus Christ. Yet with this wondrous gift to men, even in Christ nothing avails on the

part of men "but faith which worketh by love." Faith is the gift of God, and, working by love, works only by the love of God. And "this is the love of God, that we keep his commandments." Therefore it is certain that the one great object of the very gift of Christ, and of faith in him, is to bring men to keeping of the commandments of God, to faithful obedience to his law.

The greatest gift God can bestow on men through Jesus Christ, the only means of his gifts to men, is his Holy Spirit. yet in this gift all that he does, all that he can do, is to cause men to know the love of God; for "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto me." Rom. 5:5. And since it is "the love of God, that we keep his commandments," and "love is the fulfilling of the law," it is perfectly plain that the one purpose of this greatest gift of God through Christ is the keeping of the commandments of God, faithful allegiance to his law.

All the working of the Spirit of God, through all the diversities of operations, is to bring souls unto charity, the bond of perfectness, which is perfect love, the love of God. And "this is the love of God, that we keep his commandments." Therefore all the working of the Spirit of God, through his many gifts and operations, is solely to bring men to the keeping of the commandments of God.

By all this therefore it is certain that the keeping of the commandments of God is the greatest blessing, the highest honor, and the richest gift that even God can bestow upon any soul. All other blessings, honors, and gifts are subordinate to this; they are given only to be conducive to this one thing; and they are to be used only as means of attaining this.

For any person to use any of the gifts of God for any other purpose than to make himself a true keeper of the commandments of God is for that person to miss the will of God, and to frustrate the object of the very gift which he would use. To be willing to use the word of God, to use God's gift of his dear Son, to use the gift of the Holy Spirit, or any of the gifts of the Holy Spirit, with any other aim than the perfect keeping of the commandments of God, is to miss the will of God, and to pervert the purpose of that word, or that gift. That one aim, and that alone, is true Christianity.

This is what *Christian perfection* means. So to honor the law of God, is what it means to be a true citizen of the commonwealth of Israel. This is what means loyalty to the government of God, and allegiance to the constitution, the supreme law, of the Most High.

Now are you a Christian patriot? Is the keeping of the commandments of God your one single aim? Are all the gifts and blessings of God counted by you as only contributory to this one single object? These questions are important. This whole subject as here presented, is of vital importance to Seventh-day Adventists just now. Please consider it carefully; for next week we expect to ask some more questions, and to appeal to some facts within your knowledge as a test of your answers to these and the coming questions.

**"Editorial Note" *Advent Review and Sabbath Herald*, 76, 40 , p. 636.**

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**"Studies in Galatians" *Advent Review and Sabbath Herald*, 76, 40 , pp. 636, 637.**

AS we have now passed the preliminaries, and have come to the study of the real substance of the book of Galatians, the first thing to be noted is the surpassing value of what is here to be studied. This is made known in chapter 1, verse 8, 9, in those remarkable words. "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. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed."

This shows that if there could be any distinctions made among books of the Bible, then of all places in the Bible, the gospel, in its perfect sincerity, would be found in the book of Galatians. It would be found that whatever might be done with other books of the Bible, it must stand that in the book of Galatians the gospel is presented in such truth that even an angel from heaven could not alter it without incurring the curse. This being so, surely a study of the book of Galatians should enlist the most earnest attention and the deepest interest of every one who loves the gospel of Christ.

In our studies we have reached chapter 2:15. And, after the introduction, here, in Paul's appeal to Peter upon principle, is where the real consideration of the gospel upon its merits is first entered upon. So much so is this, that it is



acknowledged by some of the best scholars that it is impossible to tell just where Paul's speech to Peter ends and his definite word to the Galatians begins. This indeed is natural enough; because Paul's address to Peter was an argument and an appeal for "the truth of the gospel" (verse 14), and the letter to the Galatians is the same identical thing. Therefore as his address and appeal to Peter was in very substance what his address and appeal must be to the Galatians, there was no need of any definite break to mark the point at which his direct word to Peter ceased and that to the Galatians began. Accordingly, after the introduction, chapter 2:15 is where is begun the direct re-presentation of the gospel to the Galatians.

*"We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified."*

The word "law," as used in these two verses is not any particular law demanding the definite article, "the law;" but in Greek is simply the word "law"—*nomos*—without any article. The word-for-word rendering is thus:—

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*"We Jews by nature, and not sinners of [the] nations, knowing that a man is not justified by works of law [nomou]; but through faith of Jesus Christ, also we on Christ Jesus believed, that we might be justified by faith of Christ, and not by works of law [nomou]; because shall not be justified by works of law [nomou] any flesh."*

By this it is plain that it is law in general, the idea of law, that is considered in this text; that men are not justified by any law at all, nor by all law together; but solely by faith of Jesus Christ without any works of any law whatever. Evidently it could not be otherwise. For to specify some particular law, and assert that men were not justified by *that* law, would leave the question open to the implication that men might be justified by some other law. But "the truth of the gospel" is that men can not be justified by any law at all, nor by all laws together; but only by the faith of Christ; simply by believing in Jesus.

The vital point in this appeal to Peter is not discerned without careful attention. It is this: We who are Jews by nature, who have all the advantages that pertain to the Jews, whose are the fathers, and the covenants, and the laws, and the ordinances, all given by the Lord himself directly to the Jews—we who are thus Jews by nature, and not sinners of the Gentiles; "even we have believed in Jesus Christ *that we might be justified by the faith of Christ*, and not by works of law; for by the works of law shall no flesh be justified." The very fact that we Jews, with all the native advantages of all the laws of the Jew, have believed in Jesus Christ that we might be justified by faith,—this in itself is open confession and positive evidence that there is no justification in law.

And when this is so with us Jews who have all these advantages, what else can possibly be the hope of the Gentiles who have no shadow of any such advantage? When "even we" must be justified by faith, how much more must the Gentiles be justified by faith! When we who have all these laws can not be

justified by them, but must be justified by faith, without them, what shall the Gentile do who has none of these laws at all, if he is not to be justified by faith without them? And when we have confessed that we can not be justified by these laws, how can we ask the Gentiles, which we ourselves were not able to bear, and which, by the liberty of the faith of Christ, we have thrown off? Therefore, "if thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews"—if you have abandoned the ground of the Jews, which, in order to be justified, is the right thing to do, and have gone over to the ground of the Jews, which, in order to be justified, is the right way to do, and have gone over to the ground of the Gentiles, why will you require the Gentiles to abandon their ground, and go over to that of the Jews, which we have confessed must be abandoned?

All this was simply, in other words, the very argument that Peter himself had made in his statement of the truth of the gospel in his own experience, in the council at Jerusalem. "Men and brethren, ye know how that a good while ago *God made choice* among us that *the Gentiles by my mouth* should hear *the word of the gospel* and believe. *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* [note: not between *them* and *us*; but "between *us* AND THEM], purifying *their* hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ *we shall be saved*, EVEN as THEY." Note again: not *they* shall be saved *even as* WE; but *we* shall be saved, *even as* THEY. And "THEY" were justified by FAITH without the deeds of any law—they *must* be; for they did not have any; and "WE," the Jews, being saved *even as* THEY, must be justified by faith without the deeds of any law, even though "we" had all the laws that ever were.

Thus by the instruction of God and the demonstration of the Holy Spirit, it was made plain to all that Jew and Gentile are saved in precisely the same way—by a common faith in Jesus Christ, without any deeds of any law; and that by this faith of Jesus Christ the middle wall of partition between them is annihilated, and all are made one with God and with one another in the blessedness, the righteousness, and the joy of the glorious gospel of the blessed, and the joy of the glorious gospel of the blessed God, who is blessed, and shall be blessed forevermore. Amen.

**"Discreditable Advice" *Advent Review and Sabbath Herald*, 76, 40 ,  
pp. 637, 638.**

A FAVORITE piece of advice of those who will not keep the Sabbath, to those who do keep it, is that they "obey the law of the land" and "the powers that be," and keep Sunday. This advice is of such a character that it really deserves to be analyzed.

Invariably this advice is given by those who not only believe in keeping Sunday themselves, but also in compelling all others to keep it. And their course in advising Sabbath-keepers to keep Sunday only because the law says so, betrays themselves as occupying one of two positions, one of which is most

discreditable to themselves, and the other is utterly discreditable to Sunday as worthy of observance at all.

In advising Sabbath-keepers to keep Sunday because the law requires it, they admit that they themselves would keep the Sabbath and not Sunday if only the law of the land required it.

If they are honest in that, then they admit that Sunday has no sacredness at all, and has no claims whatever upon the conscience; that its only claim to recognition is merely human; and that the obligation to observe it is only in the merely human statute, just as the catching of oysters or the killing of game is prohibited except within certain dates.

But there is not one of those persons who believes that concerning the Sunday. Every soul of them believes that there is some religious obligation that requires the observance of Sunday; that in some way there is involved in it a duty toward God.

Then as they believe that in some way, however that way may be, there is some religious obligation, some duty toward God, involved in the observance of Sunday, when they advise Sabbath-keepers to keep Sunday, "because the law requires it," and thus admit that if the law required the observance of the Sabbath instead of Sunday, they would keep the Sabbath, they know that their whole proposition is mere pretense. They know that they would not observe the Sabbath however much the law might require it; and that if the law did require it, they would denounce it as oppressive, persecuting, and a violation of the rights of conscience. And in so doing, they would be in the right, and they know that they would be in the right. And by that, they know that their advice to Sabbath-keepers to keep Sunday because the law requires it, is wrong; and that the law that does require it is oppressive, persecuting, and violative of the rights of conscience.

Moreover, they know that such advice is contrary to the whole Bible, which they profess to believe,

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and which they even quote to sustain their pretense. They know that the three Hebrews in the fiery furnace, Daniel in the den of lions, the words of Christ to his disciples, and the course of his disciples themselves, are all a divine protest against that which they advise. They know also that the whole history of religious progress in the world, which they themselves profess to honor, is a positive repudiation of the proposition that they make.

When, then, is their proposition, their advice, in this, but a juggling with conscience,—their own as well as that of the others,—the playing of a trick with the Scriptures, and a deceiving of their own self?

And what for?—Simply that they may have their own way instead of God's way. this is made certain by the fact that when God himself has rested a certain day, and appointed that day as a day of rest, they will persistently refuse God's example and his appointment as to that day, and rest another day. It is not the resting they oppose; for they themselves rest, and compel other people to rest. It is not resting a certain day that they oppose; for they themselves rest a certain

day, and compel others to do so. It is simply resting on the day that God has chosen and appointed, that they oppose.

Since, then, they themselves rest, and rest on a certain day, and rest that whole day, and count it so all-important that they must compel all others to do that same thing, and yet refuse to rest on the day that the Lord appointed for rest, and on which he himself rested,—this shows conclusively that it is an arbitrary taking of their own will and way against the will and way of God. That, in the last analysis, is the real essence of Sunday observance.

**October 10, 1899**

**"The Sermon. Christian Education" <sup>181</sup> *Advent Review and Sabbath Herald*, 76, 41 , pp. 647, 648.**

A. T. JONES

THERE is another defect in that view that puts Christ away from men; that separates him entirely from humanity; and that opens to him means of grace that are not open to men in general in the flesh. And that is that when that view is held, those who profess to be Christians do not receive as a truth, and hold it as a principle, that God is indeed able himself to teach a person in this world. That it is possible for God to teach a person himself alone, through his word, is demonstrated in the life, in the education, in the Christianity, of Jesus Christ. Therefore it is Christianity to believe that God is able to do this for a person in this world. That is the beginning. It does not follow that God will always teach each person directly, without any other person being connected with the teaching. It was not so even in the case of Jesus; for Mary was his first teacher; and he grew in wisdom as well as in stature. God may use other persons as means of teaching. Yet even then God is the teacher; as it is written: "Thy children shall be taught of the Lord;" and, "Who teacheth like him?"

Jesus Christ calls all to him: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and *learn of me*." He is a teacher, a teacher sent from God. Now God has demonstrated that he himself is able to teach a person in this world. Christ, in his life and education, has demonstrated that any person in this world is able to learn of God. And now, having demonstrated that in human flesh, these two united, the Father and the Son, still come to mankind in this world, and call them to the Christianity of Jesus Christ, in which God and Christ are united in teaching human beings who believe Christ, and who wish to be Christians, and desire Christian education.

The world's system of education of ancient times, the wholly human system, culminated in the crucifixion of Christ. The world's system of education in ancient times culminated on the one side—the side of the world—in paganism, which was utterly without the knowledge of God. On the other side—on the side of the professed church of God—it culminated in a church so altogether of the world that it could not recognize God when he came and spoke to them in person. And

these two—paganism that did not know God, and a church that had forgotten God because of the world—joined themselves together and crucified him out of the world, when he came to give them the true knowledge of God, when he came to show the true education. Therefore I say that the world's system of education of ancient times culminated in the rejection of God and the crucifixion of Christ. That is the measure of its failure.

On the other hand, through all that period, from the time of Abraham down to the time of Jesus Christ, God's system of education was maintained in the world, and it culminated in Jesus Christ himself, the glory of God and of man, and the Saviour of the world. And that is the measure of its value, and its success.

The Lord was crucified, and ascended to heaven. He poured out the Holy Spirit, and so returned to abide with his disciples forever, and to be their Teacher and Guide. Then they went out into the world, preaching Christ, conveying Jesus Christ to mankind.

The world at that time is described to us in the first chapter of 1 Corinthians, verse 18 to the end of the chapter. The world was wise. The world was educated, so perfectly educated, so supremely learned, that to-day professed Christian schools—the ones referred to by that master of theology in the Chicago University—these schools count that the greatest thing a student can study is the literature that was produced by the men of whom I read in this chapter. Beginning with verse 21: "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

There are two propositions in that verse. The first is that "the world by wisdom knew not God." How was it, by *what* was it, that the world knew not God?—"By wisdom," by education. And, bear in mind, that wisdom is the very wisdom that is the pride of professed Christian schools, universities, and colleges, as well as of the worldly schools, in the United States to-day. It is found in the classical literature—the Greek and Roman literature. It is the classical phase of education.

Now what that wisdom, that education, do for those who had it in its "perfection"? What did it do for those who created it?—It led them to where they did not know God. What, then, can it do for a people who did *not* create it, who are mere copyists in it?

The second proposition of the verse is that when the world by this means had been brought to where it did not know God, it pleased God to save people. It pleased God to present to the world his views; and he did it *in the preaching of the gospel*. "It pleased God by the foolishness of preaching to save them that believe." And preaching is only teaching.

Now, mark the situation. Here was the world's education. The world's education had brought the world to where it did not know God. God comes to reach the world by preaching, which is simply teaching; and he sends out his apostles, those whom he had taught, to teach the world. Now, what did they use in their teaching? What did God employ from which to teach the world, when the world by wisdom had reached the point where it did not know God?—*His word*, the Bible. Every one who is sent forth to preach under his commission is charged by the Lord himself: "Preach the Word." They are not to diminish aught from it: "Preach the Word."

Then: preaching is teaching; the world by its wisdom had reached the point where it did not know God; God comes now to teach the world, to give it the true education; and to do this, he takes his word and presents that to the world. And when that is done, it is counted foolishness, by the world. The Spirit of the Lord, when writing of it, recognizes the fact that it was called foolishness: "It pleased God by *the foolishness of preaching* to save them that believe." It pleased him to do in that way—by the *foolishness* of preaching the gospel—by the foolishness of *teaching the word of God*—what the *wisdom* of the *teaching of the world* and of the schools of the world had not been able to do.

And that is not the last time in which that idea has been called foolishness. You yourselves have heard it in Battle Creek. And not only has it been heard in Battle Creek, but also in almost every place where it has been proposed to have the Bible as the text-book and the basis of all education.

Now, let us read the Lord's estimate of that view of things. Read 1 Cor. 1:18: "For the preaching of the cross is to them that perish foolishness." Now, note: To whom is the preaching of the word of God, and of the word of God only, foolishness? The preaching of the cross, that preaching that God sent into the world,—*that* is foolishness "to *them that perish*." Then beware of this fearful danger—it must be pointed out: Whenever any person expresses the thought, or entertains the view, that the use of the Bible as the only source of Christian education, is foolishness, he thereby gives notice to the world that he is one of "them that perish." Do you see? "For the preaching of the cross [this foolishness of preaching] is to *that that perish* foolishness." It is foolishness only to them that perish. Then, to whomsoever that is foolishness, whoever holds it to be foolishness,—it is settled that he is advertising himself as a candidate for perishing.

"But unto us which are saved," the use of the Bible as the basis of all education—that education which is *Christian* education—that education which comes from God—he who will receive that as Christianity, to him "it is *the power of God*." "But unto us which are saved it [the preaching of the cross] is the power of God." [Voices: Amen.] Not only is it the power of God; but it is "the power of God, *and the wisdom of God*." [Voices: Amen.]

Thus went forth the gospel, Christian education, in that day when Jesus sent forth his disciples preaching the Word. Presently, there were those who, in their professed Christianity and half-hearted Christian experience, thought that Christian education, Bible teaching—the teaching of the word of God—was too narrow. It was not sufficiently deep, nor sufficiently broad, not sufficiently balanced, to give Christianity the proper standing before the world. To give it its proper place, Christian education must be blended with the world's education. Therefore they took the world's philosophy and the world's literature, and made them the real basis of education, and made the Bible and Christian education conform to them. That was the great apostasy, which finally seized upon the power of the Roman government; and of which the result was "the beast" of the book of Revelation. When that result of the abandonment of true Christian education had manifested itself in the world, God again sent a message to the world in the great Reformation. In that again he exalted the Bible as truly

educative, as that which has in it Christian education, root and branch. And *that* made Protestantism. But instead of Protestantism holding fast to that principle, it, too, gradually became cold and half-hearted, adopted the world's wisdom and the world's literature, and imitated the world in its work of education. And so much is this so that, as you know, Protestantism is now making the very image of the beast.

Now, what shall be the end of all this? You know that the end of all things is at hand in this world. And you know that this world will utterly reject that which is Christian; and will receive as Jesus Christ the opposite of Christ, which is Satan. You know, likewise, that at that time—at the time when this world ends

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—when this world shall have rejected Jesus Christ—there will be one hundred and forty-four thousand persons in this world who will be just like Jesus Christ was when he was in the world. They will reflect his perfect image. They will stand in the world precisely as he stood. Upon them God can look, and see no fault at all; for it is written, "They are without fault before the throne of God." This whole company will stand before the world and before God without spot or wrinkle or any such thing; they will be holy, and without blemish. And as such, Jesus Christ will present this people to himself when he comes in the clouds of heaven.

Thus it is the truth that at Jesus Christ's second coming, *the world* will have reached precisely the point at which it stood at his first coming, and *by the same means too*. *God's work* in the world when Christ comes the second time, will also have reached precisely the point at which it stood at the time of Christ's first coming; for it will have culminated in the one hundred and forty-four thousand in whom the mystery of God is finished, which is "Christ in you, the hope of glory."

And now, it is a question to-day, a testing question to the professed church of Christ, as to whether this church will eat of the tree of life, or whether she will turn to the tree of the knowledge of good and evil; whether she will have Christian education, or a mixture of professedly Christian education with worldly education, after the living likeness of the great apostasy which made the beast mentioned in the book of Revelation, and which has wrought so much mischief in the world. That is the philosophy of Christian education as against an education that is utterly worldly; and as against an education that is a mixture of professed godliness and actual worldliness.

The tree of the knowledge of good *and evil* is no better to-day than it was the day when Eve and Adam partook of it. Refuse the evil, choose the good, and the good alone; for good *and evil* is only evil alone.

(*To be concluded.*)

**"Editorial" *Advent Review and Sabbath Herald*, 76, 41 , p. 652.**

IN the time of the supremacy of Babylon, the people who had the Scriptures were scattered throughout the empire.

In those Scriptures it was written that Babylon should be overwhelmed by a mighty host of the nations, the city would be captured, and the people slain.

In those Scriptures also was there written instruction to the people, by which they might know when the destruction of Babylon was imminent, and know what they themselves should do.

They were told to "flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the Lord's vengeance; he will render unto her a recompense." "Forsake her, and let us go every one into his own country; for her judgment reacheth unto heaven, and is lifted up even to the skies." "My people, go ye out of the midst of her, and deliver every man his soul from the fierce anger of the Lord."

They were told what nations would come against Babylon; they were told from what direction the armies would come; they were told the name of the leader of the forces; and they were told how they might know just *when* to flee: "Lest your heart faint, and ye fear for the rumor that shall be heard in the land; a rumour shall both come *one year*, and *after that* in *another year* shall come a rumour, and violence in the land, ruler against ruler."

Now all that instruction was written from fifty-seven to one hundred and seventy-four years before the time when those things would occur. It was written not only for the instruction of the people who had the Scriptures, but for the instruction of all the people throughout the great empire; and *especially* for the benefit of all who were in Babylon or its immediate vicinity.

Having thus been written for the instruction and benefit of all, but not all of them having the Scriptures in which the instruction was given, there rested upon those who *did* have the Scriptures, the obligation to give the instruction to all who did not have the Scriptures. And this obligation was so great that *not to give it* was to allow fellow men to pass unknowing and unwarned to certain destruction, when only the simple telling of it to them might give them the knowledge of God, and save them from all harm.

Therefore all who had the Scriptures were, by the very fact of their having the Scriptures, under the most solemn obligation to convey to all within their reach the knowledge of those things which were certainly coming, and to call their attention to the passing events, and *the meaning of them*, which marked the approach of the great culminating event, the fall of the mighty city and empire.

But how could those who *had* the Scriptures know these things to tell them to others, except by studying the Scriptures? Suppose that those who had the Scriptures did not themselves know of these things that were written in the Scriptures for that very time: they would be no better *prepared* than were those who did have the Scriptures at all; and they would be far worse off than those, because of their neglect of the light which they held in their hands, and for which, having it in their hands, they were fully responsible.

And were not those portions of the Scriptures that relate particularly to their own time and the events occurring in their own day, in the empire under which they lived, the most important of all to those who had the Scriptures? What good would it have done for them to study the kingdoms of Nimrod, Egypt, and Assyria, and not know what was written in the Word concerning the kingdom of their own day? All that of Nimrod, Egypt, and Assyria could be studied to profit, *when they also studied what was said of the kingdom of their own day*. This was



the all-important study for them. *This* was to them *present truth*, and as such, was to be especially studied. They needed to be familiar with every feature of the truth for their own time, much more than with that for other times.

It is so to-day. There are portions of Scripture that relate particularly to our day and to the kingdoms and great empires of our own day. What is it, that we be familiar with Babylon, Medo-Persia, Greece, and Rome, and not know the place, the course, and the end of the kingdoms and empires of our own day? The Bible speaks just as plainly of *these* as of those. We must study these, and know the passing events, and be able to tell the meaning of these things to those who do not know. "In the days of these kings shall the God of heaven set up a kingdom." What kings? What are these kings to do?

**"Editorial Note" *Advent Review and Sabbath Herald*, 76, 41 , p. 652.**

TRUE loyalty to the government of God, allegiance to the constitution, the supreme law, of the Most High, is the keeping of the commandments of God.

This, because the keeping of the commandments of God is the greatest blessing, the highest honor, and the richest gift that even God can bestow upon any soul.

The mystery of God is God "manifest in the flesh" (1 Tim. 3:16); it is "Christ in you, the hope of glory." Col. 1:27. And when that mystery shall be finished, the result is described in the statement, "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

This great thing will be accomplished by the truth and power of God in the third angel's message. Therefore with all who believe the third angel's message the one great aim, the one thing that stands above all other things to be attained, and to the attaining of which all other things must contribute, is *the keeping of the commandments of God*.

With all who receive the third angel's message, whatsoever does not conduce to the keeping of the commandments of God will be instantly discountenanced and utterly rejected. Anything and everything that to any degree tends to lessen regard for the commands of God will be by these utterly refused as only evil.

Now it is not only a fair question, but an important question *for this time*, to every Seventh-day Adventist, Are you so loyal to the law of God that you will not countenance *anything* that does not draw to the keeping of the commandments of God? Is your allegiance to the constitution of the Most High so firmly fixed that you will have no fellowship nor any connection whatever with anything that disregards, or in any way makes light of, the keeping of the commandments of God?

These are important questions for this time especially, because the dragon is wroth with the woman, and makes "war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. And he does this *because* she keeps the commandments of God, and has the testimony of Jesus. And the more firmly and devotedly she holds to the keeping of the commandments of God, the more earnestly will the dragon make his war.

He will not always make his war openly in a straight contest of the evil against the good, of sin against righteousness, of disobedience against obedience, of rebellion against loyalty. He will many times seek to carry his point by making great pretensions to doing good. By great displays of benefits to men he will draw the attention of Seventh-day Adventists away from the keeping of the commandments of God. And one of the chief things he thus employs is seen in the many pretensions made, and ways offered, of *ridding people of disease*.

Here, too, he has a wide and most inviting field in which to ply his efforts. This because of the vast multitude of people with whom the getting rid of disease is the first and greatest of all possible considerations; and who, consequently, will welcome any means or procedure that will rid them of disease, and especially whatsoever will do it the quickest.

But the truth is that the getting rid of disease is *not* the greatest, it is *not* the most important, of all considerations: the *keeping of the commandments of God* is the first, the greatest, the highest, of all possible considerations. And whoever believes the third angel's message would rather die of disease than to be rid of his disease *by means that is contrary to the commandments of God*, and by influences that draw away from the keeping of the commandments of God. That is only to say, in other words, that he would rather die in obeying God than to live by disobeying him: he would rather die in righteousness than to live by sinning: he would rather die in loyalty than to live by rebellion.

To employ means that is contrary to the commandments of God to be rid of disease that can be removed by conformity to the commandments of God, is plainly disloyalty to the commandments of God. To employ a miracle that is contrary to the commandments of God, in order to be rid of a disease that can be removed only by a miracle in conformity with the commandments of God is plainly disloyalty to God. To employ means that is contrary to the commandments of God, and which bring the individual under a power and grace of God can deliver him, in order to be rid of disease even by a miracle, is plainly disloyalty to God.

It is the truth that the Lord can, and *he does*, even by a special miracle, remove diseases. But the object of it is to bring the person to the keeping of the commandments of God. Whoever would employ the means, or use the blessing, to any other end, in so doing, pervert it, and make the Lord the minister of sin. For all the gifts and blessings of God are to bring us to charity, which is the love of God, which is the keeping of the commandments of God.

Therefore to Seventh-day Adventists it is a proper question to-day, Is the keeping the commandments of God the highest of all considerations with you? Does this stand higher with you than does the getting rid of a disease that you might, or that you may, have, so that you positively will not employ any means of getting rid of the disease that is not in harmony with the commandments of God, nor any influence that does not draw to the keeping of the commandments of God.

**"Editorial Notes" *Advent Review and Sabbath Herald*, 76, 41 , pp. 652, 653.**

IT is now planned, with the distinct approval of the Secretary of State of the United States, that "court dress" shall be worn by the members of the diplomatic corps on state occasions at the White House, at Washington, the capital of this professed republic. When Secretary Hay was sounded on the subject by the chief mover, "the idea found singular favor with Mr. Hay:"—

When the subject was broached that some of the South American diplomats were very much afraid of offending the taste of the officials of the United States by appearing in special uniform, Mr. Hay informed Senor Arriaga that so far was he from objecting that *he cordially indorsed the project as a move in the right direction*. He went further, and stated that *the customs which have grown up in the United States of restricting its ambassadors, ministers, and other diplomatic officers to the severe black evening dress were now, to say the least, OBSOLETE*. Indeed, the practise exposed the American diplomat to the charge of ostentation more than if he were clothed in the most gorgeous raiment. His plain black was a conspicuous display of republican humility, *and might well be dropped as a concession to the taste of the rest of the world*. At any rate, it would be more in consonance with good taste to accord to the usual fashion than to be conspicuously different.

With the adoption of court dress, court pride and haughtiness will not be long in following. Then imperialism will be found in more than territory and the islands of the sea. With republican dress and manners abandoned as "obsolete," and republican humility "dropped as a concession to the taste of the rest of the world;" with the Declaration of

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Independence repudiated, and the Constitution disregarded; and with imperialistic and monarchical principles adopted instead, how much of the original republic of the United States now remains? Can the people possibly any longer hide their eyes to the fact of national apostasy?

**"Studies in Galatians. Gal. 2:17" *Advent Review and Sabbath Herald*, 76, 41 , p. 653.**

"BUT if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid."

Having abandoned all law *as a means of justification*, have we abandoned all law *altogether*?—God forbid. For while seeking to be justified by Christ, it is possible that we might be found sinners. And what is a sinner?—"Whosoever committeth sin transgresseth also *the law*: for *sin* is THE TRANSGRESSION OF THE LAW." 1 John 3:4.

And what law is it, the transgression of which is sin?—"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. The word then—"Thou shalt not covet"—belongs in a law: it is a part of a law. It is not simply the *commandments*; it is not, I had not known lust except the *commandment* had said, Thou shalt not covet. But it *is*, "I had not know sin, but by THE LAW." It *is*, "I had not know lust, except THE LAW had said, Thou shalt not covet."

Now *that law* which says, "Thou shalt not covet," says also, Thou shalt not kill, Thou shalt not steal, Thou shalt have no other gods before me, Thou shalt not take the name of the Lord thy God in vain. It is the Ten Commandment law: it is the law of God, which he spoke from heaven, and wrote *twice* with his own hand on tables of stone, and which he writes with his own Spirit on the tables of the heart of the believer in Jesus.

That is *the law* by which is the knowledge of sin. That is "THE LAW," the transgression of which is "*sin*." And that is the law, and the only law, by which, while seeking "to be justified by Christ," we *could* be "found sinners." And as this word in Galatians recognizes the possibility that, while seeking to be justified by Christ, we might be found sinners; and as there is no knowledge of sin without the law of Ten Commandments, this is therefore conclusive evidence that, while it is true that all law must be abandoned *as a means of justification*, all law is *not* abandoned *altogether*. It is conclusive evidence that THAT law by which is the knowledge of sin, the law of Ten Commandments, is NOT abandoned *as the means of the KNOWLEDGE OF SIN*.

That law, the law of Ten Commandments, while it, with all other law, *must* never be used *as a means of justification* is NOT abandoned altogether; because *that* would make *Christ* THE MINISTER OF SIN. And against any such suggestion as that the Lord plunges his emphatic "God forbid" against all idea that the law of Ten Commandments is abolished or in any sense "loosed down" or done away.

The Lord Jesus did not come into the world to minister to sin, but altogether to save from sin. Sin is the transgression of the law of Ten Commandments; and as the Lord Jesus came to save men from the transgression of that law. By that law is the knowledge of sin; and as Jesus came to save men from sin, his mission would be completely nullified and altogether vain if the law were taken away: for to take away the law would take away the knowledge of sin and the very means of the knowledge of sin; and this in itself would make it impossible to save men from sin. And to make the coming of the Lord Jesus create a condition of things in which it would be impossible to save men from sin, would be nothing else than to make Jesus the minister of sin. It would make Christ confirm what would satisfy Satan forever. And why should not God cry out against it forever, "God forbid"? And to this everlasting "God forbid," who that would not play directly into the hands of Satan can ever say anything but Amen?

Therefore "if, while we seek to be justified by Christ, we ourselves also are found sinners," transgressors of the law of Ten Commandments, does Christ sanction that?—"God forbid." Does he justify men in order that they may be free to transgress the law?—"God forbid." Does he save men from sin in order that they

may continue in sin?—"God forbid." Do we believe in Jesus in order that we may continue to be sinners?—"God forbid." Do we "seek to be justified [made righteous] by Christ" in order that we may continue to sin?—"God forbid." And let all the people forever say Amen.

Let it be borne in mind and upon the heart forever by every soul, that justification (being made righteous) by faith of Jesus Christ, means, in itself, in every sentiment of it, the total abandonment of sins, and the destruction of the body of sin in order that henceforth we should not serve sin. Otherwise I build again in works what I destroyed by faith: and "if I built again the things which I destroyed, I make myself a *transgressor*." Faith will never justify sin. The two are eternal opposites; for "*whatsoever* is NOT of faith *is sin*." And in Christ Jesus nothing avails but faith, which worketh by love that keeps the commandments of God.

**October 17, 1899**

**"The Sermon. Christian Education" <sup>191</sup> *Advent Review and Sabbath Herald*, 76, 42 , pp. 663, 664.**

NOW, a little as to the *practice* of Christian education. I know that there are thousands of persons who are surprised, and so express themselves, whenever it is said that the Bible must be the basis of all true education; that the Bible must be the text-book in every line of study. The reason of that surprise is evident; the only reason that there can be for it is that to those persons the Bible is so small a thing, so utterly narrow and confined, that, in their estimation, to undertake to make the Bible the basis of all education, and the text-book in all studies, is like teaching nothing at all. But how much Christianity, how much confidence in the Bible, has a person to whom the Bible is so small as that? That is the question—the important question. So, one who is astonished that the Bible should be the basis of all education in Christian schools, one who is surprised that the Bible should be the text-book in every study in a Christian school, by that simply certifies to his own narrow view of the Bible: he simply tells how small the Bible is to him, and what a small place the Bible has in his life.

Now a few illustrations as to what really is the use of the Bible as the only text-book. First of all, bear in mind that the Bible as the *text*-book in every study does not mean the Bible as the only *study*-book in education. When the Bible is mentioned as a text-book, persons get the idea—and the only idea that they do get of it is—that the Bible is to be the only *study*-book. There is a material difference. To illustrate: I took two texts this morning. You will remember that I read them from these papers. I took the two *texts* from these papers; but in the study I have led you into a considerable field which, in itself, is not expressed in words in those two texts. Those two passages are the *texts*; but I have used all the world's history as a field of *study*, in this hour. Those two passages are the two *texts*, and all the history to which I have called your attention is the *study-book*. Do you see the difference then between a *text*-book and a *study*-book?

This mistake of thinking that a *text*-book and a *study*-book are the same thing, came about by the fact that in the schools of the day all study-books are called text-books. To the *teachers* these books are supposed to be *text*-books; while to the students they are expected to be *study*-books. But instead of the study-books of the students being text-books to the teachers, nine times out of ten the text-books are study-books to the teachers; and the teacher does not get out of the text-book, and the students hardly ever get into it.

To use the Bible as a text-book is literally to take the Bible as a book from which to take the *text* of all lessons to be given, in Christian education. Take a statement of the Bible as a text; and then use all the realm of history, literature, science, nature, and human experience as your *study-book*. And that is not a narrow field of study.

How shall that be then? Perhaps I had better illustrate that: Botany must be a study in Christian schools everywhere; and the Bible will be the text-book. One of the *texts* will be this: "Consider the lilies of the field, how they grow." And then, the *lily itself*, and how it grows—what causes it to grow—all the history, the literature, and the science of the lily—will be the *study-book*. That will be the field of study on that *text*. And for what purpose? Why does Jesus tell you and me to "consider the lilies of the field, how they grow"? "Consider;" that is, to *study* the lily. And why?—For the reason stated in that place where it is written: "Israel. . . shall grow as the lily." You and I,—the Christian,—the students themselves, are to grow, under God, as the lily grows. Jesus tells every student to study the lily, to see and know how it grows, so that he may know how he himself is to grow. He is to find in the lily the life and the power of God by which it grows,—the means which God employs in the sunshine, the soil, the dew, and the rain, to cause it to grow,—and the science and philosophy of the growing itself, so that he may know how God will cause him *himself* to "grow as the lily." Then, every student studying botany that way, only so far as the lily is concerned, will, whenever he sees a lily, get from that lily a lesson direct from God, telling him what God is doing in *his* life, and what God will put into his life by his believing on him.

Another *text*: "He shall revive as the corn and grow as the vine." That is the *text*; and the study-book will be the *corn* and the *vine* themselves, in all the science, the philosophy, the literature, and the Scripture that can be found relating to the nature of the corn and the vine. "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." "I am the true vine, and my Father is the husbandman." "Ye are the branches." Thus the corn and the vine will be the *study-book* for the student who has in the Bible the text, Israel "shall revive as the corn, and grow as the vine." Then whenever he sees either corn or vine anywhere, it will speak to him lessons of experience, in the language of God.

Astronomy will be a study in Christian schools everywhere, and one of the texts used will be, "Canst thou bind the sweet influences of Pleiades?" With that as a *text*, all the astronomy of the Pleiades will be the *study-book*. And when the student has covered the field of the Pleiades, and knows what *are* the sweet influences of the Pleiades, he will know, in his own life, the sweet influences of the Spirit of him who gave sweet influences to the Pleiades; and this will make

him in *his place* in the order of God what the Pleiades are in their place in the order of God.

More than this, it is written, in Ps. 147:3, 4: "He telleth the number of the stars; he calleth them all by their names." "He healeth the broken in heart, and bindeth up their wounds." When one has taken for his *text*, "Canst thou bind the sweet influences of Pleiades?" and has studied thoroughly the book of the Pleiades, and knows *him* who *can* bind their sweet influences, he will know the sweet influences of him who binds up the broken heart and heals the wounded spirit.

Now read Isaiah 40, the last three verses. First the 26th verse: "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." Not one of them escapes his notice. And then the next verse: "Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God?" When the student, with this as his *text*, looks into that *study-book*, and knows something of the infinite number of the starry host, and knows that God calls these *all* by their *names*, he can easily understand that the Lord will never forget *his* name, nor shall he ever escape the Lord's notice. This is the Bible as a text-book.

Meteorology will be a study in all Christian schools; that is the study of the winds and the waves, the atmosphere, the rain, the dew, the ocean tides, the ocean itself. And one of the *texts* may be: "The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits." With that as the *text*, the teacher will lead the students into the *study-book* of the course of the winds as they come out of the north, as they go to the south, as they whirl about continually, and as they return again according to their circuits. He will lead the students into the books that give the science of the winds, and so will conduct the students along the whole course of the circuit of the winds. Then the students will know that the wind has a circuit as certainly as the sun a course, and that the gentlest breeze that fans the cheek on a summer's day is wafted by the hand of the Lord, who "causeth his wind to blow." And *that* will be no small study-book.

Another text will be: "All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again." Eccl. 1:7. The teacher will take that *text*, and will have his class get it well in mind. Then he will lead the class through the whole course of the philosophy, and the science, as it is given in the literature of the true science, of the return of the rivers from where they flow into the sea, to the place whence they came in the first place.

Another text on that same subject will be: God "calleth for the waters of the sea, and poureth them out upon the face of the earth." That will be the *text*; the *study-book* will be all the literature that can be had that contains the science and the philosophy that will give to the student and the philosophy that will give to the student the actual facts, the procedure, and the means by which God picks up the water from the sea, and transports it over the earth, and pours it out upon the earth—two hundred and fifty-two cubic *miles* of water every twenty-four hours.

And, by the way, by the time that the student has gone through that, he will be no tyro in arithmetic. And this recalls to my mind a query that is made by man, How in the world are you going to teach arithmetic from the Bible? That is about the way it is put. Now, that a person does not know how to do it, is no proof that it can not be done. You can see, from what I have cited, how arithmetic will come in, not as an abstract thing, but as an actual experience in the daily life of the student as he studies the taking up of the waters from the sea, the transporting of them through the air, the pouring out of them in the form of the rain or the snow. As the student actually practises arithmetical calculations as a material part of his studies, arithmetic will be found a

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most practical thing, and will be far more beneficial than when it is studied abstractly and merely for practise.

But the greatest benefit is that in all the study and work the student is *living with God*, and is studying the works of God. And it will be found that such study will have such a hold upon the student, such a charm indeed, that there will be no need of urging, driving, threatening, etc., to have the students get their lessons. They will be so wrapped up in it that they will be studying their lessons, and will have them well learned because they are interested at every step, and wish to know.

Well, one may say, that will do very well after a person has *learned* arithmetic; but how are you going to use the Bible in teaching the children—the beginners—that two times two are four? As to two and two are four, or eight times nine are seventy-two,—the simple calculations in addition, subtraction, multiplication, and division,—so far as the actual fact is concerned, the process is the same whether it be the Bible as the basis, or something else, such as stock exchange. There is no difference in the material thing involved as to the use of the nine digits and the cipher; but there is a most important difference in the *association of the ideas* that come to the student's mind, and become a part of his very self as he uses the nine digits and the cipher in his lessons. The question is which will be the better way? which will have the better influence on the child's life? which will have more influence,—not simply more, but the BETTER influence, upon his character (and character is the great object in all education)? Which is better,—to take the problem from the Bible, or from the stock exchange? Which will be better for the child,—to have his mind drawn to things outside of the Bible every time his mind is called to those figures, or to have the mind drawn to the things in the Bible? Which is better,—to have his mind filled with the stock exchange, with the idea of getting the advantage over others, and of making all he can in a worldly way; or to take problems from the Bible, which will teach him something better? And the way that you answer these questions, will tell you whether your heart is more with the Bible than with the world, or more with the world than with the Bible.

I am perfectly free to say that I believe this thoroughly: that the child who, in his first steps in figures, has all his problems in the use of figures drawn from the Bible, has far better influences surrounding him, and meets something of far more benefit to his character and character development, than if all his problems



are concerned with hogs, and horses, and "percent.," and "how much did he make?" "how much did he lose?" "did he gain or lose?"—all taken from the world, and in the world's own way; simply teaching him selfishness—how to make money. The associations that fix themselves in the child's mind, and inevitably mold his character,—*that* is the philosophy of the Bible in the beginning of number work, with little children; and it is all expressed in that saying that "first impressions are most lasting." The first impressions upon the mind of a man or a child are always most lasting; and these will associate with his thoughts in spite of himself with everything that ever comes to him. The only question is as to whether it is preferable to have these first impressions from the word of God, or from the things of this world. And surely nobody whose heart is with God can have any difficulty in answering the question.

I will not take your time longer; but this that I have presented for your consideration is something which I hope will help you to understand what the truth of Christian education is; what the philosophy of it is; and what the principle is, in making the Bible first in all, the beginning and the end in everything, in Christian education. And these teachers, these church-school teachers, who go out from here before another Sabbath comes, may nothing draw them away from the closest possible allegiance to that one thing—that one principle—that the Bible is the beginning and the end; the all in all; the basis of all true education, and the text-book in every line of study that is taken up in Christian education. Make the study of this one Book the study of your life; study it until it becomes your very life. Is not that the very best preparation that a teacher can make? And then, when it is your very life, it will be your *text*-book, while all true learning, all true science, all sound literature, and all nature,—all this will be your *study*-book. *Then*, wherever you go, you will have such success in teaching as no other kind of teachers in the world can have. Then these educators who are calling for just such things as these, will find that for which they are longing. God wishes to give to the world just such an education as this. And thus God can manifest to the world that which he has longed since Christ's day to manifest in the world, but which he has not had the opportunity to do since Christ was in the world.

God will redeem a people from the world,—a people that will be separate from every untoward thing,—a people that will stand in this world as did Christ Jesus, amid the wickedness and perverseness of this world; and he will do it by his word and Spirit, by the foolishness of preaching that blessed Word, the Bible.

This is Christian education; and you will find it in Jesus Christ. And that is what he has put you into the world for. Jesus Christ has put it into the Bible for all people; and "he that is perfect in knowledge is with thee;" and "who teacheth like him?"

**"Editorial" *Advent Review and Sabbath Herald*, 76, 42 , p. 668.**

TO employ means that are contrary to the commandments of God in order to get rid of a disease that can be removed by conformity to the commandments of God, is plainly disloyalty to the commandments of God.

To resort to a miracle that is wrought by a power that is contrary to the commandments of God, in order to obtain relief from a disease that can be removed only by a miracle in conformity with the commandments of God, is plainly to God.

To employ means that are contrary to the commandments of God, and that bring the individual under a power from which nothing but a miracle of the power and grace of God can deliver him, in order to be rid of disease even by a miracle, is plainly disloyalty to God.

These propositions are worthy of most serious consideration: they are not only the truth, but they are the truth *for these times*; for it is certain that diseases are multiplying upon the earth, and will multiply, so the offered remedies and means of removing them will multiply. And as we have stated before in these columns, this is one of the chief things employed by Satan in getting power over the people in his war against the church of God.

There are to-day presented to the public many means of healing. Besides the dreadful drug medications, there are pretended faith healings, magnetic healings, hypnotism, Christian science healings, etc., etc. And there is not one of them that does not definitely draw away from the commandments of God; there are none that speak "according to this word."

There are thousands of persons to-day who have diseases, and who so long to get rid of them that they will willingly apply anything that gives them the promise of doing away with the disease, without asking any questions as to any consequences. The only question with them is, How can I get rid of this, and in the quickest way? There are thousands of persons who are diseased,—persons who have brought disease upon themselves, by their wrong methods of living; and who will adopt, and give themselves up to anything that will relieve them of the suffering, rather than to set about a rational, conscientious course to correct their manner of living, so that the disease may go. Those persons need not expect anything else than that they will fall under the deceptive power of the enemy, who, by curing, or apparently curing, their bodies, gets a hold upon both soul and body that nothing but the power of God himself can break. Then why not have *God* to deliver them at the first?—Simply because the way of the Lord is not the thing of supreme importance with them.

And when you do go to God to be healed of disease, please do not ask nor expect him to take away the disease while *you* continue the *cause* of that disease. Bear in mind forever that disease does not come without cause. Diseases have their causes: every one of them has its causes. And the Lord has given you in outline—yes, more than in outline, in detail—the causes of disease. Seek for the cause, and conscientiously correct that, and God will invariably co-operate with you.

The Lord has told you plainly, and in detail, the causes of disease. He has put all this easily within your reach. Now if you have those diseases *because of those causes*, and then you will not take that Word and study what the cause of your disease is, and how to put away *the cause* so that the disease may go utterly, then how can you have the face to ask the Lord to cure you? Is it fair?

When you put away the cause, the disease is certain to go. That is settled. Then when the Lord has given in great detail the causes of disease, and this is all easily within your reach, is it fair for you to refuse or to neglect to study these causes of disease, and then ask the Lord to put away the disease by a miracle? And if you neglect this knowledge of God, can it be either fair or safe for you to resort to *some other "healing power,"* and by that means bring yourself so under the power of Satan that a miracle of God is the only thing that can deliver you?

To ask the Lord to heal you of disease while you are continuing the cause, is only to ask the Lord to set himself against and work contrary to his own eternal laws and established principles: and all for *your* sake. For if a person is not willing to put away the cause of the disease,—yea, if a person is not willing to seek diligently and study faithfully to *find out* the cause, that he may honestly and decidedly put it away,—then it is plain that his own pleasure, and not the glory of God, is his chief aim in asking the Lord to heal him. And it is plain that in asking the Lord to do so, he does it, *not* for the Lord's sake, but for his own sake.

It is a perfectly safe proposition that when a person has done all in his power to search out and put away the causes of disease, and it should be found after all that the cause is beyond all human effort to remove, then if the one sole aim of his healing is the glory of God and the keeping of the commandments of God, he may with perfect confidence and full assurance of faith ask the Lord to heal him.

And in all your searching, please remember that *sin* is the first of all causes of disease; for it there had never been any sin, there never could have been any disease. Accordingly the Bible, forgiveness of sin is connected with the healing of disease. "Bless the Lord, O my soul. . . who forgiveth all thine iniquities, who healeth all thy diseases." "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." "That ye may know that the Son of man hath power upon earth *to forgive sins* (he saith unto the sick of the palsy), I say unto thee, Arise, and take up thy couch, and go into thine house."

Therefore as sin is the first of all causes of disease, all plans or means of getting rid of disease, utterly miss the mark if they do not take into consideration *the getting rid of sin; and the getting rid of sin as the principal thing.*

For as sin is the very foundation of all the causes of disease, surely there can be complete deliverance from disease only in complete deliverance from sin. Therefore it is written of those who shall inhabit that glorious land. "The inhabitant shall not say, I am sick;" and *why?*—Because "the people that dwell therein shall be forgiven their iniquity." Isa. 33:24.

Again: as sin is the first of all the causes of disease, the getting rid of sin must be the chief thing in putting away the causes of disease. And as sin is the transgression of the law of God,—the Ten Commandments,—the putting away of sin as the chief of all things in putting away the causes of disease, inevitably brings every soul face to face with the keeping of the commandments as the chief of all things to be had in view in all efforts made to get rid of disease. Accordingly all effort made to be rid of disease must be made in conformity with the commandments of God. And loyalty to the commandments of God will utterly discountenance and repudiate everything—miracles and all—that is offered as a

means of getting rid of disease, if in any way it draws away from the keeping of the commandments of God.

"*Here* is the *patience* of the saints: *here* are they that keep the commandments of God, and the faith of Jesus." Are not *you* one of those who keep them?

**"Studies in Galatians. Gal. 2:18, 19" Advent Review and Sabbath Herald, 76, 42 , p. 668.**

"FOR if I build again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law, that I might live unto God."

What is it that is referred to in the words, "If I build again the things which I destroyed"? There are at least two special thoughts involved in these words.

1. The one great idea of those who had turned back the Galatian Christians was justification by LAW. Whereas the truth of the gospel, which Paul had preached to the Galatians, and which even "an angel from heaven" could not contradict, is justification by FAITH.

Paul has already shown, in verses 15, 16, that even they who were Jews by nature, and so had all the laws that the Lord had given, had believed on Christ in order that they might be justified by *faith* and not by works of *law*: and this for the accepted reason that by works of law no flesh can be justified.

This was the utter abandonment and destruction of all idea of justification by *law*. And having abandoned all idea of justification by *law*, in order, by believing in Jesus, to be justified by the *faith* of Christ, *now*, being justified by *faith*, shall I set up again the idea and the hope of being justified by *law*? Having abandoned the idea of justification by *law*, in order to find justification by *faith*, having *found* justification by *faith*, shall I again adopt the idea of justification by *law*?—God forbid; for when, to be justified by faith, I must abandon all idea of justification by *law*, if I now adopt again the idea of justification by *law*, I must abandon justification by *faith*. But when I abandon justification by faith, I make myself a transgressor; for "whatsoever is not of faith is sin." Therefore, if I build again the structure of justification by *law*, which I destroyed by justification by *faith*, I make myself a transgressor; because by the law is the knowledge of sin.

2. That which I destroyed by abandoning all idea of justification by law, and adopting justification only by the faith of Christ, is "the old man," "the body of sin." And to build again that which I destroyed is only to bring back from the dead that old man, is only to make alive the body of sin, *and that* can only make me a transgressor.

Justification by the faith of Christ means *in itself* the total abandonment of all sins committed, the remission of all "sins that are past," and also the *destruction of the body of sin*, so that "*henceforth* we should not serve sin." Therefore while seeking to be justified by faith, we must not be found sinners. For if I build again the body of sin which I destroyed, I make myself a transgressor. And in again adopting the idea of justification by law, I *do* build again, in *works*, what I destroyed by faith; because all seeking of justification by *law* is seeking

justification by *our own works*, and our own works are simply works *of the flesh*, which are all sin; for "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, revelings, and such like."

And in building again the structure "of justification by *law*, which I abandoned in order to be justified by *faith*, I make myself a transgressor; "for I through the law am *dead to the law*, that I might live unto God." Since abandoning the idea of justification by *law* and adopting justification by *faith* caused me to become *dead to the law* and *alive unto God*, then adopting again the idea of justification by *law*, which, in itself, is the abandonment of justification by *faith*, would cause me to become *alive to the law* and *dead unto God*. But to be dead unto God is nothing but to be dead *in trespasses and in sins*. And as to be dead unto God is to be dead in trespasses and in sins, and to be dead unto God is to be alive to the law, then to be alive to the law is only to be a transgressor.

Therefore, my brethren, justification by faith forever, without any works of any law of any kind whatever,—this is the only ground of hope of salvation.

**October 24, 1899**

**"The Sermon. Christian Education" <sup>201</sup> *Advent Review and Sabbath Herald*, 76, 43 , pp. 679, 680.**

A. T. JONES

SAID Jesus: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and LEARN OF ME; for I am meek and lowly in heart: and ye shall find rest unto your souls." All that is true. Jesus calls no one to him to receive anything without giving in perfect fulness that thing.

One of the things, the chief and particular thing in this calling here, is *rest*. He gives rest to every one who will receive it. He *has given* it, indeed. He has prepared it for all the world. It is for every heaven laden soul, and is free to every soul. Hundreds of you know that this is true—that he gives rest to all who come to him. You have received that rest unto your souls.

You worked a long time to *get* rest yourself; but nobody can ever find rest by *working*; he has to stop working before he *can* find rest. That is true in your every-day experience, whether you are washing or plowing, or whatsoever your work may be; and the only way any one can ever obtain rest in Jesus Christ, is to stop working. And the only way that any one can stop working his own works is by finding the works of God, which satisfy to perfection. Having obtained the works of God that are in Jesus Christ, which is the righteousness of God, which is by faith of Jesus Christ; having perfection of conduct, which every soul is longing for, and can not rest without having obtained in Christ,—then you can rest. Therefore it is written that every one who "hath entered into his rest" "hath ceased from his own works, as God did from his."

I thus cite, at the beginning, your experience, as a groundwork for something further, which you must admit, and which you must know, if you do not yet know it. I ask your special attention to the clause, "*Learn of me.*" *In this* you shall find rest to your souls. I wish you to see and acknowledge that to *learn of Christ* will give you rest, just as well as to come to him and receive the *gift* of rest.

He does call us to him to learn of him: "Learn of me." Any one who calls another to him so that that person may learn, *in that act* says that he has something to teach. Jesus Christ, then, has something to teach to all whom he calls. And he calls *everybody*. Therefore to every one who comes to him, Jesus Christ has something to teach. He expects to become the teacher to that person.

But I have learned that many of those who come to Christ for rest, and professedly to learn of him, will not allow him to be their teacher. Therefore let us inquire whether Christ is, in himself, and properly, a sufficient teacher,—such a teacher as will justify a person who comes to him in taking him as his teacher.—his true, supreme, and only teacher.

It is said of Christ, and you know it, that in him "are hid all the treasures of wisdom and knowledge." Do you admit that? Will you hold to it? For that is your test nowadays, and will be, until you get out of this world. Therefore is it a settled thing with you—do you believe it?—that in Jesus Christ "are hid all the treasures of wisdom and knowledge"? And that THERE is the only true place to obtain wisdom and knowledge?

In other words, are ALL the treasures of WISDOM and KNOWLEDGE sufficient for you? That is the question. Is that storehouse, that fountain of wisdom and knowledge, of all wisdom and all knowledge, sufficient to satisfy you? Can you drink at that fountain and be filled? Or must you go to some other source for additional knowledge? These are fair questions: they are not vain questions; they are not questions at random; they are not questions asked into the air; they are asked directly to you.

In another place it is spoken by the Lord Jesus to every believer: "All power [all authority] is given unto me in heaven and in earth. Go ye therefore, and teach all nations, . . . and, lo, I am with you always, even unto the end of the world." Therefore it is written in yet another place: "He that is perfect in knowledge is with thee," and, "Who teacheth like him?" Is Jesus Christ with you? What do you say? Is he? [Voice: "Amen. Yes, sir."] In that then you acknowledge that he who is perfect in knowledge is with you. And he is with you to *teach* you? Then, is he really your teacher? Is he who is perfect in knowledge, in whom are all the treasures of wisdom and knowledge,—is he a sufficient teacher for you? Has he sufficient wisdom to satisfy all your needs? [Voice: "Yes."] Does he know enough to supply all that you need to know? [Voice: "Yes, sir."]

It is written in another place, appealing to us all, thus: "He that formed the eye, shall not he see?" Whoever made the eye knows what it is to see. Before he made your eye, before he made any eye at all, he knew what it is to see. And knowing that, he was able to make that wonderful thing, the eye.

Again: "He that made the ear shall not he hear?" Before he made the ear, he knew what it is to hear; and, knowing that, he made the ear.

Finally: "He that *teacheth man knowledge*, shall not he know?" As he who made the eye knew, before the eye was made, what it is to see; as he who made the ear knew, before the ear was made, what it is to hear; so he who teacheth man knowledge knew, before man was made, what it is to know. Thus he is revealed as the source of knowing; he is the fountain of knowledge. What is it then for any one to go elsewhere for knowledge? What is that but to forsake the fountain of knowledge?

Where would be the wisdom of the man, who, knowing, and having approached unto, a fountain of living water, would leave that and go down to drink of the slow-moving waters of the valley? Would that be even common, every-day, human discretion? At the fountain is the pure, clear, ever-flowing waters, which have gathered impurities as they have flowed along, and which have lost their cooling, refreshing, vivifying spirit. What then is it, compared with that water which flows from the fount, at the fountainhead? Mark, it is not a question of merely *drinking* of the slow-moving, murky waters of the valley: that water might do for those who know not of the fountain, and have never drunk there. The question is, What of the man who *knows* of the fountain, and has drunk its refreshing water, yet who leaves this and drinks of the slow-moving, murky waters of the valley?

What is it then for persons who profess to know God, who profess to be Christians, who profess to believe in Jesus Christ, and who profess to have Christ, and God in Christ, dwelling with them,—what is it for these persons to leave God in Jesus Christ, *the fountain of knowledge*, the perfect teacher, and go to some other place to drink in wisdom and knowledge? What is it for Christians to leave the fountain of knowledge and go to worldly sources, perhaps absolutely pagan sources, for wisdom and knowledge—philosophy and learning? Such knowledge as that may do for those who do not know the fountain of knowledge; but what can be the taste of those who, *knowing the fountain of knowledge*, leave this blessed fountain, and are satisfied with that which is found in the swamps and bogs of worldly science and pagan philosophy?

Education of Christians must be Christian education. If it is not Christian education, then what kind of education have those Christians, and whence can come Christian education? Can Christianization come from paganism? Are Christianity and paganism one? Can Christian education come from infidelity and atheism? Are Christianity, infidelity, and paganism all so nearly one that in learning from authors that are infidel, atheist, or pagan,—adopting their ideas, accepting their views, imbibing their thoughts,—we shall learn Christianity? Are Christianity and the world the same thing? Are Christian education and the education that is of the world the same thing?

He said *to* his disciples, whom ye are: "Ye are not of the world." He said *of* his disciples, to his Father: "They are not of the world, even as I am not of the world." To his disciples he said, "I have chosen you out of the world." And you know it is written, to you and me: "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." There is a separation between Christians

and the world. There is a separation between Christianity and worldliness. There is a separation between Christian things and worldly things. There is a separation between Christian education and worldly education. *And the separation between Christian education and worldly education is as wide as that between Christ and this world.* That is as certain as that there is a separation at all between Jesus Christ and the world; for Christ is Christianity: without him, there is no Christianity; and there is no Christianity in anything that is outside of him.

Therefore, Jesus Christ himself Christianity; all that is of Christ being Christianity; and that *only* being Christianity; as certainly as Christ has education for the people; as certainly as he is an educator; as certainly as he has that which the people must learn; as certainly as he is a teacher: so certainly he is a *Christian* teacher; and so certainly that which he has for the people to learn is Christian learning and Christian education. And outside of that, there is no Christian education.

Any education that is not Christian is not fit for a Christian to have. For when we enter through the wide-open door of the kingdom of God, at the coming of Christ, for which coming we are looking,—in that day I can take nothing with me through those gates that is not Christian.

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Whatever education I may have received that is not Christian, will have to be left outside in that day; it can not go in. Then, as I am preparing to enter, alive, through those wide-open gates, at his coming; and as you are preparing, and profess to be looking, for that day in which you and I shall enter, alive, through those gates of the city; you and I must now, in this time, be sure that we have nothing in us, about us, or of us that is not Christian, even to the material of our education.

Now, have I said too much? [Voices: "No."] Why are we *professing* Christians unless we intend to be nothing but Christians? What is my profession of Christianity worth to me, or to the world, unless I am through and through, up and down, entirely Christian? Unless my whole heart is set unto that one thing, and is welcoming any of the searching of the Spirit of God, by whatever means he may employ to search me through and through, to find in me what is not of Christ, and separate it from me—why do I profess to be Christ's, unless I stand in that place?

(*To be continued.*)

**"Editorial" *Advent Review and Sabbath Herald*, 76, 43 , p. 684.**

WHEN, in order to accomplish a certain object, a miracle must be performed, it is evident that the object to be accomplished is of more importance than the miracle.

And when, in order to accomplish a certain object, a miracle has been performed, and the object *has been accomplished*, then that object accomplished is a greater miracle than the miracle itself.

Now the Lord never wrought a miracle merely for a show: it was always with a definite purpose, and would not have been wrought had it not been needed. If his object could have been attained without the miracle, it would have been so



attained. But where his object could not be attained without the miracle as a means of attaining it, then plainly the thing attained was greater than the means by which it was attained. Then plainly, also, the thing attained by means of a miracle is a greater miracle than is the miracle by which that thing is attained.

The object of this *writing* is to impress upon every reader the vital truth that miracles are of no importance in themselves. The importance lies in the thing that is to be accomplished by the miracle.

The object of all the miracles that the Lord ever wrought was to bring people to the keeping of the commandments of God. The gift of miracles is one of the gifts of the Spirit. And *all* the gifts of the Spirit are to bring men to charity, which is the love of God: and "this is the love of God, that we keep his commandments." The object of the gift of all gifts, and the embodiment of all miracles,—the object of the gift of Christ,—is to bring men to the keeping of the commandments of God.

Jesus did many miracles; and all in order that people might believe on him. And he said: "*Believe me* that I am in the Father, and the Father in me: or else *believe me* for the very *works' sake*." John 14:11. And when the record was made of the many things that Jesus did, it was all "written, that ye might *believe* that Jesus is the Christ, the Son of God, and that *believing* ye might have life through his name." John 20:31. And in Christ Jesus nothing avails "but faith which worketh by love,"—the love of God,—and "this is the love of God, that we keep his commandments;" for "love is the fulfilling of the law."

Therefore the greatest of all conceivable miracles is the bringing of human souls to the place where it can be said of them by the Lord, "Here are they that keep the commandments of God, and the faith of Jesus."

It has required miracles to make this possible to human souls. It requires now to accomplish it in human souls. But the one important thing to be remembered always is that this thing accomplished is greater than all the miracles that are required to accomplish it.

No miracle is worthy of any attention whatever if the purpose of it is not directly the keeping of the commandments of God.

Miracles of the Lord's working are always directed definitely to this one object. Consequently *the keeping of the commandments of God* IS THE TEST OF ALL MIRACLES.

And so it is written: "If there arise among you prophet, or a dreamer of dreams, and giveth thee sign or a wonder, *and the sign or the wonder come to pass*, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not harken unto the words of that prophet, or that dreamer of dreams; for the Lord your God proveth you, *to know whether ye love the Lord your God with all your heart and with all your soul*. Ye shall walk after the Lord your God, and fear him, *and keep his commandments, and obey his voice*, and ye shall serve him, and cleave unto him." Deut. 13:1-4.

Is it so, then, that with you it is a settled thing that the keeping of the commandments of God and the faith of Jesus is a miracle greater than all other miracles? If so, you will be in no danger of being deceived by a miracle, or any

number of miracles. But if not, you are in danger of being deceived by the first astonishing thing that occurs to your sight.

And it is high time that with every soul this question should be settled.

**"Editorial Note" *Advent Review and Sabbath Herald*, 76, 43 , p. 684.**

A REMARKABLE scene in the late Congregational council at Boston illustrates the power of the plain old gospel truth, and shows how ready people are to recognize it and to welcome it. the crowds that had been in attendance daily and nightly, had been treated to eloquent sermons extolling evolution, displaying higher criticism, and magnifying science, when at last a genuine preacher of the gospel, Peter Taylor Forsyth, of Cambridge, England, stood up and preached the gospel,—and the reporter declared that "if he had cried 'fire,' he could not have succeeded better 'in waking up the audience.'

"The multitude in the galleries stretched their necks. The audience frequently stopped him with a volley of applause, but he drew his breath, and then rushed on." And the reporter proceeds: "What was this Peter Taylor Forsyth, who was capturing the audience, talking about?—He was talking about the cross, a very old theme, but a very attractive one to all Christians who are clothed in their right minds. He began with the assertion that the cross is the final seat of authority, and he was proving it. He talked about grace, and that is a joyful message to a sinful world; about forgiveness, and men and women need and want forgiveness; about an atonement that atones, and that too is what the world wants in spite of the floods of words with which theologians have tried to wash the meaning out of the atonement.

"When he had come to a climax, he exclaimed: 'Every man who breaks the law is under the curse of the law; but Jesus took the curse upon himself, bore it in his own body on the tree, and so set us free from the curse.' It seems to me that I never heard that great gospel truth said with so much effect. My eye swept the galleries, and the people were leaning far forward, grasping every word, eager as dry grass catching the first rain-drops. One man could hold in no longer, and he shouted 'A-m-e-n!' No Methodist ever put more fervor into the word. When Dr. Forsyth stopped, the audience applauded, and kept on applauding, and would not stop applauding unto he appeared again. Then Dr. Stimson arose and said: 'There is only one thing that we can do now, and that is to sing one of the good old hymns.' And so the mighty throng sang, 'In the cross of Christ I glory,' with a will and a fervor that made the great temple vibrate with joy."

Thank the Lord for that! Thank the Lord that his voice of salvation could be heard amid the dismal din of the "sounding brass" and "tinkling cymbal" of worldly wisdom. Oh for preachers who will preach the gospel, who will preach "the power of God unto salvation," to a hungry, thirsting, perishing world.

**"Editorial Notes" *Advent Review and Sabbath Herald*, 76, 43 , p. 684.**

A LEADING Presbyterian paper says that "all thoughtful Christians are looking and hoping for a revival of the power of the churches, almost buried and

swamped, as they are, in secularity; and befogged, as they are, in the universal mist of doubt;" and it says that "this is not the only indication of the opening of the windows of heaven for an outpouring of refreshment from on high." It is the time for the latter rain. This thirst for it on the part of the churches, emphasizes the word of the Lord: "Ask ye of the Lord rain in the time of the latter rain." This should be done by the people of God more earnestly than ever before, so that this thirst of the churches may be satisfied from the true source of power and refreshing, and they not be misled by an outpouring of the false.

**"Studies in Galatians. Gal. 2:20" *Advent Review and Sabbath Herald*,  
76, 43 , pp. 684, 685.**

"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."

It may not be amiss to emphasize what this scripture *does* say, by noting what it does not say.

It does *not* say, I want to be crucified with Christ. It does *not* say, I wish I were crucified with Christ, that he might live in me. It *does* say, "I *am* crucified with Christ."

Again: It does *not* say, Paul was crucified with Christ; Christ lived in Paul; and the Son of God loved Paul, and gave himself for Paul. All that is true; but that is *not* what the scripture *says*, nor is that what it means; for it means just what it says. And it *does* say, "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*."

Thus this verse is a beautiful and solid foundation of Christian faith for every soul in the world. Thus it is made possible for every soul to say, in full assurance of Christian faith, "He loved *me*." "He gave himself for *me*." "I am crucified with Christ." "Christ liveth *in me*." Read also 1 John 4:15.

For any soul to say, "I am crucified with Christ," is not speaking at a venture. It is not believing something on a guess. It is not saying a thing of which there is no certainty. Every soul in this world can say, in all truth and all sincerity, "I am crucified with Christ." It is but the acceptance of a fact, the acceptance of a thing that is already done; for this word *is* the statement of a fact.

It is a fact that Jesus Christ was crucified. And when he was crucified, we also were crucified; for he was one of *us*. His name is Immanuel, which is "God with us"—not God with *him*, but "God with *us*." When his name is *not* God with *him*, but "God with *us*," and when God with *him* was *not* God with him, but God with *us*, then who was he but "*us*"? He had to be "*us*" in order that God with *him* could be not God with him, but "God with *us*." And when he was crucified, then who was it but "*us*" that was crucified?

This is the mighty truth announced in this text. Jesus Christ was "*us*." He was of the same flesh and blood with us. He was of our very nature. He was in all points like us. "It behooved him to be made in all points like unto his brethren." He emptied himself, and was made in the likeness of men. He was "the last

Adam." And precisely as the first Adam was ourselves, so Christ, the last Adam, was ourselves. When the first Adam died, we, being involved in him, died with him. And when the last Adam was crucified,—*he* being ourselves, and we being involved in him,—*we* were crucified *with him*. As the first Adam was in himself the whole human race, so the last Adam was in *himself* the whole human race; and so when the last Adam was crucified, the whole human race—the old, sinful, human nature—was crucified with him. And so it is written: "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."

Thus every soul in this world can truly say, in the perfect triumph of Christian faith, "I am crucified with Christ;" my old sinful human nature is crucified with him, that this body of sin might be destroyed, that henceforth I should not serve sin. Rom. 6:6. Nevertheless I live; yet not I, but Christ liveth in me. Always bearing about in my body the dying of the Lord Jesus,—the crucifixion of the Lord Jesus, for I am crucified with him,—that *the life also of Jesus* might be made manifest in my body. For I who live am always delivered unto

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death, for Jesus' sake, that the life also of Jesus might be made manifest in my mortal flesh. 2 Cor. 4:10, 11. And therefore 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*.

In this blessed fact of the crucifixion of the Lord Jesus, which was accomplished for every human soul, there is not only laid the foundation of faith for every soul, but in it there is given the *gift of faith* TO every soul. And thus the cross of Christ is not only the wisdom of God displayed from God to us, but it is the *very power of God* manifested to deliver us from all sin, and bring us to God.

O sinner, brother, sister, believe it. Oh, receive it. Surrender to this mighty truth. Say it, say it in full assurance of faith, and say it forever. "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*." Say it; for it is the truth, the very truth and wisdom and power of God, who saves the soul from all sin."

**"That Post-office" *Advent Review and Sabbath Herald*, 76, 43 , p. 686.**

SEVERAL of our readers are somewhat concerned over a sentence or two in Sister Henry's answer to the letter of a sister, in the REVIEW of October 10, page 649. Yet we are quite sure that their difficulty is with what is *not* said, but what they suppose, rather than with what is really *said*.

It is certain that everybody who is acquainted with Sister Henry knows full well that she would never sanction the conducting of the business of a post-office, by *Sabbath-keepers, on the Sabbath*; and that she would not herself either go to a post-office or send for her mail on the Sabbath. It is therefore gratuitous to suppose that in the passage referred to she had any intention whatever of saying that the conducting of the business of a post-office on the Sabbath *by Sabbath-keepers* is necessary and legitimate business.

Now as an open and definite proposition, it is the truth that the keeping of a post-office is a legitimate and necessary business.

For a person who is not a Sabbath-keeper, the business of keeping a post-office is as legitimate as any other business.

The sister whose letter Sister Henry answered does not say that her husband keeps the Sabbath. She says, "My husband and I have charge of the post-office; . . . / [not we] feel as if / [not we] was in a great hole; . . . I wish to get out of this hole, but I can not get out unless I get out of this post-office, so / [not WE] can keep the Sabbath just as / [not WE] should."

The only conclusion that the editor drew from this, and we think the true one, is that the husband is not a Sabbath-keeper. This being so, the business of keeping a post-office is for him as legitimate as any other business. Nor does this prevent his wife from keeping the Sabbath and being a Christian just where she is. We have personally known sisters whose husbands kept post-office even in their own houses, and yet these sisters kept the Sabbath and lived with their husbands, without any difficulty.

Even more than this, we have personally known husband and wife to be Sabbath-keepers together, and *keepers of a post-office too*: it was a Sabbath-keeping post-office—no business whatever was done on Sabbaths. But as evidently this is not the kind involved here, it is not necessary to say more about that.

So it seems apparent that the difficulty in the minds of the readers who have written on this is because of what they suppose, rather than what is really said.

We make this explanation now, so that inquirers can have response in reasonable time; as Sister Henry is now on the Pacific Coast. If anything more needs to be said, perhaps Sister Henry will say it herself.

**October 31, 1899**

**"The Sermon. Christian Education" <sup>211</sup> *Advent Review and Sabbath Herald*, 76, 44 , pp. 699, 700.**

A. T. JONES

SINCE the apostles' days, immediately after the ascension of Jesus Christ, there has been no Christian education in this world, excepting in a very small measure, on the little theater, though infinitely large in itself, occupied by the Waldenses, and by the Reformers in the earliest days of the Reformation. But, to take that which has been accepted as Christianity—Christianity as it stands in the world—since the days of the apostles ended and the apostasy began, there has not been any properly Christian education in this world.

But we are in the time when this world will see—when it *must* see—that which is truly Christian education.

I have said that, since the apostasy began to enter, this has not been; because the apostasy began to enter and made its grand entrance at the last, *upon*

*this very issue*—that of a mixture of pagan, worldly education with professed Christianity. And there was a contest then between Christians indeed and those who were mere formal professors of Christianity, as to what is true Christian education. And the apostasy gained the day. But the time has come when there is to be in the world a complete separation from the apostasy, and a complete union with true Christian education, on the part of Christians. And the apostasy will end exactly where it began—*upon this very issue*—the issue between Christian education in its sincerity and purity, and a worldly, pagan mixture, passed off by formal professed Christians for Christianity.

Now, I will read to you a few paragraphs of the history that was made at the beginning of the apostasy, that you may see exactly how matters were then, and just what was the issue upon which the apostasy entered. The first century is from A.D. 1 to 100. The apostle John died about A.D. 98 to 99. The second century is from A.D. 101 to 200. The end of the second century would be from one hundred and fifty to two hundred years this side of Christ. That, you see, is only about fifty years and onward after the death of the last of the apostles.

In this latter part of the second century there was a school of worldly philosophy called the Eclectic, because the idea of the school was that in all phases of philosophy there was truth; and, according to this school, he was the true philosopher who gathered from all sources into one the truth of all the philosophy that could be found. I now read:—

This philosophy was adopted by such of the learned at Alexandria as wished to be accounted Christians, and yet retain the name, the garb, and the rank of philosophers. In particular, all those who in this century presided in the schools of *the Christians* at Alexandria—Athenagoras, Pantenus, and Clemens Alexandrinus—are said to have approved of it.

That is, these all approved of that scheme of adopting this pagan philosophy while still retaining the name of Christians. Continuing, I read:—

These men were persuaded that true philosophy, the great and most salutary gift of God, lay in scattered fragments among all the sects of philosophers; and therefore that it was the duty of every wise man, and especially of a Christian teacher, to collect these fragments from all quarters, and to use them for the defense of religion and the confutation of impiety. Yet this selection of opinions did not prevent them from regarding Plato as wiser than all the rest.

And Plato got his wisdom from Egypt too. Do not forget that it is written, even unto this day: "Out of Egypt have I called my son;" and, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God;" that is, that we should be called out of Egypt. They regarded Plato "as wiser than all the rest, and as especially remarkable for treating the Deity, *the soul*, and *things remote from sense* [that is correct enough] so as to suit the Christian scheme." That is, of all the people in the world of ancient times, Plato was held by these philosopher Christians to have been the most fully Christian.

Presently, there appeared in Alexandria, in Egypt, one of these mixed philosophers,—badly mixed,—named Ammonius Saccas, who was so thoroughly

pagan that all the pagans knew he was a pagan, and yet made so artful a profession of Christianity that all these mixed Christians acknowledged him to be a Christian. He established a school, or rather drew off from all these, and formed a school, which took precedence of the other. The key of his philosophical system was that when the truth was known, all sects had the very same truth; that the difficulties were caused by the different ways in which that truth was stated; and that the climax of all philosophy was to find such a means of stating the truth that all should be able to perceive and understand it, and so all be one. Ammonius had two disciples who were especially promising. One was Plotinus, who took the pagan side of Ammonius's philosophy, and ran it in the channel of sheer paganism; the other was Origen, who became the very chief of the "fathers of the church," who took the professed Christian side of Ammonius's philosophy, and ran it in the course of that mere formal profession of Christianity which ended in the full apostasy and the complete development of the papacy in the world.

Now, I read again:—

The grand object of Ammonius, to bring all sects and religions into harmony, required him to do much violence to the sentiments and opinions of all parties,—philosophers, priests, and Christians,—and particularly by allegorical interpretations to remove all impediments out of his way. . . . To make the arduous task more easy, he assumed that philosophy was first produced and nurtured among the people of the East; that it was inculcated among *the Egyptians by Hermes*, and *thence passed to the Greeks*; that it was a little obscured and deformed by the disputatious Greeks; but still that *by Plata, the best interpreter of the principles of Hermes* and of the ancient Oriental sages, *it was preserved for the most part entire and unsullied*. . . .

To these assumptions he added the common doctrines of *the Egyptians* (among whom he was born and educated) concerning the universe and the Deity, as constituting *one great whole* (Pantheism); concerning the eternity of the world, the nature of the soul, providence, and the government of this world by demons, and other received doctrines; all of which he considered as true and not to be called in question.

And for any one to call it in question was disrespect to him and to education in general. Continuing, I read:—

For it is most evident that the ancient philosophy of *the Egyptians*, which they pretended to have learned from Hermes, was the *basis* of the New Platonic, or

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*Ammonius*; and the book of Jamblichus, "*De Mysteries Egyptiorum*," in particular, shows this to be the case. . . .

To this Egyptiac Platonic philosophy, this ingenious man and fanatic joined a system of moral discipline, apparently of high sanctity and austerity. . . . And these precepts *Ammonius, like one born and educated among Christians*, was accustomed to

embellish and express by *forms of expression borrowed from the sacred Scriptures*, which has caused such language to occur abundantly in the writings of his followers.

One of the earliest to espouse this philosophy from among those who professed to be Christians was Clement of Alexandria (all of Egypt; and in Egypt, do not forget), who became the head of that kind of school at Alexandria. These philosophers—

Believed the language of Scripture to contain two meanings,—the one obvious, and corresponding with the direct import of the words; the other recondite, and concealed under the words, like a nut by the shell. The former they neglected, as of little value, their study chiefly being to extract the latter: in other words, they were more intent on throwing obscurity over the Sacred Writings by the fictions of their own imaginations than on searching out their true meanings. Some also, and this is stated especially of Clement, accommodated the divine oracles to the precepts of philosophy.

Clement died about A.D. 220, and was succeeded in the headship of that school, by Origen, who had been taught by both Clement and Ammonius. Now, a word further: These two disciples of Ammonius—Clement and Origen—caused the Christian school to take a strong position. Many were gathered to it. Their success was such as to push all other Christian education into the background. Plotinus also caused his school to be so successful that it "gradually cast all others into the background. From Egypt it spread in a short time over the whole Roman Empire, and drew after it almost all persons who took any interest in things remote from sense."

On the other hand—

The estimation in which *human learning* should be held was a question on which *the Christians were about equally divided*. Many recommended the study of *philosophy*, and *an acquaintance with the Greek and the Roman literature*; while others maintained that *these were pernicious to the interests of genuine Christianity and the progress of true piety*. The cause of letters and philosophy triumphed, however, by degrees; and those who wished well to them continued to gain ground till at length the superiority was manifestly decided in their favor. *This victory was principally due to the influence of Origen*, who, having been early instructed in the new kind of Platonism already mentioned, blended it, though unhappily, with the purer and more sublime tenets of a celestial doctrine, and recommended it in the warmest manner to the youth who attended his public lessons. The Christians; and in proportion to his rising credit, his method of proposing and explaining the doctrines of Christianity gained authority till it became *almost universal*.

The principles of these two schools were so evenly balanced that—

Some of the disciples of Plotinus embraced Christianity *on condition* that they should be allowed to retain such of the opinions



of their master as they thought of superior excellence and merit. This must also have contributed, in some measure, to turn the balance in favor of *the sciences*. These *Christian philosophers*, preserving still a *fervent zeal for the doctrines of their heathen chief*, would naturally embrace every opportunity of spreading them abroad, and instilling them into the minds of the ignorant and the unwary.

That is enough to show the beginning of the apostasy. And you see that it began in the adoption of worldly education instead of Christian education; the use of Greek and Roman literature instead of the Christian literature; pagan text-books instead of the Book of Christianity, which in itself is the text-book of all that is Christian.

This is also enough to show you the origin of that beast of the book of Revelation. Now, you and I are in the time of the making of an image to that beast, and you now it. Is it strange, then, that in this time there should be involved that same controversy between Christian education and worldly education that was involved when the beast was made? Is not the image of this beast to be formed in our day? [Voices: "Yes."] Do you then, Seventh-day Adventists particularly, begin to see some of the importance of the subject of Christian education? Do you begin to understand something of the propriety of abandoning the worldly education, worldly literature, and worldly schools, and of confining yourselves to Christian education, Christian literature, and Christian schools? [Voice: "Amen."] I know that a great many have not seen this subject that way yet, and that is why I am telling this to you now. It is high time that every Christian, whether Seventh-day Adventist or not, should find out what is Christian education.

(Concluded next week.)

**"Editorial" *Advent Review and Sabbath Herald*, 76, 44 , p. 704.**

WE ask especially that the following passages of scripture be read so carefully and so frequently that they shall forever be in the mind of each one who reads:—

"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." Matt. 24:23, 24.

"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.

"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 are 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.

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, *working miracles*, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Rev. 16:13-16.

"And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse ["Faithful and True," "The Word of God"], and against his army. And the beast was taken, and with him the *false prophet that wrought miracles* before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone." Rev. 19:19, 20.

All these passages refer to the same period of time; that is, the time just preceding the coming of the Lord and reaching *to* the coming of the Lord. And that period of time is just now—the time in which we live.

The one thing especially mark in each and all of these passages is that in this time great signs and wonders—*miracles*—will be wrought expressly under the inspiration of Satan.

One thing especially to be noted about these things is that they will be *real miracles*. These false Christs and false prophets "*shall show* [not simply *pretend to show*, but "*shall show*"] great signs and wonders;" "those *miracles* which HE HAD POWER TO DO"—not simply that he *pretended to have* power to do; "they are the spirits of devils, *working miracles*,"—not simply *pretending to work miracles*; "the false prophet that *wrought miracles*,"—not the false prophet that *pretended to work miracles*.

Another thing to be noted is that while the miracles, and signs, and wonders are *real*, all else is false: they are "*false Christs*," they are "*false prophets*," it is "*the false prophet that wrought miracles*."

Accordingly the whole object of the miracles, signs, and wonders is to deceive, to seduce, and to lure to destruction. The signs and wonders that are shown are expressly "to seduce, if it were possible, even the elect." Mark 13:22. He *deceived* "them that dwell on the earth *by the means of those miracles* which he had power to do." The false prophet wrought miracles "*with which he deceived* them that had received the mark of the beast, and them that worshiped his image." It is Satan who works "with all power and signs and lying wonders, and with *all deceivableness*;" and he works thus *to draw into the worship of the beast and his image* "them that dwell on the earth."

It is "*the spirits of devils*" which work the miracles; and they do it to gather "the kings of the earth and of the whole world" "to the battle of that great day of God Almighty."

And they *do* gather them to that battle, and in so doing they gather them *to utter destruction*. For "I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and

against his army." And the beast and the false prophet—the image of the beast—"these both were cast alive into a lake of fire burning with brimstone." And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

And all these things are carried on by Satan and his seducing spirits in his dragonic war against the remnant of the seed of the woman, "which keep the commandments of God, and have the Testimony of Jesus Christ." The Lord of heaven and earth lifts up a standard against Satan and all his power, all his signs, all his lying wonders, and all his miracles. And that standard bears the inscription, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."

All of this demonstrates what we have said before, but which can not possibly be said too often that no miracle is worthy of any attention whatever if the purpose of it is not directly the keeping of the commandments of God; that the keeping of the commandments of God is greater than all miracles; and that consequently the keeping of the commandments of God is the test of all miracles.

**"Editorial Note" *Advent Review and Sabbath Herald*, 76, 44 , p. 704.**

IN an address at Rock River (Ill.) M. E. Conference a short time ago, Dr. W. F. Crafts, with whose name some of the readers of the REVIEW are somewhat familiar, said the following, as published in the *Union Signal* of Oct. 19, 1899:—

Sabbath morning on our war-ships, as the hour of worship approaches, "Old Glory" is temporarily lowered, and there is hauled to the peak, a pennant containing the blue cross of our heavenly redemption, in the white field of national righteousness. Beneath this the stars and stripes are then placed, proclaiming the nation's subordination to Christ as its king; proclaiming, in signals, what the Supreme Court put in a unanimous opinion on Feb. 29, 1892, "This is a Christian nation;" proclaiming also that the flag can not rightly float in protection over any institution inconsistent with the cross and, so, inconsistent with Christian civilization.

How much further can things go in that direction before the image of the beast shall be standing before the world in all his living, active vigor?

**"Editorial Notes" *Advent Review and Sabbath Herald*, 76, 44 , p. 704.**

*HARPER'S WEEKLY* is an illustrated "journal of civilization." Education is supposed to be a material part of civilization. In the *Weekly* of Oct. 21, 1899, is an article entitled "The Opening of the Colleges." It contains three large illustrations, which, presumably, are intended to represent the opening of the three colleges—Yale, Princeton, and Harvard—respectively.

The illustration that relates to the opening of Yale is a wrestling match, in which the two wrestlers are desperately tugging within a torchlight circle of staring young men. The next illustration is a scene, half silly and half rowdy,

representing "the freshmen's first night at Princeton"—one of the "open-air concerts which have taken the place of the abolished hazing." The illustration relating to Harvard is a picture of a pitched battle with fists, and seems very appropriately to be entitled "'Bloody Monday' at Harvard."

These three illustrations are the three leading educational ones of the whole United States; and there is no room for doubt that the scenes depicted, illustrating the opening of these colleges, are strictly representative of the opening of the colleges throughout the whole nation. Now, when it is understood that thousands upon thousands of young men are sent forth from educational institutions, at the close of every school year, the opening of which is aptly illustrated by these scenes, how long can the country go on in that way in the interests of civilization?

**"Studies in Galatians. Gal. 2:21" *Advent Review and Sabbath Herald*,  
76, 44 , pp. 704, 705.**

"I DO not frustrate the grace of God; for if righteousness come by law [*nomou*—law; not *ho nomos*—the law] then Christ is dead in vain."

This is one of those mighty, universal statements of eternal principles so frequently found in the writings of Paul. It is the climax of the argument begun in his protest to Peter when "before them all" Paul withstood him to the face because he "walked not uprightly according to the truth of the gospel." It will therefore make plainer to the reader the force of this climacteric, if we recall the issue as it was begun in Paul's words to Peter:—

"when I saw that they walked not uprightly according to the truth of the gospel, I said to Peter before them all, If thou, *being born a Jew*, art wont to live according to the customs of the Gentiles, and not of the Jews, how is it that thou constrainest the Gentiles to keep the ordinances of the Jews? *We who are Jews by nature*, and not sinners of the Gentiles, *knowing* that a man is not justified by the works of the law, but by the faith of Jesus Christ, *even we* have believed in Jesus Christ, that [in order that] we might be justified by the faith of Christ and *not by works of law*: for by works of law shall no flesh be justified."

That is to say: We who are Jews by nature, who have all the advantages that pertain to the Jews, whose are the fathers, and the covenants, and the laws, and the ordinances, all given by the Lord himself directly to the Jews,—we who are Jews by nature and not sinners of the Gentiles, EVEN WE have believed in Jesus Christ, that we might be justified by *the faith of Christ* and *not by works of law*: for by works of law shall no flesh be justified. The very fact that *we Jews*, with all the native advantages of all the laws of the Jews, have believed in Christ in order that we might be justified by faith—this in itself is open confession that there is no justification by law. When even we can not be justified by all these laws, laws which even the Lord gave to us, but must be justified by *faith in Christ*, that is both confession and demonstration that there is no possibility of justification by law.

Nor in this is there any denial or frustration of the grace of God. It is true that it was the grace of God that gave to us all these laws, which are indeed all

advantages; but these laws—any of them, or all of them together—were not given that we should be justified or find righteousness *by them*. The one great object of all these laws was and is *Christ*. In his great grace God gave to us all these laws that we might more plainly see, more clearly discern, and more fully know, *Christ*. They were all given that we should be justified—not *by the laws* but—by *Jesus Christ*; that we should find righteousness—not *by doing the laws*, but—by *believing in Jesus*.

Therefore when we who are Jews by nature, and who, as such, have all the advantages of all the laws ever given to the Jews,—when even we have believed in Jesus in order that we might find righteousness by faith of Jesus Christ and not by works of law, *in so doing we do not frustrate the grace of God*; for this is the very purpose of all these laws which themselves were given by the grace of God. And since Christ, and righteousness by faith in Christ, was and is the very object of all these laws, *then "if righteousness come by law, Christ is dead in vain."*

And, finally, since Christ has died for our offenses, and is risen again for our justification, *now* for anybody to seek to be justified by *law* and not by *faith of Christ*, is to deny that Christ *ever* was the object of the laws, and so is to assert that justification is

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and always was by *works* and *not* by *faith*; and so is, in a word, the utter repudiation of Christ now and *ever*; because he is "the Lamb slain for the foundation of the world," and "who *verily* was foreordained *before* the foundation of the world."

Consequently it is an eternal and universal principle that "if righteousness come by law, then Christ is dead in vain."

"And let all the people say, Amen, and Amen."

**"An Ominous and Unmistakable 'Sign'" *Advent Review and Sabbath Herald*, 76, 44 , p. 705.**

ABOUT fifteen years ago the statement was published by the Seventh-day Adventist denomination that the United States would, ere long, "repudiate every principle of its Constitution as a Protestant and republican government."

In the *Independent* of Oct. 19, 1899, Countess Von Krockow, of Dresden, Germany, quotes from an article by Professor Niemand, in a German journal, the following:—

If the American Republic ever meant anything historically, it meant a protest against Europe. Its Declaration of Independence was a looking backward over European conditions, and a summing up of all the experience thus won. It corresponded politically to Luther's Theses; just as the one was a renunciation of Catholicism, so was the other a renunciation and defiance of imperialism. Over one hundred years it has endured.

Europe has not changed essentially meanwhile. It has forms of liberty; but the substantial reality is still militarism, or government by authority and the might of the strongest. So if Europe be

unchanged, why should America relinquish her avocation of protestation by turning round and becoming like her? . . . Oh, madness! I say, madness! They are doing they know not what,—giving up their birthright for a mess of pottage; surrendering their grand attitude of protest, wherein they commanded the respect of the powerful and the adoration of the idealists of the world, to scramble with the effete old nations for land! for land, although they already possess so much. They repudiate their declaration in spirit and in word for a strip of rich land! The fact seems incredible.

And the countless remarks that "the change in the policy of the American government seems so remarkable to Germans that they philosophize a great deal about it."

Since thoughtful observers in Europe discern this fact, which is a perfect fulfilment of that which was published fifteen years ago as to what would come, is it not high time that, in the United States, there should be observers sufficiently thoughtful to discern the same thing? And of all classes in the United States, should not these be found among the people who, fifteen years ago, published that there would soon come that which has now come, and which European observers so plainly see, and so well describe?

Luther's Theses were the origin of Protestantism. The Declaration of Independence was the origin of modern republican government. In this nation not only republican principle, but Protestant principle, has had its fairest field before the world, as a light and an example for the world. And now, when it has come to pass that every principle of the Constitution of this nation, as a Protestant and republican government, is being steadily repudiated—*now* "we may know that the time has come for the marvelous working of Satan, and that the end is near." Read all of page 207, "Testimony for the Church," No. 32.

And "as the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, so may this apostasy be a sign to us that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, never to return."

We do not say that this national apostasy is already so complete that it will culminate *immediately* in the resulting "national ruin;" but it is certain that this national apostasy is decidedly under way, and is progressing most rapidly.

And who knows it? Who believes it? Who sees it in the sign, as clear and distinct as to the disciples of old was that "approach of the Roman armies" toward Jerusalem?

Awake! Awake! "Get ready! Get ready! Get ready!"

**November 7, 1899**

**"The Sermon. Christian Education" <sup>221</sup> *Advent Review and Sabbath Herald*, 76, 45, pp. 715, 716.**

A. T. JONES

THE other day a gentleman asked me why it is that the Mohammedan religion has a stronger hold upon Mohammedans as a people, than the Christian religion has upon Christians as a people. The answer is, Because the Mohammedans have a Mohammedan education [Voices: "Amen;" "that is right."] The book of Mohammedanism is the Koran; and all children are instructed in the Koran alone until they reach—I don't know what age—the age of manhood, anyhow. That is what makes them Mohammedans. If Christians would use the Bible as the Mohammedans use the Koran, Christianity would be to those Christians as real, as all-absorbing, and would hold them as certainly and as firmly, as Mohammedanism holds the Mohammedans. Yet it is not enough to say that it would hold them, AS certainly, AS firmly, comparatively: but it would hold them AS MUCH MORE SO as Christianity is stronger, broader, higher, and purer than is Mohammedanism, and as the Bible is above the Koran: so much as the Bible is more than the Koran, so much more would Christianity have a hold upon Christians than Mohammedanism has upon Mohammedans.

It has been remarked by many, and many times, that Catholics, as a people, are more firmly established in their religion than Protestants, as a people, in theirs; and here the same reasoning holds. Let Protestants use the Protestant book of religion as the Catholics use the Catholic books, and Protestantism will have a hold upon Protestants as much stronger than Catholicism has upon Catholics as the Protestant book, the Bible, is above Catholic books. Everybody knows that Catholics, as a people, teach their children, from the beginning, as long as possible, the Catholic religion, from Catholic books; while Protestants do not do that from the Protestant book, the Bible.

This brings us to the consideration of the literature—the Book—of Christianity, as the basis of Christian education—as the Text-book in Christian schools. That book we profess to believe, we profess to hold, as the word of God,—as the word, the instruction, the teaching, of him who is the fountain of knowledge,—as the teaching of him who is perfect in knowledge, and like unto whom no man, no one, can teach. We profess that; why not then, stick strictly to your profession? [Voice: "Amen."] Why not give that book, the word of God, that instruction, that knowledge, which comes from the Fountain of knowledge, which is given by him who is perfect in knowledge—why not give all this the place that belongs to it in the profession we make concerning it?

Pagan literature is still extant in the schools, not simply in the schools of the world, but also in the denominational schools of the Protestant churches of the world. Pagan literature, infidel philosophy, atheistic ideas, are in the text-books and the books of study not only in the schools of the world, but also in the denominational schools of the churches of professed Christians in the United States.

Now, let me ask you this question: How long must a person study pagan literature before he shall become a Christian by that? How long will he have to study it in order to become a Christian? How much is there in it that will help him become a Christian? [Voices: "Nothing."] Is pagan literature the channel to Christianity? [Voices: "No, no."] How long, then, must persons who desire to be

Christians study text-books through which the only thread, from beginning to end, is infidel, atheistic, or pagan, before, by such study, they shall become Christians? Are such books, is such instruction, such education, the channel to Christianity?

But it is said that "these studies are not primarily to teach paganism: the idea is not that the student shall gather the philosophy, or the instruction, that is in this literature; but it is used primarily *as the best means of developing the mind*, of creating mental vigor, of increasing intellectual power." Let us look at that: that is some philosophy on the opposite side of that question. Suppose that I, a student, enter a school where that kind of books is used for the purpose of developing capacity and intellectual power. Suppose I take the course unto completion. I have an immense capacity developed; but *what is in it?* It is not expected that I shall gather from the literature what is in it, because that is intensely, basely, immoral. Everybody knows that, who knows anything of paganism. [Voices: "Amen."] Greece and Rome sank into irretrievable ruin through the corruptions that they gathered from this identical literature they gathered from this identical literature, and from the men who made the literature, which forms the study books in the schools both of the churches and of the world to-day,—Homer, Plato, Vergil, Cicero, Cesar, and others of their kind.

Let me repeat that Greece and Rome were sunk to the depths of immorality that ruined them, under the teaching, and BECAUSE of the teaching, of the men who wrote the literature that is "classical" in the schools of to-day. And upon that awful fact, I inquire, How can the study of that same literature save people nowadays, and make them Christians? I want to know how long people who wish to be Christians can study that literature to profit? And when the colleges and the State schools throughout the nation are teaching these things to their students, and are turning out these students by the thousands every year, how long will it be before, under *such* teaching, this nation shall be brought to the same condition, which must end only in the same sort of ruin to which the Greeks and the Romans, as nations, were brought by like teaching in their day? That is worth thinking of by all Christians, by all those who profess to be Christians, and by all who desire to be Christians.

Now to the thought of the "object of these studies being to develop capacity." Let it for the occasion be admitted. Of what use is this capacity when the student has not taken into it anything valuable? He has the capacity, if you will; but as to any real good, it is *empty*. And don't you forget that every degree of capacity that is made and not filled with that

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which is good, will, in these days, inevitably be filled with that which is NOT GOOD. [Voice: "Amen."] That is the evil that there is in that system of education; while the philosophy of true education is to develop capacity only by putting in the good, and develop it no faster than it can be filled with that which is good.

The very idea of what the world supposes to be education is an error; that is, that education is a *drawing out*. The Latin word *educare* means to draw out; and therefore it is said that this means that we are to draw out, to develop, the



powers that are within. But all the powers that are within are only the powers of self; and this development is only the development of self.

Now, *the truth* as to education is just the opposite of that. True education is the putting *the good* INTO the man. The true definition of education, and the true philosophy of it, is to "restore the image of God in the soul." *That* is the taking of something from without, and putting it within the man; and that is true education. The false education is that which takes a man, and develops him as a balloon—puffs him up. It is that which develops a vast intellectual capacity, with nothing in it except what he can gather from the world, which is nothing but bad. Then, when he really desires to receive Christianity, he must throw out all that is there before Christianity can ever possibly get in.

Let Christians hold to only such education as will put into the minds of the children nothing but the truth. And as the word of God is the truth, this demands that the Bible shall be the text-book in all education. It is literally true that there is nothing in the world that will develop intellectual capacity and power as well the word of God. [Voices: "Amen."] The true philosophy of it is this: The word of God is known and understood only by faith. Faith, as it is exercised, "growth exceedingly," and thus develops the mind on its own part. On the other side, the righteousness of God is revealed to each degree of faith, "from faith to faith." And the righteousness of God is an expanding principle. And so the mind being developed from the side of the individual by the growth of faith, and from the side of God by the expanding power of the righteousness of God revealed to each degree of faith, the Bible is the greatest educating power in the world. *And it never develops a degree of capacity that is not filled to the full by the truth of God, by the word of God, by the Spirit of God himself.* [Voices: "Amen."] This principle is expressed in the Scriptures thus: I cease not "to pray for you, and to desire that ye might be filled with the knowledge of his will, . . . that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." Filled, and increasing,—filled, and yet increasing.

Thus in Christian education you have the double advantage: you have that which develops most of all, the human mind; and that which fills all the capacity as fast as it is developed.

Morality is the only security in education. And Christianity is the only true morality. Therefore the only secure, the only true, education is Christian education. The book, the literature, of Christianity is the Bible. Therefore the only true Christian education is that of which the Bible is the sum and the substance, the warp and the woof.

Christian education is more than the cultivation of the intellectual part of man: it is the cultivation of the moral as supreme, and the highest possible cultivation of the intellectual only as tributary to the supremely moral. Yet neither is it the cultivation of only the intellectual and the moral: it is the cultivation of the physical as well. And this, too, as tributary to both the intellectual and the moral. Christian education, therefore, is the symmetrical and the highest possible cultivation of every faculty,—physical, intellectual, and moral,—in order to glorify God on the earth, and finish the work that he has given Christians to do.

Therefore as certainly as we are Christians, as certainly as we *profess* to be Christians, as certainly as we *would be* Christians, is it not most proper, and high time, that you and I, and all such, should diligently seek a Christian education in its veriest sincerity and its highest perfection?

**"Editorial" *Advent Review and Sabbath Herald*, 76, 45 , p. 720.**

WHEN the disciples should see Jerusalem encompassed with armies, *then* they were to know that the desolation thereof was *night*: and *then* they that were *in Judea* were to flee into the mountains.

The Roman armies, the only armies there were at that time, were a long distance from Jerusalem; and in the nature of things, it must take them some time to reach Jerusalem, even after they had started definitely for that place.

Yet it was not when they knew that the armies were *coming toward* Jerusalem that the disciples who were in Judea were to flee: it was not till they saw Jerusalem *encompassed* with armies. But when this should be seen, *then* they knew that the desolation thereof was *nigh*, and their flight must be so sudden that he who was on the housetop could not come down to take anything out of his house, and he who was in the fields could not turn back to take his clothes.

Then the time of the *approach* of the Roman armies toward Jerusalem was the time of *preparation*, in which all who believed should get all things ready, so that when the armies *encompassed* Jerusalem, the believers could flee suddenly, as they were commanded to do. When Jerusalem was encompassed, the time of *preparation* was passed; *then* was the time for flight. Those who were in Judea were to flee, and those who were *not* in Judea were not to enter thereinto.

All this was told to the disciples before the Lord's death; and they were told to pray that their "flight be not in the winter, neither on the Sabbath day." Thus that subject was to be ever before them and upon their minds. They were to watch for the sign, and pray always with regard to their flight when the sign appeared. In so doing, they were a light to all people in Judea, and had a message for all, that they too might so watch for the sign, and pray with regard to the flight, and be ready when the sign appeared.

These things were spoken before the Lord's death. After his ascension the gospel was preached with the witnessing of the Holy Spirit in Jerusalem and in Judea. And to all in these places the message was given as to the approaching desolation of the land, the deliverance of all who would believe, and the sign by which it should be known when flight was essential in order that they should be delivered from the certainly coming destruction.

Years passed, with much violence, frequent insurrections, and great slaughter; but yet there were no armies marching upon Jerusalem. At last, however, the approach of the Roman armies began. Cestius, the Roman commander in the East, "removed with his whole army, and marched to Antipatris." Next he came to Aphek, which he captured; and next to Lydda, which, being deserted, he burnt. And so he "marched forward; and ascending by Bethoron, he pitched his camp at a certain place called Babao, fifty furlongs [seven and a half miles] distant from Jerusalem." Next Cestius "took his whole

army along with him, and put the Jews to flight, and pursued them to Jerusalem. He thus pitched his camp upon the elevation called Scopus [or watch-tower], which was distant seven furlongs from the city." Then "on the fourth day" "he put his army in array," and brought it into the suburbs, or outer city. The people "retired from the suburbs, and retreated into the inner part of the city, and into the temple." Cestius burnt the suburbs, or new city, and passed on, and "came into the upper city, and pitched his camp over against the royal palace."

And now the real city was encompassed, and the siege was begun. But after besieging the place five days, when the Jews were fearing that the place would be taken immediately, when a faction had actually started to open the gates from the inside, "and to admit Cestius as their benefactor," and when, "had he but continued the siege a little longer, he had certainly taken the city, . . . that very day," just then, Cestius, "despairing of any expectation of taking it," and "without having received any disgrace," "*retired from the city, WITHOUT ANY REASON IN THE WORLD.*" And then "many of the most eminent of the Jews swam away from the city, as from a ship when it was going to sink."

The given sign had come to pass. The believers had fled from *Judea* when the city was encompassed. But those *in the city* could not flee when it was surrounded. But when the army was withdrawn, then they fled also. Then, as soon as possible, all the armies that could possibly be gathered were brought into Judea, and to Jerusalem, and it, with the temple, was made a heap of ruins.

And NOW, "our country shall repudiate *every principle* of its Constitution as a *Protestant and republican* government;" and "AS the APPROACH of the Roman armies was a sign to *the disciples* of the IMPENDING destruction of Jerusalem, SO may *this apostasy* be a SIGN to US that the limit of God's forbearance is reached, that the measure of our nations iniquity is full, and that the angel of mercy is about to take her flight, never to return."

Are you watching for this *sign*? Do you see this "*approach*"? Are you ready for the flight? And are you praying that *your* flight shall not be in the winter, neither on the Sabbath day? *Now* is the time to watch, to prepare, and to pray.

"Get ready, get ready, get ready."

### **"Editorial Note" *Advent Review and Sabbath Herald*, 76, 45 , p. 720.**

THE passages of Scripture printed in these columns last week, place beyond all question the fact that in these days miracles will be wrought by the power of Satan purposely to deceive, if possible, the very elect, and to draw them away from the keeping of the commandments of God.

As has been also stated before in these columns, the widest open door that is given for the exercise of this deceivableness of unrighteousness is the many and increasingly numerous diseases of the people, and the longing of the people to get rid of their diseases by whatever means, and especially such as will accomplish this the quickest, and with the least effort on their own part.

It is not only true that diseases are constantly becoming more wide-spread, and more numerous, but the offered remedies are multiplying no less rapidly than are the diseases. This of course is but natural enough; indeed, it is inevitable. For

when, instead of searching out and intelligently putting away the *causes* of disease, drugs and medicines are used by which to remove disease, two additional evils are engendered: (1) in the taking of the drugs and medicines the foundation of new disease is laid; and (2) medicines taken frequently, lose what power they at first may have had to give relief. Thus not only are new diseases generated, but new remedies are demanded for the former diseases.

But people are discovering that these are tedious processes, and so they are ready fairly to fly to easier processes. And just here Satan crowds himself in with his "magnetic healings," "Christian science," hypnotism, and *so-called* faith healings. We say "*so-called* faith healings" because there is healing by faith that is *true*, and *not* so-called; but *this* healing is always wrought by the word of God, and the object of it is the keeping of the commandments of God. And this kind only is true healing by faith; because faith comes only by hearing the word of God, and in Christ nothing avails but faith which keeps the commandments of God.

By all these means of healing, except that of true faith,—that which leads to the keeping of the commandments of God,—Satan is crowding himself and his power upon the attention, and also into the confidence, of the people everywhere. And, indeed, what channel could be chosen by Satan to get a hold upon the attention and confidence of the people, that would be more sure and effective than just this thing of offering quick and easy relief from their diseases? To physicians, or "healers," people readily yield their cases with absolute abandon. And when they do find themselves relieved, the one by whom it was accomplished has a hold upon them that hardly anything else can give.

Now, in all this there is instruction for Seventh-day Adventists. The word of God has spoken it: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him," and "shall put him to flight." "The everlasting gospel," as it is briefly comprehended in the third angel's message, is this banner which in this time God has uplifted against the enemy's insweeping like a flood. And God's "saving health" is, and always has been, an essential part of the everlasting gospel.

But this saving health is not bestowed regardless of all procedure on the part of the individual, regardless of all circumstances of cause and effect. It is not assured regardless of principle. In giving it, God will not set himself against himself. He can not, and he must not be asked to, destroy his kingdom in order to give health to men. Satan will do that, especially in these days; for his case is now desperate, because "he knoweth that he hath but a short time" before both his kingdom and himself shall be brought to utter ruin.

But the kingdom of the Lord is from everlasting to everlasting. And though he has inseparably connected "his saving health" with his everlasting gospel, it is "saving health" based upon eternal principle. Accordingly he has given in the third angel's message the *principles of his saving health* to be proclaimed with a loud voice to every nation and kindred and tongue and people. To the people of the third angel's message God has revealed the causes of disease, and has called us to the eternal principle of effectually putting away the disease by removing its causes.

God intends that his children shall have power with the people. He knows how the enemy like a flood is gaining power with the people, through the channel of ready remedies for their diseases. Therefore in the giving to *his* people the principles of his saving health for all nations, the Spirit of the Lord is lifting up a standard against *that* particular inroad of the enemy. Yet, alas! how few of his people are really imbibing these principles of God's saving health! "Pity 't is, 't is true" that many even of the Lord's professed people will resort to quack and satanic remedies, rather than diligently search out and faithfully apply the Lord's *principles* of saving health.

That will never do. When the Lord has given to any people, even in great detail, the eternal principles of his saving health, and has put it all easily within the reach of every one, what but positive disloyalty can it be for any of his professed people to ignore these divine principles, and then resort to quack, drug, or satanic remedies, even though these remedies be presented in the form of signs, wonders, and miracles?

Now; let every one who regards the third angel's message, let every one who professes to love the truth of God, put heart and mind diligently to the searching into, and the understanding of, the principles of God's saving health. A number of them have been published in the REVIEW AND HERALD, and more will be. Let these be understood and taught to all people in the Lord's glorious message and work of the everlasting gospel.

**"Editorial Notes" *Advent Review and Sabbath Herald*, 76, 45 , pp. 720, 721.**

LATELY a pilgrim in India, making his way to a shrine, was so loaded with chains and iron bands that, when he decided to make part of his journey by railroad, the company demanded that he pay for his passage both regular fare and freight. It was estimated that there was on his body about two hundred pounds of iron; and at night, in his journey on foot, he would stake himself out like an animal. To object of all this was to do penance, to make atonement, for his sins. In relating the occurrence, the *Interior* very justly remarks: "What is Lent, throughout three fourths of Christendom, but an

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attempt by personal sacrifice to propitiate God? The same thought which lay at the basis of the Indian fakir's conduct lies at the basis of Lent's abstention. It is that man must pay at least part of the penalty of his sin in bodily pains. It is that he must atone, in part at least, for that sin which the Bible says was completely blotted out by the one sufficient Redeemer. 'Old Dan Chaucer' struck the keynote of the Reformation in his pre-Reformation line, when he wrote, 'Either he forgives us every whit or not a dele.' But direct as that lesson is taught in the holy Gospels, it has not yet been mastered by Greek, Romanist, or Protestant." The REVIEW AND HERALD will help, on this subject, everybody who will read them.

**"Studies in Galatians. Gal. 3:1" Advent Review and Sabbath Herald,  
76, 45 , p. 721.**

"O FOOLISH Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?"

Christ having been set forth, crucified *among them*, it was easy for the Galatians to understand the words of chapter 2:20: "I am crucified with Christ." When he was set forth, crucified among them, it was easy enough for all who were willing, to be crucified with him.

Paul preached only "Christ, and him crucified." This he preached wherever he went. And wherever he went, he preached Christ crucified among the people *in that place*. That is, when he was in Galatia, he preached not only Christ crucified down *in Judea*, but also *in Galatia*. When he was in Corinth, he preached not only Christ crucified away over at *Jerusalem*, but also Christ crucified there in Corinth.

In other words, Christ crucified at Jerusalem in Judea, was also Christ crucified wherever there is a man on the earth. And the preaching of Christ crucified at Jerusalem in Judea, to be the true preaching of that fact must be also the preaching of Christ crucified *wherever the fact is preached*. It is simply the preaching of the universal and ever-present Christ the Saviour.

The preaching in Galatia, in Corinth, in Rome, in Britain, in the United States, of Christ crucified *only at Jerusalem in Judea*, is too far away both in distance and in time for the people readily to grasp it as a power in their own lives. But in preaching of Christ crucified at Jerusalem in Judea, and also wherever there is a human soul,—this brings to each soul, *just where that soul is*, Christ, the crucified, the risen, and the ever-living Saviour. And then and there each soul who hears the preaching can be crucified with him (Rom. 6:6), can rise with him (Eph. 2:5, 6), and can *live with him* (Rom. 6:8), as the ever-crucified, ever-risen, and ever-living Saviour.

Such preaching, and such alone, is the true preaching of Christ and him crucified. Such preaching, and such alone, is the true preaching of the cross of Christ. Such preaching of the cross of Christ is the preaching of "the power of God;" and such preaching of Christ crucified is "Christ the power of God, and the wisdom of God." 1 Cor. 1:17, 18, 23, 24.

We can do no better than to say again, in this connection, what we said two weeks ago, on chap. 2:20: Jesus Christ was "*us*." He was of the same flesh and blood with us. He was of our very nature. He was in all points like us. "It behoved him to be made in all points like unto his brethren." He emptied himself, and was made in the likeness of men. He was "the last Adam." And precisely as the first Adam was ourselves, so Christ, the last Adam, was ourselves. When the first Adam died, we, being involved in him, died with him. And when the last Adam was crucified,—*he* being ourselves, and we being involved in him,—*we* were crucified *with him*. As the first Adam was in himself the whole human race, so the last Adam was in *himself* the whole human race, so the last Adam was in *himself* the whole human race; and so when the last Adam was crucified, the whole

human race—the old sinful human nature—was crucified with him. And so it is written: "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."

Thus every soul in this world can truly say, in the perfect triumph of Christian faith, "I am crucified with Christ;" my old sinful nature is crucified with him, that this body of sin might be destroyed, that henceforth I should not serve sin. Rom. 6:8. Nevertheless I live; yet not I, but Christ liveth in me. Always bearing about in my body the dying of the Lord Jesus—the crucifixion of the Lord Jesus, for I am crucified with him—that *the life also of Jesus* might be made manifest in my body. For I who live am always delivered unto death, for Jesus' sake, that the life also of Jesus might be made manifest in my mortal flesh. 2 Cor. 4:10, 11. And therefore 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*.

In this blessed of the crucifixion of the Lord Jesus, which was accomplished for every human soul, there is not only laid the foundation of faith *for* every soul, but in it there is given the *gift of faith* TO every soul. And thus the cross of Christ is not only the wisdom of God displayed from God to us, but it is the *very power of God* manifested to deliver us from all sin, and bring us to God.

O sinner, brother, sister, believe it. Oh, receive it. Surrender to this mighty truth. Say it, say it in full assurance of faith, and say it forever. "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*." Say it; for it is the truth, the very truth and wisdom and power of God, which saves the soul from all sin.

**"Back Page" *Advent Review and Sabbath Herald*, 76, 45 , p. 728.**

THE *Independent* says, "We are much mistaken if one of the greatest advantages in the study of Roman institutions of any period is not to be found in the drawing of parallels, and, *mutatis mutandis* [with necessary changes], in the conscientious application of the lesson to our own political life." That is the truth. And that is why Rome is given so large a place in the Scriptures, and then those scriptures referred especially to the last days. The last days of the world's history have much to do with the "image to the beast." And the beast is nothing else than the ultimate Rome. And the ultimate Rome is but the resultant of the Rome of different periods. Every soul ought to-day to be marking these parallels. It is easily done; for they are unmistakable to the candid student.

**November 14, 1899**

**"The Sermon. The Bible as a Text-book" <sup>231</sup> *Advent Review and Sabbath Herald*, 76, 46 , pp. 731, 732.**

A. T. JONES

I AM to speak to you on the subject of the Bible as the basis of all education, the text-book in all studies. I speak to you on these subjects to persuade you, as far as possible, to give to the Bible the place which really belongs to it, and which Christians profess belongs to it.

The Bible should be the first thing in every line of study, for the same reason that it must be the first thing with the child; and that reason is expressed in a saying familiar to all: First impressions are most lasting. The Bible should be the source of the first instruction that the child receives in the world; and, as everybody is a child in every line of study that is new to him, the Bible should be the first of all things in all studies.

It is the truth that when a person lives, and a few do live, in such a way that the life simply fades out because of age, the last thing that such a person thinks of is the first thing that he ever learned. I say it again, for it is a *principle* of education: The first thing that is ever fixed upon a person's mind, is the last thing that that mind dwells upon, if the life is completed, and simply fades out in old age.

You all know of Gladstone, the great English statesman, who died only last year. He died a very old man. As his life was fading out indeed, it was noticed that he was saying over and over again the Lord's prayer *in French*. That excited some query, as he was an Englishman. Why should he be saying the Lord's prayer in *French*? Inquiries were made, because of the interest that was thus aroused; and it was learned that when he was a little child, he was in charge of a French nurse, and that the French nurse was a Christian, and had taught him the Lord's prayer in her native language. And as that happened to be the first thing that was fixed upon his mind, it was the last thing that was dwelt upon by his mind as it faded out in death.

Now, if that nurse had not been a Christian, and had taught that child, "Hi, diddle, diddle, the cat's in the fiddle," it would have worked precisely the same way, and *that* would have been the last thing that he would have spoken on his death-bed. If she had taught him Esop's fables instead of the Lord's prayer, they would have been the last things that he would have murmured as his mind faded away. Not long ago I knew of another person who died at a little past ninety-six years of age. The Lord's prayer was also one of the things that that person repeated. Another thing she did in the last days of her life was to count—one, two, three, four, five, six, seven, and so on up to ten, but not beyond—just as a little child learns to count. So that mind, in its last hours, was dwelling on things and upon scenes of her first hours of conscious memory—the things that were first fixed in her mind. How beautiful it is that the last thought of a mind fading out in death is thought of God in his word! How aptly in the resurrection will the first thought take up the connection! This is enough to illustrate the principle that is the basis of the philosophy of using the Bible as the first thin in all Christian education.

This, you will all admit, is all well enough in the case of the child, the little infant who is learning the first things. But it is no more necessary there than it is everywhere else; for every one is a child, an infant, in the things that he is first learning. If you or I were to begin to study any new language, we would be



altogether babes in that language. We know nothing at all there; there is not a thought in the language that is ours; not a word in the language that is ours; not a word in the language that can possibly convey a thought. That is the way it is with the child as he begins to learn in the world. He has to receive things to be impressed upon the mind, to give thought, to awake intelligence. All that you will ever know in that language must be learned from, and by, the language itself. You must learn the language first of all, in order to learn anything in the language. And whatever impressions are first made in your mind in that language will go with you through all your life in that language. Whatever it may be, it will cast its influence over everything that you ever learn in that language afterward where the same words are used.

For instance, you begin to study the language that you may have chosen, with any part of the Bible—the first verses of Genesis, or the first of John. Suppose it be Greek. And as the book of John is about the simplest, easiest book in the New Testament, in Greek, suppose you begin with that. The first words are, as translated: "In the beginning was the Word." There you have five words: *en arche en ho logos—en arche en ho logos*. The word *arche* means "the beginning," and the word *logos* means "the word." Now, if that is the first Greek that you ever learn, the thoughts in these words the first that you ever think in that language, then whenever afterward you meet, in the Greek language, that word *arche*, you will be reminded of the beginning of all things; and whenever you read the word *logos*, you will be reminded of the Word of God, which is God. And this even though the word *arche* or *logos*, which you may read elsewhere, may have no reference in its place to *this* beginning, or to the *Word of God*. Thus wherever you go in that language, your mind will carry the thought of God, and of Christ, the Word and the beginning of all things.

Now suppose that, on the other hand, you begin the study of the Greek in some pagan authors; and the first word that you learn there should be this same word *arche*, referring to the beginning of some pagan project or mythological exploit. That is the first thought that you receive in Greek. Then suppose that afterward you come to the same word in the Bible, even this very word in the first of John,—as certainly as you do, that pagan thought and the scene connected with it, which you first received from that word, will cast their pagan shadow over the divine meaning of the same word when read in the word of God. It is impossible to be otherwise; for that is the only thought that you have in your mind in connection with that word. And whatever

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other thought may afterward be attached to the word, that first one will forever remain.

Now which is better: which affords the better prospect to the mind—to begin in such a way that wherever you go after that, the thought of God himself shall be with you, and accompany you in all your study in that language; or to begin in such a way that paganism will be first in all things, even to the overshadowing of the word of God, when you study that?—To ask the question is to answer it: you see that plainly enough.

Now, in illustration, I will cite an actual occurrence: A few years ago I was passing through a high school, in which persons of another language were studying English. The book that lay open on the desk as I passed by, was their book of study in English; and it was opened at the subject of "The Mischievous Monkey." Those students were taking their first lesson in a foreign language. The first and only thoughts they were getting in that language were thoughts about "a mischievous monkey." When they had studied that short piece clear through, all that they knew in the English language, and the only thoughts that they could possibly think in English, were thoughts concerning a mischievous monkey. Now, in the account of that mischievous monkey, words were used that we frequently meet in the Bible: because they were common English words.

Suppose, then, that these students should some day turn to the Bible in English, and meet some of those same words that were met in the lesson upon "The Mischievous Monkey;" every time they meet those words in the Bible, there will be that mischievous monkey obtruding himself upon, and rollicking among, the things of the word of God. That is as certain as that those students received such thoughts as their first thoughts in that language. But suppose that instead of the mischievous monkey, that teacher had given them the Bible, presenting to them the thoughts of the Gospel of 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," and so on. Suppose that their minds had thus been filled first of all with the thoughts of God in English; then suppose that afterward they had read, for amusement, of a mischievous monkey. The thoughts of the words of God would accompany them in their reading, and would rob the reading of any of the mischief that might be gathered from it.

This is the philosophy of learning from the Bible, and of using the Bible as the first thing, in every line of study. Now I ask again, and appeal to you: Which is better—to begin a language in such a way that the thoughts of God will go with that mind wherever the mind goes, even though it be into pagan literature; or to begin in such a way that the thoughts of the pagan literature, or of trifling things, will, in spite of everything, go with the mind into the word of God? It *will* go with the mind in spite of everything; because it is a law that first impressions are most lasting; that whatever is learned first, associates itself with everything in that connection that comes to our minds in all after-life. Now, that is enough to show you then, and to convince you, too, I think, of the justice of making the Bible the text-book, and the first of all things in all language study, in Seventh-day Adventist schools.

**"Editorial" *Advent Review and Sabbath Herald*, 76, 46 , p. 736.**

WHAT a queer mistake it is that people make who hold that all things are ruled by "law, absolute law;" and that therefore there is no place for prayer because prayer would be an attempt to interfere with "law," and must necessarily be futile.

But even if it be granted that "law, absolute law," holds everything in its grip like a vise, it would not follow that there could be no place for prayer; because *prayer itself* would be included in the realm and reign of "law, absolute law." Prayer would be just as certainly a part of that system of absolute law as is anything else.

The only way in which prayer could be excluded from such a realm and reign of "law, absolute law," would be *the exclusion of man himself*. And this is exactly the way in which it *is* done. A man sets himself aloof from all things. There he stands, self-centered, solitary, and supreme; and, so, passes his superior and critical judgment upon all things to the effect that all things are ruled by "law, absolute, exorable law," that this leaves "no place for prayer," and accordingly *he will not pray*, and having thus relieved himself of all accountability, proceeds to hold all other people to the most rigid accountability.

But the whole conception is a self-imposed fallacy. All things are *not* ruled by "law, absolute law." All things are ruled by God, the loving, the faithful, the merciful God. All things are not held in the grip of an inexorable law as in a vise: all things are held in God's hand, that hand which in his love was pierced on the cross in behalf of men.

His rule is *not* according to law, as if there were law above him; but is the expression of *principle* that inheres within him. The so-called "laws of nature" are but "the *habits* of God." They are simply his accustomed ways of doing things. And this is so, in mercy, that his creatures, who are finite, may know what to depend on. And when for the good of his creatures it is needed, he can do any of these things another way as he chooses, *without violating any law*.

And all this gives the largest possible place for prayer. Prayer is simply the converse in intelligences, of God's rule in the expression of principle. It is but the response in consent on the part of intelligent creatures, to the wish of God to rule them through principle, which is only the expression of himself. Thus the principle of prayer is the principle of the harmony of the intelligent universe. It is the means of finding and holding the accordance of the universe intelligence.

**"Editorial Note" *Advent Review and Sabbath Herald*, 76, 46 , p. 736.**

THE *Christian Advocate* says that "since the Spanish war and our new relations to Cuba, Porto Rico, and the Philippines, there has been a steady procession of Catholic dignitaries to the different departments at Washington and to the White House;" and that "being properly received at the center of the federal government, as sources of information, it will be remarkable if they do not incidentally take advantage of their opportunities to promote their policies and schemes with respect to ecclesiastico-political influence in the United States."

July 5, 1898, in these columns, we said: "When it is understood that the Philippines and Porto Rico are solidly Catholic, and Cuba almost so, and when it is understood that in all three of these places the papacy has immense vested interests, who can doubt that when the time comes for settlement of the pending difficulties, the papacy will be sure so to insinuate herself as to secure recognition as one of the parties entitled to consideration?"

June 21, 1898, we said: "In connection with the present difficulty between Spain and the United States, there are matters of greater interest than the war itself. There are incidents of the controversy, developments from the main issue, which really mean more, and which, in the end, will be found of greater moment, than the main question in itself."

And what we had in mind when these statements were made, was exactly that which is now attracting public attention. And the evil is only barely begun.

**"Editorial Notes" *Advent Review and Sabbath Herald*, 76, 46 , p. 736.**

LAST week we said, "'Pity 't is, 't is true' that many even of the Lord's professed people will resort to quack and satanic remedies, rather than diligently search out and faithfully apply the Lord's *principles* of saving health."

That *is* the truth. Numbers of letters are written even by Seventh-day Adventists making inquiry about certain "healers"—just now about a certain one who for some time has been making somewhat of a sensation in that respect.

And this is all the more surprising from the fact that in the case of this particular one there is no ground for inquiry, if the keeping of the commandments of God and the faith of Jesus is to have any bearing in the matter. For one of the plainest principles of the keeping of the commandments of God is that when a person is reviled, he will revile not again; it is to "love your enemies;" to "do good to them that hate you, and pray for them which despitefully use you, and persecute you." Yet it would be difficult to conceive how this principle and these precepts could be more utterly disregarded than they are by the "healer" who is the object of these inquiries. This, any one can verify by reading his own words *even published* in cold and deliberate type, in the leaves of his healing.

Please bear in mind that we raise no question as to whether healings are accomplished; or as to whether wonderful things are done,—that is, allowing that things calculated to make people stare are wonderful things. all that may be freely admitted. But beyond all that, there lies the one great and material question, What is the ultimate purpose of it all?

Is the one purpose of it all the keeping of the commandments of God? If so, there should be seen, at the *end* of ten years, more signs of it, instead of less, than at the beginning. And if the keeping of the commandments of God is not the one great object of it *all*, which plainly it is not, then no one who will be loyal to the law of God will care one graot what the wonders may be, or how many of them: he knows that the power that performs the wonders does not make for righteousness, and is therefore not of God.

We say again, and it can not be said too often, Disease has its causes. And to think of getting rid of the disease without diligently and conscientiously seeking out and putting away the causes is a delusion and a snare. And any means employed to remove the disease without honestly inquiring for and seeking to remove the causes, only deepens the delusion, and more securely fastens the snare.

Also we say again, and *this* can not be said too often, God does heal disease. He does it even by miracle. But he does not do it, and he ought not to be asked

to do it, regardless of principle. *He* ought not to be asked to touch the disease when we refuse to touch the causes.

A woman came once to ask for prayers for healing, when the following conversation occurred:—

"Will you please come with some others of the brethren, and pray for me that I may be healed?"

"What is the matter with you?"

"I have taken a severe cold, and it has settled on my lungs, and they pain me much."

"How long have you had the cold?"

"About a week."

"Have you done anything for it?"

"No."

"What! nothing?"

"No."

"Then, my sister, prayer is not what you need at all; but a good hot bath rather. Please go at once and put yourself through a thorough course of treatment—hot bath all over, a fomentation, a compress, or even both, over your lungs. Do that honestly, and *then*, if necessary, we can offer the prayers that you have asked. Of course we can pray that the Lord shall make this treatment effective; but the treatment is the thing needed now."

She went and did as directed, and was not seen again for two or three days. Then, when met, she was asked,—

"How are your lungs now?"

"Oh! all right."

That was, and such as that *is*, Christian healing—divine healing. And if it be so that the cause of disease is beyond human reach, then, with proper Christian regard for principle, the Lord can in faith and full confidence be asked to make "every white whole," and to give perfect soundness in the presence of all. And that too is Christian healing—divine healing. Then, too, with proper Christian regard for principle, that person can remain well.

Yet it is the truth that there are thousands of persons who will dose themselves with drugs and patent medicines, or put themselves under the power of satanic influences to be "healed," rather than put themselves through a hot bath, and like simple and sensible treatment. Only about a month ago a little baby was taken dangerously ill. The doctor prescribed such simple but effective treatment. And he was met by the *mother's*, "Oh, can't you give some *medicine* that will do it quicker than that? *That* is so much trouble"! That single incident tells the true story of multitudes.

How *can* such persons have God's saving health? How *can* they be kept from the snares of Satan, which are now laid everywhere to meet this sentiment with signs, and lying wonders, and deceiving miracles—all to "heal" *without* "so much trouble."

**"Studies in Galatians. Gal. 3:2-5" Advent Review and Sabbath Herald,  
76, 46 , pp. 736, 737.**

"THIS only would I learn of you, Received ye the Spirit by works of law [*nomou*], or by hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain? if it be yet in vain. He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by works of law [*nomou*], or by the hearing of faith?"

In these verses is revealed the deep secret of the difficulty with the Galatians, and especially with those who had bewitched them, which called forth the letter to the Galatians.

That secret is that they held that men are justified, *not* by faith in Christ, BUT by faith in Christ AND *works of law*: that men are saved, *not* by faith in Christ, BUT by faith in Christ *and something else*: that these who have never yet believed in Christ may be justified by faith in Christ; but those who *believe* in Christ must be justified by works of law: that a man who is only a sinner must be justified by faith; but when he has been justified, and has become a Christian, *then* he must be justified by works of law: that righteousness is *obtained* by faith, but it must be *kept* by works that the righteousness of Christ must be received in place of all our sins, and to *set* us in the way of right; but our own righteousness *keeps* us in the way of right: that Christ avails in all that *we can not* do; but in all that *we can* do *we ourselves* avail: that we *begin* the Christian course by faith; but we must complete it by works: in short, and in the words of Inspiration, that we begin "in *the Spirit*," but are "*made perfect* by the *flesh*."

That this analysis is correct is shown in other words that are a material part of the story of the controversy that called forth the letter to the Galatians.

Note, it was not the Pharisees alone, but "the Pharisees *which BELIEVED*," who started this controversy, and continued it, and carried it into Galatia, and planted it among the Galatian Christians. It was these professed believers in Christ who said to *believers in Christ*, "Except ye be circumcised, . . . *ye can not be saved*." It was these professors of faith in Christ who insisted that those who *had*

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*faith in Christ* must be also circumcised and keep the law, *in order to be saved*. Thus with those "Pharisees which believed," faith in Christ is not enough to save: it must be faith in Christ and something else. It required what Christ had done, with what we can do added to that.

This is further confirmed by the fact, which some time ago we pointed out, that the controversy, so far as circumcision was concerned, was not as to the merits of circumcision in itself; but altogether as to whether believers in Christ must be circumcised *in order to be saved*. This is certain because that after the question had, in council, been decided *against circumcision*, Paul *circumcised Timothy*.

It was so also as to the keeping of the law of God: it was not a question of keeping or not keeping the law of God on its merits, but altogether the question of keeping the law *in order to be saved by the keeping of the law*.

And the most singular phase of this whole story is that those people thought that *that* was the true gospel, that *that* was righteousness by faith! They thought that *they* were the ones who held the true faith in Christ, and that Paul was an innovator, the chief enemy of true faith, that he was making void the law of God, and undermining all righteousness. But the truth is that they did not know what is righteousness by faith. They had not true idea of faith, and so *could* not know truly what is righteousness by faith.

Now the letter to the Galatians was written to correct this fearful error, and to show to them and to all people forever what righteousness by faith is in the very truth of the gospel. It was written to make plain that the faith of Jesus Christ, *and that alone*, saves the soul, at the beginning and at the end and all the way between: that what is received by faith is kept only by faith: that what is begun by faith is completed only by faith: that faith alone sets us in the right way, and faith along keeps us in the right way: that "*in Christ Jesus* neither circumcision availeth anything, nor uncircumcision; but *faith* which *worketh*," *not* faith *and* works, but "*faith WHICH worketh by love*." And as love is the fulfilling of the law, then in Christ nothing avails but faith which fulfils the law—not faith *and* the fulfilling of the law, but faith *which* fulfils the law. The law is kept, *not* in order to be saved, but *because we are saved*. It is only the saved, the righteous, man that *can* fulfil the law; therefore he fulfils the law only because he is saved; and he is saved only by grace through faith. The power, the virtue, to fulfil the law is in the *faith*, which is received as the free gift of God through Jesus Christ. And this neither frustrates the grace of God nor makes void the law of God. On the contrary, it magnifies the grace of God, and establishes the law of God. It is the true righteousness by faith.

**"Editorial Bit" *Advent Review and Sabbath Herald*, 76, 46 , p. 737.**

THE *Christian Work* says: "There is no question, and statistics fully corroborate the statement, that the churches in both Brooklyn and Manhattan have lapsed into a condition beside which that of the church of Laodicea must have been comfortably warm. Nothing is to be gained by printing denials of this fact. The churches all need a revivifying influence of the Holy Spirit. And this is to be obtained, it at all, by preaching suited to the time, by a re-presentation of the gospel of grace to those whose names are on the church rolls, but whose lives conform to the secularism, the indifference, the worldliness, of the times."

The preaching suited to this time is the message of God *for* this time, the great threefold message: "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, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

"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.

"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.

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

**"Editorial Bits" *Advent Review and Sabbath Herald*, 76, 46 , p. 738.**

BY a Chinese imperial decree issued March 15, 1899, "the different degrees of the ecclesiastical hierarchy" of the Catholic Church in China are established as of the same rank as corresponding degrees in the imperial administration; that is, bishops hold equal rank with provincial treasurers, judges, and taotais; while other priests are made of equal rank with prefects of the first and second class, independent prefects, subprefects, and other functionaries.

Now that is one of the greatest political moves, of the many great ones, that have been made in the world the present year. The issuing of this decree was secured by the French minister to the Chinese Empire. France stands as the guardian of Catholic interests in China. This decree, then, establishes, in support of French interests in China, an empire—a whole imperial hierarchy—within that empire. It infinitely strengthens the hold of France on China; and this not merely in a province or two, nor even only in a "sphere of influence," but throughout the whole empire. As France and Russia are working hand in hand, this gives a mighty impetus to their united interests. On the other side, Britain, the United States, Germany, and Japan are working together, yet it is difficult to see how they shall be able to win against the forces now working in the interests of France and Russia together.

**November 21, 1899**

**"The Sermon. The Bible as a Text-book" <sup>241</sup> *Advent Review and Sabbath Herald*, 76, 47 , pp. 751, 752.**

A. T. JONES  
(*Concluded*).

WHOEVER understands the Bible best, knows most fully that it is the greatest and best book in the world. Its being the word of God, having the eternal



thoughts of the eternal purpose of God,—the wisdom of God himself set down for our study and our education,—it could not be anything but the best book that there can possibly be—the greatest in every sense. And, then, whenever anybody gets the idea that to make the Bible first in all education would be a very small thing, that only says that to him the Bible has not yet become a very large thing. Only let all Seventh-day Adventists freely accept the fact that the Bible is the greatest thing in the world, and give it the place that it deserves in all education, then Christian education will soon show itself to be the greatest and best education in the world.

Regard the Bible as the text-book, the basis of all study, in English literature. English literature as a study is regarded as essential in education to-day. I will not deny it.

As to the language in which English literature is written, the English of the Bible is the purest and best English that there is in the world. There are in the Bible more pure English words, and better English words, than in any other book in the English language. Then, whoever would become acquainted with the purest and the best English *must* study the English of the Bible. The Bible, being the purest English, should be the beginning and the basis of all study in English literature. In the Bible there is every phase of literature that is involved in expressing or describing human experience. This being true, it furnishes an immense advantage over all other matter in the study of English literature.

Lord Macaulay speaks of the Bible as "that stupendous work, the English Bible—a book which, if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power."—*Essay on "Dryden."* No one who is acquainted with the English Bible and the spirit of it and with other literature in English will question for a moment this estimate of the wealth that there is in the Bible as the best English literature.

But the transcendent value of the Bible as literature is that it is all true. Whereas, how much of that which is studied to-day as English literature, in the schools, colleges, and universities, is true? Is not nine tenths of it fiction? And is it not the fictional that stands the highest in these schools, as literature? What can give a man prominence to-day in the world of English literature more quickly than the writing of a popular novel? Even a minister of the gospel, an earnest, godly, powerful minister of the gospel, never can gain the prominence, even among people who profess the gospel, by simply preaching the gospel of the word of God, that can be gained by writing a novel: and especially if he writes two or three; and so demonstrates that he has special ability as a novelist.

There is a notable instance of this just now before the American public. One of the most prominent of the novelists of the present day, before he became a novelist was a minister of the gospel. Secondarily he is yet a minister of the gospel. He had preached the gospel for years, and was just as able a preacher then as now; but, instead of his being then called from Europe to America, because he was an able preacher of the gospel, it was never until he became a capital novelist that he had any special standing as a preacher of the gospel; that is, his standing as a minister of the gospel is made dependent on his popularity as a novelist.

Now which is better, which is the more Christian for Christians, or for a Christian school—to study English literature that is inferior in quality, and is fictional besides, or to study it in that "Book which, if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power," and which, in addition, is all the very perfection of truth—the truth of God? To ask the question is certainly only to answer it, in the mind of every Christian, and in the mind of every one who would receive a Christian education.

Natural philosophy will be studied in Christian schools. Take, for instance, gravitation. The word "gravitation" is derived from the word *gravus*, signifying "weight." The *law* of gravitation is the equilibrium—the system of balances—of the universe. It is the law by which each particle of matter in the universe draws with its full weight upon, attracts, or is balanced with, every other particle. Now a Bible text that is the basis of study on this whole subject is Isa. 40:12, in which it is said that God has "comprehended the dust of the earth in a measure, and *weighed* the mountains in scales, and the hills in *a balance*." The hills are balanced with the mountains, the mountains with the earth, the earth with the tiny flower that grows from its bosom, and all with the grand universe throughout.

Another text on this subject is Heb. 1:1-3: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and *upholding all things by the word of his power*." His power is but another word for gravitation; for in science, gravitation is what holds all things up. Yet in the field of accepted science alone, that is as far as a student is generally allowed to go. He may ask, What holds all things up? The answer is, Gravitation. He then may ask, What is gravitation? And the answer usually is, That which holds all things up. But that is not a valid answer: it is only asking him to move in a circle, and find no goal. Now, in a Christian school, when it is taught that the law, or system of balances, according to which all things are held up and in their relative places, is gravitation, and then the question is asked, What is gravitation *itself*? the answer is, The power of God in his word.

Then with these and other scriptures as the texts on gravitation, let the teacher lead the student as far afield in the vast realm of that subject as opportunity and facilities will allow. At every step of the way he is walking with God, and so is advancing in the way of true science and genuine philosophy.

History, both national and church, is an essential study in Christian schools. And for universal history, national and church, from the flood until now and to the end of the world, the Bible is the one grand text-book. The Bible, as it stands from Genesis to the captivity to Babylon, the true text-book of the history, both national and church, of that period. From the captivity to Babylon to the end of the world, that portion of the Bible from the captivity to Babylon unto the end of the Book is the text-book of the whole history, both national and church. And in this portion of the Bible the books of Daniel and Revelation are the keys: Daniel in national history, and Revelation in church history.

You begin with the text in the Bible on the history of Assyria, Egypt, Babylon, Medo-Persia, Grecia, or Rime, then all the history of that nation, whether in the Bible or out of it, is open to you for the study-book. And when once you really find this secret, you will be surprised to see how much history there is in the Bible alone. You will be surprised to find how much of the history of Babylon, of Medo-Persia, Grecia, or Rome, then all the history of that nation, whether in the Bible or out of it, is open to you for the study-book. And when once you really find this secret, you will be surprised to see how much history there is in the Bible alone. You will be surprised to find how much of the history of Babylon, of Medo-Persia, of Grecia, and of Rome is made plain in the Bible alone. Indeed, you will find that with the exception of the dates and the names of individuals, the whole history of the nation is told in a verse or two in the Bible. Take, for instance, Dan. 7:14: "The first was like a lion, and had eagle's wings: 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." That tells the whole history of Babylon.

Law is a subject that must be studied in Christian schools; and the Bible must be the only text-book. I do not mean law as the terms is used and generally understood by lawyers and judges in earthly courts, but as the term is used and understood by the Judge in the court of heaven—law as it is in the divine principles of justice and righteousness. It is painful to see the indifference of professed Christians to the principles of daily justice and righteousness between man and man as they are made so plain in the Scriptures, especially in the books of Exodus, Leviticus, and Deuteronomy.

The truth is that every Seventh-day Adventist should read, over and over, simply for the principles of justice and fair and honest dealing, Exodus 20-24; Leviticus 19, 25; and the book of Deuteronomy, until these principles become his very life; then read and re-read the sermon on the mount, and the first eight, and from the twelfth to the fourteenth, chapters of Romans. Every Seventh-day Adventist should read, over and over, these portions of Scripture. And especially should these portions be read over and over by every minister; every president of a Conference; every manager, superintendent, and foreman in every institution; every teacher in all the schools—especially by every one in responsible position in our ranks in all the world.

This is essential. It is our life. It is only Christian education. Why should we slight it?

Logic is a subject that must be studied in Christian schools. And the Bible must be the only text-book. I do not mean the logic of Aristotle, nor of any other man. I do not mean the logic that is in the books in the schools. I mean the logic that is manifested in the divine reasoning that is in the Bible.

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I mean that the word of God must be studied until the very thoughts in that word shall become the thoughts of the one who studies, until the reasoning, the logic, of the word of God shall be his reasoning, yea, till the very mind that gave the word of God shall become his mind. This only is Christian logic. And only such study as this, is the study of Christian logic. In this the Bible is not only the text-

book but also the study-book. For is it possible to find truer logic, sounder reasoning, than in the divine reasoning? And has he not extended the invitation to all people, "Come now, and let us reason together"? What then shall be thought of professed Christian teachers and professed Christian schools that turn from the fountain of divine logic to drink from the turbid streams and stagnant pools of human reasoning?

In these studies I have endeavored to set before you as fully as possible what is Christian education, and what is meant by the Bible as a text-book. I hope you begin to see that the thought of the Bible as a text-book in all Christian education has some consistency to it; and that the Bible as the basis of all education has the true philosophy in it. Not long ago a university graduate, who is now an editor of a prominent magazine in this country, was talking with me about this view of education. In a little while he caught the principle of it, and exclaimed, "Why, with such a system as that in full operation, every one of your schools will be a university, and every teacher will be a genius—he will *have* to be."

It is true. When we get God's view of education, and carry it out in the Spirit and power of God, it is true that every Seventh-day Adventist school will be a university. It will not be called that, but it will *be* that; because the universal Book will be the text-book, and the universe itself will be the study-book. And with teachers who are guided and taught by the Spirit of the King and Author of the universe, what but universities can such schools be?

Then, please do not allow any false alarm from those who do not understand the subject, to draw you away from your interest in Christian education in our schools. Instead, we need to put our whole souls into this, instead of holding it off at arm's length, and eyeing it suspiciously. Take the Bible as the word of God; put your whole soul's confidence in it, and trust God to lead you in his own way, into the education that he has chosen to give us in our own schools. It is high time that this were so.

"He that is perfect in knowledge is with thee;" and "who teacheth like him?"

**"Editorial" *Advent Review and Sabbath Herald*, 76, 47 , p. 756.**

THE National W. C. T. U. has now definitely put itself on record on the question of Sunday laws and Sabbath-keepers, in the following words:—

*Resolved*, That we favor the amendment of all State Sunday laws which do not contain the usual exemption for those who keep the Sabbath day.

This resolution was offered "as involving all necessary points, and omitting the objectionable ones" in the following resolution, which was before the convention:—

*Resolved*, That as a National Woman's Christian Temperance Union we protest against any such interpretation or use of any lines of our work as shall give aid or comfort to those who, through ignorance, prejudice, or malice, would enact or enforce such laws as can be made to serve the purpose of persecution, or to in any

manner interfere with the most perfect liberty of conscience concerning days, or the manner of their observance.

Now, we wish that somebody would take this original resolution and point out the "objectionable points."

We really desire to know what points there are in that resolution that are "objectionable;" and then to know, also, why they are "objectionable."

As the National Union has taken this action, and so has committed itself to the consideration of this subject, it is entirely proper for them to signify the "objectionable points" in that resolution. And we now say to all the women of the N.W.C.T.U. that the columns of this paper, the ADVENT REVIEW AND SABBATH HERALD, are freely open to them, in which to show these "objectionable points."

It is proper that they should do this, because we are concerned in it. They have adopted a resolution definitely directed to "those who keep the Sabbath day." There are about fifty thousand of *us*—the Seventh-day Adventists—in the United States, who are concerned in the action of the National Union in passing this resolution, and who shall be concerned in their putting the resolution into effect. And, as in their estimation, the resolution that they passed, was passed expressly in order to avoid the "objectionable points" in the resolution that was before the convention, they ought to be willing, for the sake of the many who are concerned, to state what are the "objectionable points" in the original resolution, and why we should be expected to accept the substitute, and their action in carrying it out, instead of insisting upon the principles embodied in the resolution for which the one that was adopted is the substitute. For, surely, they ought to have our co-operation in what they have adopted; and we can assure the N.W.C.T.U. that we do sincerely wish to co-operate with them in every way that is possible; and we will do so. But when a vital principle is involved, then adherence to principle is of more worth than is co-operation at the expense of principle.

In the National W.C.T.U. convention the following notice was given:—

Madam President and Delegates: I give notice that at the next annual convention I, or some one in my place, will offer the following amendment to the constitution:—

#### **ARTICLE VI.—PLANS OF WORK**

Nothing shall ever be incorporated into any plan of N.W.C.T.U. work, by department or otherwise, which must of necessity become the occasion of sectarian controversy, or which can in any sense be made to interfere with perfect liberty of conscience.

This is the regularly established procedure in the N.W.C.T.U. in all matters pertaining to amendments to the constitution. This notice, therefore, stands as perfectly regular and strictly in order; and, as such, is before the union for consideration, through the whole year, until the next annual convention, and will then be before the convention for consideration in convention, and for the decision of the convention.

Thus, by two distinct acts—their own action as a convention, and this notice of an amendment to the constitution—the N.W.C.T.U. is committed definitely to the

consideration of Sunday laws as affecting Sabbath observers, and to the consideration of their plans of work with respect to whatever may be, or may become, "the occasion of sectarian controversy, or which can in any sense be made to interfere with perfect liberty of conscience." In others words, the N.W.C.T.U., by these two acts, is brought face to face, officially and as a body with the question of religious liberty—the right of conscience as involved in Sunday laws and Sabbath observance. We are glad of it. This is a good thing. It is one of the best things that has happened to the N.W.C.T.U. since about 1886, at least, if not one of the best things that ever happened to it.

The National Union, in convention assembled, has declared itself in "favor" of "the amendment of all State Sunday laws which do not contain the usual exemption for those who keep the Sabbath day." this action of theirs commits them to an examination of all the State Sunday laws, to discover which of them does "not contain the usual exemption for those who keep the Sabbath day;" and then, having found these, to "favor the amendment" of them.

In the nature of the case, this commits the whole National Union to the study of the question of Sunday laws and Sabbath observers. And, as there is a regularly introduced notice of an amendment, which they will be asked to adopt at the next annual convention, by which "nothing shall ever be incorporated into any plan of the N.W.C.T.U. work, by department or otherwise, which must of necessity become the occasion of sectarian controversy, or which can in any sense be made to interfere with perfect liberty of conscience,"—this, backing up their own work to which they are committed by their own resolution, in the nature of things, requires them, in the examination of "all State Sunday laws," to consider whether there be anything connected with these that may "become the occasion of sectarian controversy, or which can in any sense be made to interfere with perfect liberty of conscience."

Thus, by their own action *in resolution*, and by regular notice of *an amendment to their constitution*, the N.W.C.T.U. is pledged to the consideration of "perfect liberty of conscience" as connected with Sunday laws and Sabbath observers. And, in the consideration of this mighty question,—one of the most important ever known,—the most important that has ever been before the N.W.C.T.U., the ADVENT REVIEW AND SABBATH HERALD can freely give, and hereby does pledge itself to give, the most hearty co-operation. And we call upon all Seventh-day Adventists in the nation to give the same co-operation in the consideration of this great question as the REVIEW AND HERALD proposes to give. Let all "those who keep the Sabbath day" assist by all possible means—by literature, lectures, sermons, Bible instruction, social converse—in every way help, and co-operate with, the women of the N.W.C.T.U. in the consideration of this great question, which is inevitably now before them for at least a whole year.

**"Editorial Note" *Advent Review and Sabbath Herald*, 76, 47 , p. 756.**

EDWARD FAIRFAX BERKLEY, a young man of nineteen, in attendance at Cornell University, was drowned during the preliminaries of his initiation into the Kappa Alpha society. Before being initiated each candidate is "put through severe

physical tests of a kind that will make him pliable at the formal ceremony behind closed doors." Young Berkeley had been ordered to pin a penciled note to a distant bridge. He started across country to do so, and upon attempting to wade through a canal, was drowned. Speaking of this custom, one of the members of the society said: "We tire the candidates out so they won't be bigoty at the initiation." Another candidate was forced to run and walk eighteen miles across country before being initiated. The report states that "extraordinary efforts were made by the faculty, alumni, and undergraduates to show that the tragedy was not due to the Kappa Alpha's ritual or requirements, and that the fatal feat that Berkeley was order to perform could not in any sense be termed dangerous." Accordingly the verdict of the coroner was "that said drowning was accidental, and the same was occasioned by the fact of no other person, and that no individual or society was in any way liable or responsible for the death." He was an only son. What are all these leading educational institutions leading to?

**"Editorial Notes" *Advent Review and Sabbath Herald*, 76, 47 , pp. 756, 757.**

THE following statement of the London correspondent of *Harper's Weekly*, Nov. 11, 1899, opens to view a startling condition of things in more points than one. Perhaps the most impressive phase of the subject is the forceful illustrations which it gives of how fragile are the mightiest constructions of men, and how easily all can go to pieces at a touch:—

Britain is not fighting for franchise, nor for goldmines: she fights for her imperial life. If Buller fails to beat the Boers, India, Australia, and Canada will take note that the queen's government has been driven from South Africa by the adult population of two petty states, actually inferior in numbers to the highly trained army despatched by fifty million Anglo-Saxons to accept the challenge of the Boers, Australia, if the British are beaten, would become a republic or a series of republics, since there would be neither honor nor profit in belonging to the British Empire. Canada would probably gravitate toward the United States for the same reason, with a possible civil war on racial lines, in which France might attempt to recover some of her lost influence among the French Canadians.

In India, the Maharaja (Gaekwar) of Baroda, the Nizam of Hyderabad; the ruler (sindhia) of Gwalior; the chief (Holkar) of Indore, and the Maharaja of Jammu and Kashmir, are feudatory princes more or less under the control of the Indian government. With the smaller dependent states, they govern a population of 65,950,398. These feudatory and dependent states in India have armies that are admitted to be dangerously large. A return was published in 1884 which showed that over 300,000 men and 4,237 guns owned allegiance to the native princes. A large proportion of these forces is little better than a badly equipped, undisciplined rabble; but the Indian government has elaborated a scheme for the

training and equipment of picked contingents of troops in certain states, with a view to enable the chiefs to bear a direct share in the defense of the empire. The keenest interest is felt in the native states in any war affecting their suzerain; and if the British flag is not hoisted at Pretoria within a reasonable time, we shall infallibly have to reckon with military problems in India, which may easily become fraught with peril to the British *raj*, in which the feudatory princes are not on our side. If our army in South Africa is defeated by the Boers, we should receive our notice to quit in India, and the Asiatic inheritance, toward which far-seeing Englishmen have looked forward since Clive defeated Dupleix, would pass into others hands. Of the action of Russia on the Afghan frontier, Korea, and the Yang-tse Valley; of France in China, Newfoundland, and Madagascar; and of Germany in china and elsewhere, it is needless to speak. Our decadence would not be arrested for lack of kicks bestowed with the hearty good-will of every first-class power, with the probable exception of the United States.

So much for the immediate consequences of British failure in South Africa. To the indirect political and economic results I am unable to give space further than to say that a hungry and indignant electorate would give short shrift to a constitution

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and a government that revealed their impotence to withstand the forces of a brace of petty peasant states. Monarchy, the House of Lords, the church, the landed system, and the bureaucracy would be swept away like autumn leaves before the storm, and a series of political and economic experiments would be tried by inexperienced hands, which would plunge the [then] English republic into a morass of bankruptcy and despair.

The British Empire must either beat the Boers or burst.

**"Studies in Galatians. Gal. 3:6-9" *Advent Review and Sabbath Herald*,  
76, 47 , p. 757.**

"EVEN as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore 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. So then they which be of faith are blessed with faithful Abraham."

The great contention of those who had confused the Galatians was that the Gentiles who believed in Christ must be circumcised *in order to be saved*. In the nation of the case, they carried back to Abraham the obligation of circumcision; because in his family circumcision was instituted. They disconcerted the Galatians Christians by presenting to them this fallacious argument:—



The promise of inheriting the world, and, indeed, all the promises, was made to Abraham. Abraham and all his family were circumcised. Now it is perfectly proper to believe in Jesus *for the forgiveness of sins*; but in addition to this you must be circumcised, and so become children of Abraham, in order that, *as children of Abraham*, you can be heirs to the inheritance, the world to come, that was promised to Abraham. None but true children can inherit from the father. Therefore do you not see that if you would inherit from Abraham, you must be children of Abraham? That is plain enough. But *Abraham*, to whom the property belongs, *was circumcised*. You can be children of his only by circumcision; because all his children must be circumcised. Therefore do you not see that while it is proper and even necessary to believe in Jesus *for the forgiveness of sins*, it is *essential* that in addition to that you shall be circumcised *in order to be saved*, and so to *inherit the land* and all the promises *given to Abraham, the father*? Do you not now see how Paul is robbing you of your inheritance, and shutting you out from all the blessings of Abraham our father, by telling you that you need not be circumcised?

Now, that argument is wholly fallacious, and is shown to be fallacious in the double fact that Abraham received the promise of the inheritance, and, indeed, all the promises, and also that which makes sure the inheritance, *before* he was circumcised. In other words, it was while Abraham was a Gentile that he received the promises; and he received them altogether by faith. then, whosoever are of faith, *these* are the children of Abraham.

Righteousness is that which makes sure the inheritance; and it is written: "Abraham believed God, and it [his believing God] was accounted to him for righteousness." Thus Abraham obtained the righteousness of God by believing God. He obtained the inheritance, the world to come, also by believing God. Thus both the inheritance and the righteousness that makes it sure were received by Abraham by faith alone.

So, then, *all* that are of faith are the children of Abraham; and, being children of Abraham, are heirs of the inheritance, which is the world to come.

It was also while Abraham was yet uncircumcised, while in that respect he was yet "a heathen," that God gave to him the promise that he would "justify the heathen," in the words: "In thee shall all nations be blessed." Therefore, again, as it was while he was yet a heathen that Abraham was justified, and justified wholly by faith; and, as it was then too that God promised to Abraham that he would justify *all the heathen* exactly as he had justified Abraham, it follows inevitably that all the heathen must be justified by faith, in order to be children of Abraham. And, so, being thus by faith children of Abraham, they are "heirs according to the promise" given to Abraham. "So then they which be of faith are blessed with faithful Abraham."

And this justifying, saving faith is not faith *and circumcision*; but faith *without* circumcision. For "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."

And this was so in order "that he might be the father of *all them* that BELIEVE, *though they be* NOT circumcised; that righteousness might be imputed unto them also; and the *father of circumcision* to them who are not of the circumcision only, but who also walk in the steps of *that faith* of our father Abraham, which he had being yet uncircumcised."

That is to say that even though they were children of Abraham by natural birth confirmed by circumcision, yet he was *their* father, and they were really his children *only* when they were *justified* by *that faith* which *he* had, and when they *walked* in the steps of that faith which *he* had while he was yet, as regards circumcision, a Gentile. And now when He had come in whom Abraham while a Gentile had believed and had been justified and had obtained the promises, and these Gentiles had believed in him, just as had Abraham when he was a Gentile, for those who were circumcised to insist that those believing Gentiles must be circumcised in order to be the children of Abraham and to be saved, was simply to show themselves altogether behind the times, and sadly lacking in understanding of the very truths which they themselves professed, and of which they bore the mark.

Therefore it is faith in Christ, and faith alone, that avails: it is faith in Christ that avails to obtain forgiveness of sins; it is faith in Christ that obtains the inheritance; it is faith in Christ that obtains the righteousness which, alone, can make the inheritance sure. And it is faith in Christ, and that alone, that can enable the one whose sins are forgiven, so to walk in the path of righteousness that he shall enter, in full and assured heirship, upon the inheritance that was given to Abraham and his seed, through the righteousness of faith.

**"Editorial Bit" *Advent Review and Sabbath Herald*, 76, 47 , p. 757.**

THE following outward look of *Harper's Weekly* is a sign of the times, as well as a good sketch of how the course of empire has passed from sea to sea, and has at last completed the compass of the earth:—

During the lifetime of all men now living, our attention has been fixed, not on American nationality in its largest sense, but on American nationality only as distinguished from division at home. . . . Our consciousness of a nationality, of a great mission, in the development of civilization, had become narrowed to the thought only of keeping our own territory intact. To unify it forever, to solidify our national sentiment, to come to a realization of ourselves, it was necessary to look outward; and the outside responsibilities that have now come to us almost by accident have happily brought an occasion for us to look outside ourselves.

And all this comes just when commerce is entering its romantic era, and when adventures of trade are more thrilling than adventures of knighthood once were, . . . when the game of honest diplomatists and enterprising merchants must be played on the

map of the whole world, and no longer along the coastline of a single ocean. For many centuries the Mediterranean limited the enterprises and bounded the thought of men; then the Mediterranean broadened into the Atlantic, and for four centuries, almost to our own time, our enterprises and our thought were limited by this one ocean. Now the opening of the Pacific measures the next step that we must take and forever hold as a means of extending our vision and our influence.

It is true that—

"Westward the course of empire takes its way;  
The four first acts already past,  
The fifth shall end the drama with the day—  
Time's noblest offspring is the last."

And when, in the march of imperial ambition, the nations, having passed the extreme limits of the West, clash upon the shores of the East, how could the result be better suggested than in not only the letting loose of "the four winds" at once, but the *causing* of them to blow, hurtfully and ruinously, upon the earth? Then it can be said,—

"Untie the winds, and let them fight  
Against the churches;" let "the yesty waves  
Confound and swallow navigation up;"  
Let "castles topple on their warders' heads;"  
Let "palaces and pyramids slope  
Their heads to their foundations;" let "the Treasure  
Of nature's germins tumble all together,  
Even till destruction sicken."

**November 28, 1899**

**"Editorial" *Advent Review and Sabbath Herald*, 76, 48 , p. 772.**

THE N. W. C. T. U. has put itself on record, by resolution regularly adopted, as in favor of "the amendment of all State Sunday laws which do not contain the usual exemption for those who keep the Sabbath day."

It is certainly of interest to all "those who keep the Sabbath day" to know what "the usual exemption" is, or is likely to be. And there is sufficient history on this subject to give considerable information—history, too, of which the N.W.C.T.U. is a part. For the benefit of all, we shall here sketch this history of "the usual exemption."

In 1888, at the request of the N.W.C.T.U. and allied organizations, Senator Blair introduced into the United States Senate "a bill to secure to the people the enjoyment of the first day of the week, commonly known as the Lord's day, as a day of rest, and to promote its observance as a day of religious worship." The bill met with considerable opposition throughout the country; and of this opposition "those who observe the Sabbath day" were a part.

To check this opposition, an amendment to the bill was suggested by the N.W.C.T.U., at the great hearing that was held in the Senate Committee room, at Washington, D.C., Dec. 13, 1888. This proposed exemption, which was added to the Blair bill, reads as follows:—

Nor shall the provisions of this act be construed to prohibit or to sanction labor on Sunday by individuals who conscientiously believe in and observe any other day than Sunday as the Sabbath or a day of religious worship, provided such labor be not done to the disturbance of others.

In January, 1890, again at the request of the N.W.C.T.U. and allied organizations, what is known as the Breckinridge bill—"a bill to prevent persons from being forced to labor on Sunday"—was introduced into the House of Representatives, in Congress, together with one of like nature in the Senate. The blank petitions, which were circulated all over this land for signatures, and which, when signed, were presented in Congress, and in response to which the Breckenridge bill was introduced, read thus:—

*To the House of Representatives of the United States:*

The undersigned organizations and adult residents (twenty-one years of age or more) of the United States hereby earnestly petition your honorable body to pass a bill forbidding in the United States mail and military service, and in interstate commerce, and in the District of Columbia and the Territories, all Sunday traffic and work, except works of religion, and works of real necessity and mercy, and such private work by those who religiously and regularly observe another day of the week by abstaining from labor and business, as will neither interfere with the general rest nor with public worship.

In response to this petition, the Brekinridge bill, as originally introduced, bore this exemption,—

Provided, however, that this provision of this act shall not be construed to apply to any person or persons who conscientiously believe in and observe any other day of the week than Sunday as a day of rest.

And this exemption was especially claimed by the W.C.T.U. as that which they had "given."

Another item in this connection is the fact that the same Dr. W. F. Crafts who helped the N.W.C.T.U. at Seattle in framing and adopting this substitute resolution, was also the chief aid of the N.W.C.T.U. in framing, introducing, and working for the adoption of the Blair Sunday bill and the Breckinridge bill; and he was their chief aid in circulating, securing signatures to, and presenting, the petitions that brought forth the Breckinridge bill; and it was he who was also the chief instrument in framing all these proposed exemptions.

These examples, therefore, give a very fair idea of what is meant by the phrase "the usual exemption," in the resolution adopted at the late N.W.C.T.U. convention. This is so because the persons concerned in the framing of this

resolution are, in measure at least, the identical persons who framed all these exemption clauses.

Now, let any one examine carefully every one of these exemption clauses, and see how much real exemption "the usual exemption" "gives" to "those who keep the Sabbath day." The first one requires that whoever shall be exempted must "conscientiously believe in and observe" another day than Sunday as the Sabbath. And even then it is distinctly declared that the law shall not be construed "to *sanction* labor on Sunday by individuals who conscientiously believe in and observe any other day than Sunday, as the Sabbath or a day of religious worship." And, further, that when this labor is done with the "sanction" of the law, it must "be not done to the disturbance of others."

The actual reading of the exemption clause in the Breckinridge bill is that the law "shall not be construed to apply to any person or persons who conscientiously believe in and observe any other day of the week than Sunday as a day of rest." But the petition, in response to which that bill, with its exemption, was framed, shows the intent of the clause in the minds of those who originated it; and "the intention of the lawmaker is the law."

Now notice how all-embracing that exemption is, in the petitions that were presented, which called forth the exemption: nothing is excepted "except works of *religion*, and works of *real* necessity and mercy, and such *private work* by those who *religiously* and *regularly* observe another day of the week in *abstaining from labor and business*, as will *neither interfere* with the *general rest* NOR with public worship." Nobody can have the benefit of the exemption from the requirements of the Sunday laws unless he meets all these strict requirements, both public and private. In short, the exemption clauses which they have framed deliberately propose to take cognizance and jurisdiction of the whole religious and conscientious life, public and private, of those who observe any other day than Sunday. And such is the nature of "the usual exemption for those who keep the Sabbath day."

Nor is this all. it is found in actual practise that this "usual exemption" does not exempt; as indeed it was never intended that it should, and as its very nature prohibits its doing. In the late convention at Seattle, when this subject was before the N.W.C.T.U. for discussion, Mrs. Tomlinson, national superintendent of parlor meetings, told the convention that—

New Jersey has a law which makes an exemption of those keeping the seventh day as the Sabbath; and yet in my own State this last winter the seventh-day people who had observed the day strictly, and who opened their stores or places of business in a quiet manner upon the first day of the week, were visited by the chief of police, and told that if they did not close their places of business upon the first day, they would be arrested. . . . Therefore in those States where there is an exemption the people are not always protected.

And this in itself is in exact accord with statements made on this subject in former times. In July, 1887, there was a joint convention of the National Reform Association and the Woman's Christian Temperance Union (not a national

convention), held at Lakeside, Ohio. Upon this subject of exemption, in that convention Dr. David McAllister, of the National Reform Association, who then, and for years, worked hand in hand with the W.C.T.U. everywhere in national and other conventions (and who no doubt, is doing so yet), said:—

Let a man be what he may,—Jew, seventh-day observer of some other denomination, or those who do not believe in the Christian sabbath,—let the law apply to every one, that there shall be no public desecration of the first day of the week, the Christian sabbath, the day of rest for the nation. They may hold any other day of the week as sacred, and observe it; but that day, which is the one day in seven for the nation at large, let that not be publicly desecrated by any one, by officer in the government, or by private citizen, high or low, rich or poor.

This is sufficient to give to the N.W.C.T.U., and to the public, a good understanding of the nature and operation of "the usual exemption for those who keep the Sabbath day," which, by resolution, the N.W.C.T.U. has voted to "favor." Need it seem strange to the N.W.C.T.U. that "those who keep the Sabbath day" will probably not be very enthusiastic helpers in obtaining such exemption? Should it seem to them strange that our co-operation might be found lacking?

But while, in the nature of things, we can not co-operate in the endeavor to secure such exemption, we will constantly do our best, in a perfectly plain but altogether respectful way, to make plain to the W.C.T.U. just what is involved in Sunday laws, whether with or without exemptions. That is why we write this. We gladly do the women of the W.C.T.U. the justice to say that we believe they do not in any degree realize the true character of Sunday laws, whether with or without exemptions; and that they do not discern the true issue that is before the N.W.C.T.U. We believe that if they did discern this, they would be far from doing what they have done, and are doing, in that connection. We hope that they will candidly consider the whole mighty question that is now before them.

**"A Very Nasty Sound' Indeed" *Advent Review and Sabbath Herald*,  
76, 48 , pp. 772, 773.**

EVEN *Harper's Weekly* now stands among the apologists for slavery within the jurisdiction of the United States in the Philippines. The weekly has an official correspondent in the Philippines. In the issue of Nov. 18, 1899, there is a two-page article on the subject, by this correspondent, in which he writes as follows:—

It has a very nasty sound—and one likely to arouse all very good people to a pitch of frenzied indignation—to say that within the territory now owned by the United States, in spite of the Thirteenth Amendment and the war of the Rebellion, slavery still exists. And yet slavery in the Sulus is by no means the dreadful thing that the word suggests. There are many free American citizens who have less liberty of action and opportunity to do what they please than the Sulu slave. The social system among the Moros is much more primitive than it is among the greater part of the other Philippine

ances. A chief, or dato, controls a district; he has his own particular followers and his slaves; besides these, he may command all the men of his own district in time of war. He also has the right of life and death over his subjects. For instance, a few weeks before we arrived in Jolo, Dato Jokanine had occasion to execute one of his followers. The man had been entrusted with money belonging to the dato. The first time, he came to his chief and said: "O great and benevolent dato, I have gambled away thy money; forgive me!"

"Very well," said the dato; "see that it does not happen again."

Once more the retainer came, saying: "O great and benevolent dato, again have I gambled away thy money, and again I beg thee, in thy great mercy, to forgive me."

"This is the second time I have forgiven thee," said Jokanine; "but the third time, I warn thee, thou shalt die."

Yet again the unfortunate man returned without the money he had collected for the dato. "O dato," he cried, throwing himself at the feet of his chief. "I have sinned again and taken thy money; mercy! mercy!"

"Cut him down," said the dato to one of his men-at-arms. The man offered no resistance, and was cut to pieces with one of the great knives of the natives.

Another story, which shows well the authority held by a dato over his people, is worth the telling. It seems that a blacksmith had been making love, in a

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quiet way, to a member of the harem of Dato Jokanine. Jokanine knew of this, and came to the man's smithy one day. The smith was just finishing off a large *barong*.

"Let me see that knife," said Jokanine. Then, running his finger along the edge, he added, "It seems sharp; may I try it?" "Certainly, dato," said the unsuspecting smith. Without a second's hesitation, Jokanine raised the knife and split the smith to the chin. The right a master has to kill his slave is therefore no stronger right than that exercised by all the datos and the sultan over the life of every man in Sulu.

Such well-authenticated stories as these show how lightly these people prize life. Indeed, if one freeman kills another, the murderer is brought before one of the datos and fined one hundred and eight Mexican dollars, or fifty-four dollars in gold. There is, however, no fine for killing a slave. Slavery among the Sulus does not originate in difference of race or color; neither has it its origin in war. The slaves are of the same race as their masters, and are for the most part acquired in payment of past debts. Thus, if a man owes you a large sum of money, he may sell himself or his children to you, and thus cancel the debt. Girls are sold for hard cash, I believe, but it is not a common occurrence, nor one which takes place against the

will of the girl. If a slave runs away from his master, and returns to his original home, declaring that he positively refuses to serve the master any longer, the custom is for the family to get together and pay the original debt, thus releasing the slave. of course the slave is bound to work, but, as a rule, he only works when his master works, and as that is a matter of very infrequent occurrence, slavery in the Sulus can not be called an arduous occupation. The slave eats and sleeps in the same house as his master, he is treated more as a retainer than as a slave. The children of Sulu slaves are also slaves, but they have especial privileges, and are considered family retainers. It is considered a disgrace to sell one of these slaves. In fact, it is merely because we have no more accurate word to describe the condition that I use the word "slavery." The status is really one between the serfdom of the Middle Ages and the peonage of Mexico. . . .

Through the diplomacy and patience of General Bates, these Moro people have become our friends, and at the same time have granted us greater privileges than the Spaniards had, not least among these being the privilege of an American to buy land. It would be foolish to overlook the fact, however, that this treaty does not materially touch the institutions of the country, at least two of which are contrary to our Constitution and laws—slavery and polygamy.

I have endeavored to show that slavery, as it exists in the Sulus, works little or no hardship to the native; that it is far removed from the conventional idea of slavery, and really resembles only in name the status of our North American negroes before the Rebellion. Moreover, any radical interference on our part with the existing institutions of the Moros would unite them against us. The method pursued by General Bates in his negotiations was the English one of playing off the local jealousies of different chiefs against one another, not treating only with the sultan, but with all the leaders. This method was possible because the interests involved in the sultan's case were selfish ones. The datos knew this, and sided with us, knowing that they would receive a regular, if small, allowance from the American government.

The question of slavery is different. To touch more than lightly upon national institutions would be to strike at the very root of social life. General Bates showed exceedingly great tact in the clause of the treaty concerning slavery. Slaves may purchase their freedom for twenty dollars, Mexican money. Only slowly can slavery be eradicated from a country without doing great wrong to property owners; and it is to be hoped that Congress, when it comes to act, will see the advisability of letting the present treaty stand as it is—at least for the present.



Polygamy is an institution so connected with the Mohammedan religion that the clause of the treaty protecting the religion of the country practically protects polygamy. The Moros have generally several wives. They are, of course, limited by the Koran to four, and but few have the full number. Besides these wives they have innumerable concubines. If one of the concubines of the sultan bears him a child, she immediately becomes his wife, provided, of course, that the number of his wives is not already complete. . . .

Slavery, as it exists among the Moros, can only be abolished gradually, by a judicious series of moves, such as the one made by General Bates in the treaty just gained.

Polygamy is even more deeply rooted in a Moro, and will disappear only when Islam has lost its hold over him.

If the land of the Sulu group and Mindanao prove the land of promise that some hope,—if American enterprise and capital gradually change the country from a jungle to a paradise of tobacco, hemp, and coffee plantations,—then the Moro and his institutions will gradually be shoved out, succumbing, as our North American Indians succumbed, to the superior race. Until that time comes, by all means let the Moro live in peace; let his children chant the Koran, and his wives weave rough cloth. Of growth he may be capable; but if you force him too hard, he will struggle and fight against progress, and adopt our worst rather than our best qualities. Our civilization, good and bad as it is, is a process of gradual evolution, and you can not expect a wild race to change too suddenly. Our unwillingness to take the other man's view has wrought trouble for us in Luzon, and the wise ones say: "Beware how you meddle with the institutions of the Moros of Sulu and Mindanao!"

"And yet slavery in the Sulus is by no means the dreadful thing that the word suggests"!! The chief has "the right of life and death" not only over his slaves, but over his subjects, and he exercises that power according to frightful examples given; "and yet slavery in the Sulus is by no means the dreadful thing that word suggests"!!

One "freeman" can kill another, and the murder be atoned for by cash—"one hundred and eight Mexican dollars, or fifty-four dollars in gold;" he can kill a slave, and make no answer at all; "and yet slavery in the Sulus is by no means the dreadful thing that the word suggests"!! All this can be practised upon human beings, and yet their condition be so altogether pleasant that "it is merely because we have no more accurate word to describe the condition that" "the word 'slavery'" can be used at all with reference to it! All this "works little or no hardship to the native"! "It is far removed from the conventional idea of slavery"! "and really resembles only in name the status of our North American negroes before the Rebellion!" And *Harper's Weekly* prints and passes along all this as proper and acceptable for its columns!!

And all this is carried on under the supreme law—for a treaty is part of the supreme law—of the United States; and is further sanctioned by the payment of ten thousand dollars a year from the United States treasury to these slave-holding, murderous, polygamous chiefs.

True, all this is not carried on under the Declaration of Independence and the Constitution; for these documents are repudiated. It is acknowledged that it is "contrary to our Constitution and laws." It is plainly said to be "in spite of the Thirteenth Amendment" to the Constitution.

In view of all this, if the United States is not repudiating "every principle of its Constitution as a republican government," then what would be such a thing? If that is not "national apostasy," then how can there ever be such a thing as national apostasy in this land?

**"Editorial Note" *Advent Review and Sabbath Herald*, 76, 48 , p. 773.**

IN regard to the dividing up of Samoa and her people by the United States and other powers, the New York *Tribune* says:—

We do not know that their opinion has been asked; nor do we suppose that such opinion, if it were adverse, would affect the consummation of the bargain. There are those who will say that it is cynical and immoral thus to dispose of people without their consent. But logically there is nothing else to do, save to leave them in utter barbarism. But if once we enter in to civilize such lands in any measure, to develop their resources, to trade with them, and to make them safe stations on the world's routes of travel and of commerce, then sooner or later *we must exercise civilized control* over them, *whether with or without their consent*. There is no other course. We may regret and deplore the suppression of the native races and their customs before the advancing tide of civilization; but to do so is to regret the inevitable. It is the action of a *stronger law* than that of statute or of treaty, the primal and inexorable law of the survival of the fittest, which is the essential law of progress in mollusks and in man, in families and in nations.

Along with that read this: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed." And these "free and independent States have power to . . . and to do all other acts and things which independent States may *of right* do."

These two statements can not possibly stand together; the second is republican principle of the Constitution of this nation; the first is repudiation of it. "When our country shall repudiate every principle of its Constitution as a Protestant and republican government, then we may know that the end is near;" and "this apostasy may be a sign to us."

**"Back Page" *Advent Review and Sabbath Herald*, 76, 48 , p. 780.**

IT is announced that "early in December," Archbishop Chappelle, apostolic delegate to Cuba, Porto Rico, and the Philippines, will depart for the Philippines, to investigate all matters concerning "the church" there. It is also stated in the announcement that in his capacity of "apostolic delegate" he "has been commissioned by the President" of the United States "to submit to the Filipino insurgents, in general terms, certain propositions of peace." Now it is the orders of the Catholic Church that is one of the principal causes of the trouble in the Philippines. And if anybody thinks that the sending there of a chief official of the Catholic Church, to investigate matters of difference with the Filipinos, and to propose terms, is likely to be favorably accepted by the Filipinos, he must have a queer idea of justice. In matters of dispute, it has hitherto been considered as hardly the proper thing to select a chief partizan in the dispute as an agent to settle the dispute. But now such an arrangement seems to be just the proper thing. And since this agent is the agent of both the church and the state, is it not certain that the state will be involved in whatever settlement is made by the church? And will not that just as certainly be the union of the church and the state—and that the Catholic Church? Rome is steadily getting in her work, and in most satisfactory shape for her.

**December 5, 1899**

**"Editorial" *Advent Review and Sabbath Herald*, 76, 49 , p. 788.**

FROM the evidence which we have given from the record made by the N.W.C.T.U., it is certain that "the usual exemption for those who keep the Sabbath day," from the requirements of Sunday laws, which the union "favors," does not exempt. That is to say, "the usual exemption" is so hedged about with restrictions that it is robbed of all the quality of an exemption.

In order for any person to have the benefit of this "usual exemption," it is not enough to observe another day, but the person observing another day must "*believe in*" it.

Nor is it enough to "believe in" and "observe" another day; but the person observing another day must "*conscientiously believe in*" it.

And when a person does conscientiously believe in and observe another day than Sunday as the Sabbath, still the exemption does not count unless the person "*religiously*" observes the day that he conscientiously believes in and observes.

And when he "religiously" observes the day that he "conscientiously believes in and observes," still the exemption does not count unless he "*regularly*" observes the day that he conscientiously believes in and religiously observes.

And then the exemption does not count unless the "religious" and "regular" observance of this day that he "conscientiously believes in" and "observes," is performed "by abstaining from labor and business."

And even THEN the exemption does not count unless the work that he does on Sunday is work of "*religion*," or work of "*real necessity and mercy*," or "*such private work as will neither interfere with the general rest or with public worship*."

That is to say that "the usual exemption" requires *belief*, and even *conscientious* belief; and *religious* action, and *regular* religious action, on whatever day a man may choose to observe as the Sabbath; and also requires *religious* conduct, both public and private, *on Sunday*, or else the exemption does not count.

And even with all this, the "usual exemption" does not exempt from the *requirements* of the law, but only from the *penalty* of the law.

This is certain, and we know it, from the fact that Mrs. Bateham, speaking for the N.W.C.T.U., said so at the great hearing on the national Sunday law, before the Senate Committee, in Washington, D.C., Dec. 13, 1888. Senator Blair had said to Mrs. Bateham these words:—

Let me ask you a few questions, Mrs. Bateham, to see if the Woman's Christian Temperance Union understood exactly the relation of what they propose to do to this legislation.

He then stated that an exemption of the observers of another day would allow these observers of another day to do the work of the post-offices, and that of such other occupations as the Sunday law was intended to prohibit, and thus the law would fail of its purpose in prohibiting these occupations on Sunday; that is, it would so fall by means of the very thing which they themselves proposed—the exempting of observers of another day in hope of checking their opposition to the law. His remarks are summed up in the following sentences:—

Now, you go to our Seventh-day Baptist or Adventist friends, for instance, and propose to introduce a principle by which they can carry on the Post-Office Department on the Sabbath just as completely as they see fit. In other words, you propose to exempt them from the operation of the law so far as it prohibits post-office work on the Sabbath. Suppose you have a Seventh-day Baptist man for postmaster. Suppose you fill up every post-office in the country, on the Sabbath, with Seventh-day Baptist people. You have the Post-Office Department in operation by virtue of this exemption because they can do the work conscientiously on that day.

To this Mrs. Bateham made the following reply:—

If you remember the clause, we do not propose to provide that they shall be able to do this work; but that they shall be *exempt* from *the penalty*. They are *not allowed to do the work*; but they are to be exempt from *the penalty*. Therefore, unless they could *prove* that they had not done this work to the disturbance of others, it would be *impossible* for them to carry on post-office matters, for instance, or *any other* public employment, on Sunday.

That is to say that by "the usual exemption for those who observe the Sabbath day," every person who observes any other day than Sunday, is subject to surveillance, to arrest, and prosecution; and is thus subject to be put to all the

expense, inconvenience, and loss of a course of prosecution, up to the point where it is discovered that all the manifold restrictions of the exemption have been complied with—*then*, and only then, the penalty of the Sunday law shall not be applied in his case.

In other words, no one can be exempt from the requirements of the law: no one shall be allowed to do any work, either public or private, on Sunday, without being subject to prosecution. But when the prosecution has been put through its whole course, *then* he may be exempt from the *penalty*, provided he has fulfilled all the requirements of "the usual exemption," which are that he shall "believe in," and "*conscientiously* believe in," and "conscientiously believe in" and "*regularly*" observe, and "conscientiously believe in" and "*religiously*" observe, another day than Sunday; and provided the work which was done was a "work of religion," or a work of "real necessity and mercy, or such private work as does neither interfere with the general rest nor with public worship."

This is also certain, because it is already a settled rule of the courts: that the burden of proof lies on him who claims the exemption; and also because Mrs. Bateham, speaking for the N.W.C.T.U., said that "unless they could *prove* that the work had not been to the disturbance of others, it would be impossible for them" to have the benefit of the exemption.

And such is "the usual exemption for those who keep the Sabbath day." By the official and representative statement of the N.W.C.T.U., we *know* that such is "the usual exemption for those who keep the Sabbath day."

And that such is its exact operation was stated by Mrs. Tomlinson, in the late national convention at Seattle, and can be confirmed by the actual experience of nearly a hundred cases in the courts of several States within the last few years.

What, then, is "the usual exemption for those who keep the Sabbath day" worth, which the N.W.C.T.U. has put itself on record as favoring?—It is not worth the paper that it is written on. It is a delusion and a snare to *all who favor it*.

We do not say that the women of the W.C.T.U. understand that all this is in the usual exemption; but that is exactly what is in it, whether they understand it or not. And we write this simply that they and all may understand what is in it.

**"Editorial Note" *Advent Review and Sabbath Herald*, 76, 49, p. 788.**

THE *Outlook* also enters the lists as an apologist for slavery and polygamy within the jurisdiction of the United States. And, more inventive than any of its contemporaries, it actually drags down the Scriptures to sustain itself and the new-founded cause of slavery and polygamy. It does it thus:—

In our opinion the way in which Providence, as interpreted by the Mosaic dispensation, dealt with both these evils in the early history of Judaism indicates a better solution of the problem than that afforded by instant and immediate abolition.

Now what sort of discernment or disposition is that in a professed Christian journal, that will reject the Sabbath of the Lord, which is laden with all spiritual blessings to mankind, and reject it because it was of "the Mosaic dispensation;"

and then will ring in the provisions of the Mosaic dispensation in apology for sanctioning slavery and polygamy, which are laden only with the curse?

**"Studies in Galatians. Gal. 3:6-9" *Advent Review and Sabbath Herald*,  
76, 49 , pp. 788, 789.**

THE Galatians and other Gentiles were justified by faith in Christ without circumcision. They thus became children of Abraham, because Abraham was justified by faith in Christ without circumcision. They thus became heirs also of the inheritance promised to Abraham, because Abraham received the promise of the inheritance by faith, without circumcision. Therefore, since they were children of Abraham, and heirs according to the promise to Abraham, and had the righteousness which fully entitles them to the inheritance,—all without circumcision,—and since in all this they were exactly as Abraham was, and were walking in the steps of that faith of our father Abraham which he had being yet uncircumcised, what possible need could there be of circumcision?

This is the answer that was made to the demands of the Pharisees who believed, who insisted that Gentiles who believe in Christ must be circumcised in order to be saved. This is the answer, in both Romans and Galatians, to the contention of the Pharisees who believed. This is the Christian argument.

But to this they came back with the question, What profit was there *ever* in circumcision? What was circumcision for? How did it ever come in? And why *should* it ever have come in? And they argued, even admitting that Abraham had all this before he was circumcised, and the Gentiles now coming in and finding it all by faith without circumcision, just as Abraham did, the fact is that after Abraham got it all by faith, *he was circumcised*. Then, admitting that these have it all by faith, as he got it, why should not these be circumcised after they have it by faith, just as Abraham was circumcised after he got it by faith? Thus, claimed the Pharisees, it is not enough to say that Abraham received this by faith without circumcision, and that the Gentiles have gone far enough when they have received it all without circumcision, as did Abraham; because, when Abraham had received it without circumcision, *he was afterward circumcised*. Then the Gentiles have not gone far enough in the way of Abraham unless they, having what Abraham had without circumcision, also, as did Abraham, go yet farther, and *be circumcised*.

This was the claim of the Pharisees who believed, and who went everywhere in opposition to the work of Paul, insisting that all the Gentiles who believe in Christ must be circumcised in order to be saved.

And this same question is raised, even to this day, by many persons. Even to-day there are large numbers of people who ask the question, Why should not Christians be circumcised, because surely Abraham was circumcised, and he is the father of all them that believe? So that, though the same contention is not still carried on that was started by the Pharisees of Jerusalem in the days of the apostles, yet really the same query abides. And Romans and Galatians—Galatians particularly—is, even today, present truth; not only because of its insisting upon the everlasting truth that those who are justified by faith, as was

Abraham, without circumcision are the children of Abraham, and heirs of the promise without circumcision.

Why, then, was Abraham circumcised after he received the righteousness and the promises, and yet his true children—his children by faith—now be not circumcised? The answer is: For the simple reason that circumcision was not in the original plan. It *was* no part, and is no part, of the original order of God in justification or salvation. The truth is that if Abraham had *continued* to walk in the faith in which he walked before he was circumcised, he *never would have been circumcised*, nor any of his children.

Why, then, was Abraham circumcised? It is important to know. And in order to know, it is important to look at the record in the Bible; for it is all there, and it is all plain. Notice, in Gen. 11:29-32 is the record of Abram's leaving his native country. Then Gen. 12:1 tells us that 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." This shows that it was in obedience to the call of the Lord that Abram left his country, though his father's house and his kindred were with him in this. And it was *at that time*, when God "*had said*" to him thus, that God also showed that he would justify the heathen through faith; for then it was that he preached the gospel unto Abram, saying, "In thee shall all families of the earth be blessed." Gen. 12:3; Gal. 3:8.

After his father died, Abram came into the land of Canaan, and *then* it was that "the Lord appeared unto Abram and said, Unto thy seed will I give this land," Gen.12:7. But Abram's kindred were yet with him; and though the Lord had now *promised* him the land, he had not yet *showed* it to him as he had said he would do, and he could not show it to him until he had become separated from his kindred as well as from his country and from his father's house. But in the thirteenth chapter, Lot and his people, the only kindred that were with him, did separate from him; and just then, "after that Lot was separated from him," the Lord said unto Abram, "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 the land which Abram then saw, and which was then promised to him, included "the world;" for this promise was "the promise, that he should be the heir of the world." Rom. 4:13.

Then in Genesis 15, Abram said to the Lord "Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. 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. And he believed in the Lord; and he counted it to him for righteousness." Verses 3-6.

At the same time the Lord said to him: "I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it." And Abram asked, "Lord God, whereby shall I know that I shall inherit it?" In answer the Lord made a covenant with Abram,—a covenant of sacrifice,—pledging his own life to the fulfilment of all that he had promised and spoken; for he told Abram to take "an

heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon." And when Abram had divided them all in the midst except the birds, and had laid the pieces one against another upon the altar in sacrifice to God, and watched the sacrifices until the going down of the sun, then "a deep sleep fell upon Abram; and lo, an horror of great darkness fell upon him," and "when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces." And "the Lord made a covenant with Abram, saying, Unto thy seed have I given this land." Gen. 12:7-18.

Thus Abram had received the blessing of God, which was to make him a blessing to all nations; he had received the promise of the world for an inheritance; he had received the promise of the seed in whom all nations should be blessed; he had received the righteousness of God; and God had made his covenant with him, in which he pledged himself: and all this by faith alone, utterly without circumcision, and with no mention or even hint of circumcision, or of any necessity for it. Thus the Lord had given to Abram, and by faith Abram had received, all that the Lord has to give anybody, and all that anybody ever can receive. And it was, and is, altogether of faith, and faith alone—faith without works, without circumcision.

In the sixteenth chapter of Genesis, "Sarai said unto Abram. Behold now, the Lord hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. *And Abram hearkened to the voice of Sarai.*" Gen. 16:2. Hagar conceived and bare Ishmael. And we know, from the other scriptures, that this whole arrangement was altogether a scheme of the flesh, springing wholly from distrust of the promise of God, springing from unbelief; and Abraham had to repudiate it all, and bear the fearful test of the offering of his only son Isaac, on Mount Moriah, before he recovered his true standing in faith alone. It was an effort of themselves to fulfil the promise of God, which, in the nature of things, God alone could fulfil. It was an effort of the flesh to do the works of the Spirit, and so was a lapse by Abram from the true faith and work of God, into unbelief and the plans of self and the works of the flesh. *Then it was* that circumcision came in. And it was *because of this* that circumcision did come in. It was a mark made in the flesh as a reminder, a humiliating reminder, of Abram's resort to the flesh; and thus also a reminder that every one who bore it must not make the same mistake that Abram did, but must remain true to the faith and work of God.

Consequently, it is written: "Circumcision verily profiteth if thou keep the law, but if thou be a breaker of the law, thy circumcision is made uncircumcision." And Abraham was "the father of circumcision" to them who are of the circumcision, *when*, and *only* when, they walked "in the steps of that faith of our father Abraham, which he had being yet uncircumcised." Thus it was "a token that God had cut them out and separated them from all nations as his peculiar treasure."—"Spirit of Prophecy." Vol. I, page 262. This must be so until the seed should come in the line of Abraham, in whom alone all these things can be fulfilled.



Thus it is perfectly plain that if Abraham had been faithful to that which he received from God by faith, he never would have been circumcised. And it is equally certain that when any one, receiving by faith in Christ alone, as Abraham received it, that which Abraham received, he needs not to be circumcised.

Since the Seed has come who is the giver of all the promises, who is the pledge of the covenant, who is the one from whom must come all that was promised to Abram, and which Abraham received by faith alone, then, whosoever *believes in Him* and walks by faith alone in him, as did Abram before he was circumcised, in the nature of things he needs not be circumcised. For the fruit of this faith was, in Abram, and is in every one who believes, the keeping of the commandments of God. Gen. 26:5; Gal. 6:1; Cor. 7:19. And so it is written: "If man had kept the law of God, as given to Adam after his fall, preserved by Noah, and observed by Abraham, there would have been no necessity for the ordinance of circumcision.—"*Patriarchs and Prophets*," page 364.

And since the faith of Jesus brings to the believer in Jesus, and gives to the believer in Jesus, the perfect keeping of the law of God, the perfect righteousness of God, there is "no necessity for the ordinance of circumcision." And let all the people say, Amen.

This is the mighty truth that Paul saw. This is the mighty truth that Stephen saw. And though it is made so plain in the Scriptures, and is now so plain to us, yet to the carnally minded Jews and the formalistic "Pharisees which believed," it seemed but the uprooting of all religion, and as fairly an attack upon the very foundations of the Throne.

**"Editorial Bit" *Advent Review and Sabbath Herald*, 76, 49 , p. 789.**

THE *Catholic Mirror*, Oct. 14, 1899, takes the pains to present, for the instruction of English-speaking people, a translation from the French, an article declaring that "the [Catholic] church claims, and always has claimed, the right of punishing heresy;" that "the church believed it her duty to repress heresy, and impressed the civil authorities with the same duty, holding herself responsible for whatever wrong or right there was in such repression;" that "the church took this stand against heresy, because the chief heresies of the Middle Ages were subversive of society, and, therefore, the church in destroying them, saved society from anarchy and even destruction." Among the "great heresies" are named those of the Albigenses, the Waldenses, Wycliffe, and John Huss. These "forced the church, as the guardian of society, to suppress them with severity." The article then closes with the following as a sort of conclusive summary:—

The church in the Middle Ages did persecute heresy often with extreme severity. It did so legitimately, because these heresies meant social anarchy, the ruin of the family, and the commission of crimes which to-day are repressed by civil punishments, often death itself, in every civilized country. The church saved society by repressing heresy in the Middle Ages, and she has, therefore, no excuse to offer for her action beyond an occasionally misdirected zeal of her officers.

**December 12, 1899**

**"Editorial" *Advent Review and Sabbath Herald*, 76, 50 , p. 804.**

BY indisputable facts and records, we have shown to some extent the character of "the usual exemption" with respect to Sunday laws, "for those who keep the Sabbath day," which by resolution and otherwise is favored by the N.W.C.T.U.

Now it must be remembered that this resolution favoring that "usual exemption" was adopted by the union at the late national convention at Seattle as a *substitute* for a resolution that was already before the convention; and "as involving all necessary points, and omitting the objectionable ones," in the original resolution.

Understanding the real character and effect of "the usual exemption," which they favor, and that this "covers all *necessary* points," and avoids all "*objectionable* ones," in the original resolution, it is of especial interest to study the original resolution that was before the convention, to know what are the objectionable points in it.

And here is that original resolution:—

*Resolved*, That as a National Woman's Christian Temperance Union we protest against any such interpretation or use of any lines of our work as shall give aid or comfort to those who, through ignorance, prejudice, or malice, would enact or enforce such laws as can be made to serve the purpose of persecution, or to in any manner interfere with the most perfect liberty of conscience concerning days, or the manner of their observance.

Now we ask every soul to look carefully through that resolution, word by word and clause by clause. Please consider it in all its bearings from beginning to end. And when you have thoroughly weighed and considered it, then reflect, and weigh also the fact, that the N.W.C.T.U. in convention assembled found in that resolution objectionable points to such an extent that it was actually set aside for a substitute involving such points as are characteristic of "the usual exemption for those who keep the Sabbath day."

According to the situation as it stands, the N.W.C.T.U. has taken the position that it is an objectionable thing for anybody to ask the N.W.C.T.U. to protest against any such interpretation or use of *any* lines of W.C.T.U. work as shall give air or comfort to those who, through ignorance, prejudice, or malice, would enact or enforce such laws as can be made to serve the purposes of persecution.

Accordingly, therefore, to the W.C.T.U. it is *not* an objectionable thing for anybody, through ignorance, *prejudice*, or *malice*, so to use any lines of W.C.T.U. work as to enact or enforce such laws as can be made to serve the purpose of persecution.

It is an objectionable thing for anybody to ask the N.W.C.T.U. to protest against any such interpretation or use of *any lines of W.C.T.U. work* as shall in

any manner interfere with the most perfect *liberty of conscience concerning days*, or the manner of their observance.

Accordingly, therefore, it is *not* an objectionable thing for anybody to use *any lines of W.C.T.U. work* so as to interfere with perfect liberty of conscience concerning days and the manner of their observance.

It is an objectionable thing for anybody to ask the N.W.C.T.U. to protest against the use of their material and machinery, even by the prejudiced and malicious, in persecuting.

It is *not*, to the national union, an objectionable thing for anybody, even in prejudice and malice, to use the material and machinery of the N.W.C.T.U. to persecute concerning days and the manner of their observance.

So the N.W.C.T.U. has taken its position, has written itself down, and has published itself to the world. Assuredly, therefore, it was proper and most timely that a member should give notice, as was given, "that at the next annual convention I, or some one in my place, will offer the following amendment to the constitution:—

#### **"ARTICLE VI.—PLANS OF WORK**

"Nothing shall ever be incorporated into any plan of N.W.C.T.U. work, by department or otherwise, which must of necessity become the occasion of sectarian controversy, or which can in any sense be made to interfere with perfect liberty of conscience."

Now let it be understood that we do not say that the N.W.C.T.U. consciously, intentionally, and of forethought, put themselves thus on record as not objecting to persecution or interference with liberty of conscience concerning days and the manner of their observance. We are perfectly satisfied, and free to say, that the women of the convention did what they did without any consideration at all of the real thing that they were doing. It is evident that they allowed their fears for Sunday and Sunday laws to become so aroused that they utterly lost sight of all merits of the resolution before them; that all calmness of consideration was forgotten; and that in this "state of mind" they rushed the resolution out of the way by whatever means possible. And in the doing of this, they committed themselves to the position that it is objectionable for anybody to ask them to protest against the use of their material and machinery to persecute and to interfere with liberty of conscience concerning days and the manner of their observance.

It is a good thing that the national union has a whole year before it, in which to consider and to look soberly at what they really did, and then have an opportunity in the next annual convention to correct the mistake into which they allowed themselves to be hurried.

And having considered the subject for a whole year, then, at the next annual convention, will they really correct their mistake? or will they confirm their declaration to the effect that it is an objectionable thing for them to be asked to protest against any such interpretation or use of any lines of W.C.T.U. work as can be made to serve the purposes of persecution, or to interfere with the most

perfect liberty of conscience concerning days and the manner of their observance? These are proper and interesting questions.

**"Editorial Note" *Advent Review and Sabbath Herald*, 76, 50 , p. 804.**

ANOTHER notable sign of apostasy from republican principles in this nation is given in the Washington correspondence of the New York *Tribune*, Nov. 27, 1899. It is first stated that it is not expected that the agreement between the United States and the other powers concerning China will be arranged in "a general and formal treaty." And the reason for this is given thus:—

It would be extremely difficult to frame any such convention so as to secure the approval of the United States Senate without a protracted struggle, which might disclose disagreeable weaknesses in the government's policies, and besides, the effort would be sure to arouse opposition from the considerable element in the United States that is unalterably opposed to any sort of foreign entanglements.

And that is simply to say that in this matter the national affairs are to be conducted *without the people*. A certain course—the strictly proper governmental course—is studiously avoided, because it would be "difficult to secure the approval" of the representatives of the people, and because it would arouse opposition among the people themselves, and "might disclose disagreeable weaknesses in the government's policies." That is to say, because the administration doubts that the approval of the people would be given, the thing shall be done anyhow, and therefore without its coming within reach of the people at all.

This is nothing else than in principle, and for the occasion even in practise, the abandonment of government of the people by the people. The people are informed that since the administration fears that the people will not approve its policies, the administration will execute its policies anyhow; that the administration can not truth the people, and therefore the people shall not be consulted.

This is precisely the course of the republic of Rome over again. First it was a government of the people by the people. Then it was government by a few, who could not trust the people. Then, as in a little while it came about that these few could not trust one another, it became a government by *one*; and that one the most powerful. And how rapidly this later great republic is running that course of the ancient republic!

**"The 'Return of the Jews'" *Advent Review and Sabbath Herald*, 76,  
50 , pp. 804, 805.**

"THUS saith the Lord, Go and get a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests; and go forth unto the valley of the son of Hinnom, which is by the entry of the east gate, and proclaim

there the words that I shall tell thee, and say, Hear ye the word of the Lord, O kings of Judah, and inhabitants of Jerusalem: Thus saith the Lord of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle. . . . And I will make this city desolate, and an hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof. And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them. Then shalt thou break the bottle in the sight of the men that go with thee. And shalt say unto them, Thus saith the Lord of hosts: Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again: and they shall bury them in Tophet, till there be no place to bury."

Please read over and consider carefully that passage of Scripture.

First, notice the point of time at which it certainly applies: then its force and bearing upon this subject will be more fully discerned.

The point of time at which it applies is *not* the siege and destruction of the city and the captivity of the people by Nebuchadnezzar:—

(a) Because in that siege there was no such straitness as is here described; although "all the bread in the city was spent," and there was great distress; yet they were not so sorely driven by want as to eat human flesh, much less the flesh of their own children.

(b) Because the same prophet Jeremiah told that same people that the destruction of the city and the scattering of the people by Nebuchadnezzar would be for only seventy years (Jer. 25:8-11), and then they should be gathered again from every nation, and the city would be rebuilt, saying, "Thus saith the Lord; Again there shall be heard in this place, which ye say shall be desolate without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast, the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the Lord of hosts: for the Lord is good; for his mercy endureth for ever: and of them that shall bring the sacrifice of praise into the house of the Lord. For I will cause to return the captivity of the land, as at the first, saith the Lord." Jer. 33:10, 11; also verses 5-9.

These facts make it certain that the prophecy of Jeremiah 18, given by the symbol of the potter's earthen bottle and the breaking of the bottle, had no reference to the destruction of the city and the captivity of the people by Nebuchadnezzar.

A study of the facts and the Scriptures, however, makes it certain that the point of time at which

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Jeremiah 18 *does* apply is the destruction of Jerusalem and the scattering of the people *by the Romans*, under Titus.

(a) Because at that time the siege and straitness was so desperate that the frantic people did actually eat their own children. Read the terrible story, in literal

fulfillment of Jer. 18:9, in Josephus, "Wars of the Jews," book 5, chap. 10; and book 6, chap. 3.

(b) This was also foretold by Moses in Deut. 28:53-57. And Moses said that this siege would be by "a nation whose tongue thou shalt not understand," which absolutely fixes it to the Romans; for the Jews never had any difficulty in understanding the Babylonians, while the Latin of the Romans was altogether a strange tongue. For the number of captives and the destruction and scattering of the people at this time, read Josephus, "Wars of the Jews," book 6, chap. 9; and Milman's "History of the Jews," last paragraphs of book 16.

It being certain then that the time at which Jeremiah 18 applies is the destruction of Jerusalem and the scattering of the people by the Romans, what now saith this scripture as to the *return of the Jews*?

What was done with that bottle?—"Then shalt thou break the bottle in the sight of the man that go with thee."

What kind of bottle was it?—"A potter's earthen bottle."

What of such a bottle when it has been broken?—It "can not be made whole again." If it were a glass bottle or a brazen bottle, and it were broken, it could be made whole again, even if only by melting and molding again. But when clay has once been burned, nothing can ever be made of it afterward even if it be reduced again to dust. An earthen bottle, therefore, once broken, literally "*can not* be made whole again."

And when he had broken that bottle, which could not be made whole again, then he said to the witnesses, "Thus saith the Lord of hosts: *Even so will I break this people and this city, as one breaketh a potter's vessel, that can not be made whole again.*"

Then as an earthen vessel, when broken, "can not be made whole again," *even so* the people and nation of the Jews since their having been broken by the Romans, "*can not be made whole again.*"

And whatever any other may say, even "Thus saith the Lord of hosts."

### **"Editorial Notes" *Advent Review and Sabbath Herald*, 76, 50 , p. 805.**

THE Chinese Minister at Washington expresses some surprise that the nations—the United States with the rest—should go ahead so confidently in their defining "spheres of influence," and taking charge generally of things, in China, without saying anything to China on the subject. He very aptly describes the affair thus:—

It is as if a party of your neighbors met, and agreed how they would occupy your house. One would take the front door, another would select the side doors, others would appropriate certain rooms—and all this without consulting you, the owner of the house!

Such a course by individuals would seem strange indeed, and it would amount to the same thing among nations. Of course, all things are possible, and it is difficult to say how far a plan once entered upon may proceed. While the individual may be quite secure in his residence, it is, of course, always within the bounds of

possibility that a band of robbers may arrange to enter the house, and carry away the belongings. For that reason it is the part of wisdom for the individual to be on the outlook against such moves.

**"Editorial Bit" *Advent Review and Sabbath Herald*, 76, 50 , p. 805.**

IN referring to the fact of history repeating itself, the *Interior* remarks that it is not doing so merely in a stationary round, because "hours now count for days or years," as composed with the times of the original history that is now repeating itself. This is true. And because events do now pass so swiftly that there is not time to grasp all their bearings in detail, the Lord, in his word, has directed us to the study of the original history, when time passed so slowly that all the details can be marked. He has thus called us to the study of the original history, that we may understand all the principles involved; and so may be able to know the right way and escape the wrong when the history is being repeated in events that pass so swiftly and in such number that there is time for only a glimpse of each one. He who will faithfully study the original history in the light of the word of God, will be able to discern the true course, even by only a glimpse as the history repeats itself in this time when "hours count for days or years." This is the whole philosophy of the story and the *history* of the beast and his image. How many have faithfully and thoroughly studied the original history, and so are now able to see wherein history is repeating itself, and to know what to do?

**"Studies in Galatians. Gal. 3:10" *Advent Review and Sabbath Herald*, 76, 50 , p. 805.**

"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."

The reason that all who are of the works of the law are under the curse is that "by the law is the knowledge of sin."

Since "by the law is the knowledge of sin," who ever by the law is of the works of the law, his works are only of works of sin; and of course he is under the curse, because he is only under sin, and sin brings only the curse.

All that the law *of itself* ever says, or ever can say, to any man is that he is a sinner. As it is written, "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." Rom. 3:19.

Then how could it be expected that that which in all things whatsoever declares a man guilty, could of itself by any possibility declare him innocent? But when he is guilty, he is under the curse. And as in whatsoever works he does the law still declares him guilty, even though it be in endeavor to do the works of the law he is still under the curse.

"Therefore" it is that "by the deeds of the law there shall no flesh be justified in his sight: for by the law is the know-ledge of sin." Rom. 3:20.

In order for any man who is of the works of the law, any man by the works of the law, to be anywhere but under the curse, there would have to be by the law the knowledge of righteousness. But if by the law were the knowledge of righteousness, then, though all the world has gone overwhelmingly into sin and is laden with iniquity, none could ever know it; and the law, bringing to *such* persons the knowledge of righteousness, would ruin the universe, because in so doing it would be only declaring *sin* to be *righteousness*.

But sin is not righteousness; and no variance from true righteousness can ever be sanctioned in any degree whatever. Therefore as this world has wholly gone so far out of the way that "there is none righteous, no, not one," "all have sinned," it is all-essential that they should know that they are in sin, and lost, so that they may be saved. "Moreover the law entered, *that the offense might abound* [to make sin appear, "that sin by the commandment might become exceeding sinful"]. But where sin a-bounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom. 5:19-21.

But it may be asked, Does not the law in giving the knowledge of sin, and in condemning sin, give by contrast the knowledge of righteousness?—The answer still is, No. In this way of contrast the law does indeed convey, or impress, the idea that there is *such a thing* as righteousness; but as for righteousness itself, *what* it really is, and the knowledge of it *in the life*, which is the only true knowledge—none of this is, and none of it can be, conveyed by the law.

The reason of this is that the only true righteousness that there is, is the righteousness of God. Anything that does not meet in full measure the standard of God's righteousness is not righteousness at all; but is sin. Now it is the truth that the utmost measure of righteousness that any man can see or find in the law of God, comes far short of the true measure of God's righteousness. But just so far as it does come short of God's righteousness, it is sin. It is, in fact, simply the man's own measure of righteousness according to the measure of his own powers of comprehension. And though lived up to by himself in complete measure, it is only his own righteousness instead of the righteousness of God; because it is according to his own measure instead of the measure of God; it is simply self-righteousness instead of God's righteousness, and so is sin. Consequently by the law is only the knowledge of sin.

Yet it is also true that the very righteousness of God is in the law; because the law is but the expression of the will of God, it is only the transcript of his character. And since this is so, it follows in the nature of the case that nobody can see in the law the righteousness of God, nobody can find in the law the righteousness of God, *but God himself*. And this only emphasizes the mighty truth that all that *anybody*, whether God or man, *can ever see or find in the law is HIS OWN* righteousness. On the part of man, this is sin; because it comes short of the righteousness of God. But on the part of God, it is righteousness; because it is the very righteousness of God in all perfection.

And this makes clear and emphasizes the mighty and eternal truth that the righteousness of God that is in the law can never come to anybody by the law: but must come as the gift of God, from God alone, "without the law." Therefore it



is written, "If righteousness come by the law, then Christ is dead in vain." Gal. 2:21. "But now the righteousness of God *without the law* is manifested, . . . 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." Rom. 3:22, 23.

By the law is the knowledge of sin; by the gospel is the knowledge of righteousness, "for therein is the righteousness of God revealed." Rom. 1:17. As many as are of the works of the law are under the curse, because by the law is the knowledge of sin; as many as are of the faith of the gospel are delivered from the curse, because "therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."

**"History Repeating Itself" *Advent Review and Sabbath Herald*, 76, 50 , p. 806.**

ONE of the leading Washington correspondents, writing Dec. 3, 1899, presents the following view of the position of the United States in the eyes of the nations:—

One of the oldest employees of the State Department, one who has occupied an important and confidential post through many administrations, was speaking to me to-day of the remarkable change that had come in these two years in the status of the United States. "It seems but a year or two ago," he said, "that Washington was looked upon in diplomatic circles throughout the world as a sort of place of banishment. No first-class diplomatists were sent to this capital. We were regarded as of such small importance that the legations here were used as a sort of makeshifts, and the diplomats nearly always tried their best to avoid assignment to this city. Now the best men in every diplomatic service are selected for Washington. Probably there is not a capital in Europe that contains a higher average quality of skill and ability among the foreign embassies and legations than we have accredited to us here.

"Another and most gratifying evidence of our improved status in the eyes of the world," continued this old official, "is found in the manner in which all the nations are trying to get on good terms with us. We men here in the State Department are amazed at the contrast which the present shows with the past in this respect. We see it and feel it every day. We can all remember when the diplomats scarcely took the trouble to veil behind their traditional politeness a certain contempt for America and for our government. At times they were inclined to be just a trifle arrogant with us. Now it is all the other way. There is not a government in the world that fails to show us, in its every-day contact with us through the visits of its diplomatic representatives, that it wishes to cultivate the most friendly and cordial relations with the new world-power. If Secretary

Hay dared do it, he could tell you of many instances of this, some of them of a rather amazing character.

"I will venture one illustration: Not long ago Italy wanted to gobble up a slice of territory in China. The Italians had caught the fever from the larger European nations. One of the first things the diplomatic representatives of Italy at this capital did was to come to the State Department, seeking aid and comfort. They had not much more than got out the door when the Chinese minister came in, asking the help of the United States government in resisting the threatened encroachment of the Italians. Of course, there was nothing for us to do but tell both of them that the affair was out of our line. Only a day or two after, the Chinese minister was here, asking the United States to take charge of his country's interests in Colombia during the present troubles there. So it goes. Scarcely a day passes that some such request, or other evidence of the world's friendliness to us, and confidence in us, is not brought to our attention."

Now along with that read the following from the *history* of the republic of Rome at the point where, by her "war for humanity" and for "the spread of liberty," she had entered fully upon a world career:—

From all sides kings and ambassadors flocked to Rome to congratulate her; and they showed that fawning is never more abject than when kings are in the antechamber. . . . The whole civilized world thenceforth recognized the Roman Senate the supreme tribunal, whose commissioners decided in the last resort between kings and nations.—*Mommsen*.

But the gratitude which the Greeks showed Flaminus and the Romans [when the armies of the Roman Republic had set them "free" from kingships] did not terminate merely in causing them to be praised: it also infinitely conduced to the augmentation of their power, by inducing all nations to confide in them, and rely on the faith of their engagements. For they not only received such generals as the Romans sent them, but requested earnestly that they might be sent: *they called them in*, and put themselves into their hands with joy. and not only nations and cities, but princes and kings, who had complaints to offer against the injustice of neighboring powers, and recourse to them, and put themselves in a manner under their safeguard.—*Rollin*. See "Great Empires of Prophecy," pages 226-228, 243-249.

The history of that ancient great republic is being steadily repeated before the eyes of all in this modern great republic. Do you see it? The two republics, or Rome and the United States, is a subject of greatest importance, and is a most interesting study just now.

**December 19, 1899**

**"Editorial" *Advent Review and Sabbath Herald*, 76, 51 , p. 820.**

WE here set down again that resolution which was rejected by the N.W.C.T.U.:—

*Resolved*, That as a National Woman's Christian Temperance Union we protest against any such interpretation or use of any lines of our work as shall give aid or comfort to those who, through ignorance, prejudice, or malice, would enact or enforce such laws as can be made to serve the purpose of persecution, or to in any manner interfere with the most perfect liberty of conscience concerning days, or the manner of their observance.

We call attention to this again, not only because the resolution can not be considered too much, but for other important reasons. Just now we desire each reader to note carefully the resolution, and bear in mind that that resolution was the text of a number of speeches in the convention.

The resolution itself is perfectly plain and definite in its purpose to have the N.W.C.T.U. protest against any interpretation *or use* of any lines of W. C. T. U. work as would *give countenance*, aid, or comfort to *any who*, "through ignorance, prejudice, or malice, *would enact or enforce* such laws as can be made to serve the purpose of persecution;" and to protest against any interpretation or use of any lines of W. C. T. U. work as would in any manner "interfere with the most perfect liberty of conscience concerning days, or the manner of their observance."

The first remark made in the first speech against this resolution was this: "I am sure that there is nothing in our Sabbath Observance department that would persecute any one."

The resolution does not say that there is. The resolution wanted the women to say that they protest against any *such use of any lines of W. C. T. U. work* as would "enact or enforce such laws as can be made to serve the purpose of persecution."

Now, it is well known to thousands of persons, even if it is not to the women of the W. C. T. U., that there are persons in the United States who have been using, and who are doing all the time all they can to continue to use, every possible line of W. C. T. U. work for the sole purpose of enacting and enforcing laws that could not possibly have any other effect, and are not intended to be enacted or enforced for any other purpose, than that of PERSECUTION.

Ever since 1886 every possible line of work of the N. W. C. T. U., in fact, the whole W. C. T. U. body, has been steadily *used* by the *National Reform Association* to secure an amendment to the Constitution of the United States that would declare this to be a Christian nation, and that would place all Christian laws, institutions, and usages upon an undeniable legal basis in the fundamental law of the land, and as such to be enforced upon all the people alike.

And the managers of the National Reform Association knew all the time that the only effect of such a thing would be persecution: but they hesitated not at this: they went straight ahead, and, by persistently pushing their scheme, knowing that its only effect would be persecution, they made its very purpose to

be that of persecution. These men distinctly claimed and advocated "the right to command the consciences of men." They distinctly declared it to be their aim to inscribe "our Christian character on our Constitution," and then "enforce upon all who come among us the laws of Christian morality." They openly declared from the platform, and published in their official journal:—

Our remedy for all these malefic influences, is to have the government simply set up the moral law, and recognize God's authority behind it, and lay its hand on any religion that does not conform to it.

They declared from the platform, and published in their official journal, that—

We might add, in all justice, If the opponents of the Bible do not like our government and its Christian features, let them go to some wild, desolate land, and in the name of the devil, and for the sake of the devil, subdue it, and set up a government of their own on infidel and atheistic ideas; and then, if they can stand it, stay there till they die.

Although we could fill this page with the like, we shall not now present any more of these proofs except just one to bring the subject strictly up to date. In the National Reform convention for this year, 1899, held December 5-7, one of the principal speakers declared that "those who persist in violating God's sabbath [meaning only Sunday] should be put to death." And the statement brought forth "applause." See page 824 of this paper.

And now, since the N. W. C. T. U. has been working, *of her own choice*, and for *fourteen years*, hand in hand with this association, and these fourteen years has been *used* by this association as its most influential ally in securing the power which they demand, and which, in the representative words quoted, they declare they will use as they have repeatedly said,—that is, that they will use that power to persecute even to death,—since this is all so, and has been so for fourteen years, that resolution was one of the most appropriate things that was ever introduced into a N. W. C. T. U. convention.

This, PROVIDED the N. W. C. T. U. desires to be separate from such an organization as the National Reform Association is by itself plainly declared to be; and PROVIDED that the N. W. C. T. U. has any disposition to protest against any such use of their organization or their lines of work as, with their consent, the National Reform Association has been making for these fourteen years.

Now, is it possible that any of this which we have here related can be in any way surprising, or can be even news, to any of the women of the N. W. C. T. U.? Is it possible that the N. W. C. T. U. has worked hand in hand with such an organization for fourteen years, and has never read the official and representative literature of that organization, nor has even inquired as to its character?

It this is possible, it only emphasizes the essential need of the introduction of such a resolution as was put before the convention, to awaken them to what is really being done with them and their organization. And, if they *do* know the character of the National Reform Association, and if these fourteen years they

have known it, then only so much the more is there need of such a resolution as was placed before the convention.

**"Editorial Note" *Advent Review and Sabbath Herald*, 76, 51 , p. 820.**

RUSSIA and the papacy have begun negotiations for an understanding. The czar has given his consent to receive a "mission" from the papacy; the "mission" has been appointed, and will go as soon as possible to the Russian capital. And when this "mission" arrives there, "for the first time in history we shall see Rome set foot on the banks of the Neva. It will be an interesting sight, and what may not the results be! . . . With her frontiers guaranteed, with pacification an accomplished fact in Poland, with sympathy aroused beyond her borders, in these results and in her good understanding with Rome, Russia will find an irresistible lever for her power of projecting into distances, whether it be in the Balkans, in Asia, or even farther away." So says the Vatican correspondent of the *New York Sun*. And there can be no doubt of any of it. With the immense power that was lately given to Rome in China, and with Rome the ally of both Russia and France, this will add immensely to the prospects of success of these two powers in China and the mighty Eastern question generally. This strong connection with Russia and France will also give the papacy a mighty lever in harassing Britain, and drawing Britain into her net. These are wonderful times; and the world's partitioning of the nations is a wonderfully interesting study.

**"The 'Return of the Jews'" *Advent Review and Sabbath Herald*, 76, 51 , p. 820.**

EZEKIEL was one of the persons who had been carried captive to Babylon in the second captivity that was made by Nebuchadnezzar. In captivity he wrote his book; and in the sixteenth chapter of his book he wrote of the wickedness of Jerusalem in comparison with the wickedness of Samaria and of Sodom, and said that though Samaria had been wicked, and Sodom had been wicked, the wickedness of Jerusalem was even greater than theirs; and then he said: "When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate." Eze. 16:55.

As in the passage noted last week—Jeremiah 19—it is plain that this verse can have no connection with the subject of the return from the captivity to Babylon, because of that the word was plainly given that they should return in seventy years, while of this the only possible thought conveyed is that there can not be any return; for Samaria was utterly destroyed, and her people scattered: nevermore mentioned nor known. Sodom, as everybody knows, was consumed with fire from heaven.

Now that the destruction of Sodom was final, and that from it there can be no possible return, is certain from the word which says that in that destruction, Sodom, with her neighboring cities, suffered "the vengeance of eternal fire;" that

is, the destruction accomplished by that fire was so thorough that from it there can be no possible return until the day of Judgment, of which Jesus spoke.

And, indeed, these words of Ezekiel are confirmed by the words of Jesus when he upbraided "the cities wherein most of his mighty works were don't." Among these cities was Capernaum, to which he said: "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of Judgment, than for thee." Matt. 11:23, 24.

And this same thing was said by Jesus concerning every city and every house which received not him, nor his messengers, nor hearkened to their words; for when he sent forth his disciples to the cities and houses of the people of Israel in that day, he said: "Whosoever shall not receive you, nor hear your words, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of Judgment, than for that city." Matt. 10:14, 15. And when Jerusalem, the national city, and by the national authority, through the national representatives, did even worse than did these cities, how can it possibly be better with her than with them? And when it will be more tolerable for Sodom and Gomorrah than for her, then what can possibly be for her?

Upon all this is can be said of the return of the Jews, exactly in the words of Ezekiel: When Sodom shall return, then the Jews shall return. And as it is certain that Sodom will not return until the Judgment, and will then return only unto judgment; so it is just as certain that the Jews will not return until the Judgment, and will then return only to judgment, and a severer judgment than that of Sodom and Gomorrah.

**"Editorial Bit" *Advent Review and Sabbath Herald*, 76, 51 , pp. 820, 821.**

IN the New York *Tribune* of November 11 there was published a long despatch from Sydney, Australia, saying that no volunteers could be spared from that country to aid the British army in South Africa, because of "hostile powers in the Pacific," and the large alien population in the northern parts of the continent. And these hostile powers are named as Russia, Japan, and China. The despatch mentions a suggestion that has been made "of a triple alliance between federated Australia, Great Britain, and the United States. By many such a result is regarded as one of the possibilities of the near future. It is not in Europe nor in Africa that the next great struggle will take place, but in Eastern waters, where the white man and the

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yellow man confront each other." It becomes more and more evident that the whole world will shortly be involved in controversy, and actually lined up for the fray. "The kings of the East" are preparing, and soon their "way" will be "prepared;" and when they do come up, it will be indeed "the kings of the earth

and of the whole world" gathering to battle; and that battle "the battle of that great day of God Almighty."

**"Studies in Galatians. Gal. 3:10-12" *Advent Review and Sabbath Herald*, 76, 51 , p. 821.**

"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. And the law is not of faith: but, The man that doeth them shall live in them."

Note the proof that is given that "as many as are of the works of the law are under the curse." It is this: "Cursed is every one that continueth *not* in all things which are written in the book of the law to do them."

Now, since the proposition is that "as many as are of the works of the law are under the curse," why does not the proof of that proposition read, Cursed is every one that *continueth* in all things which are written in the book of the law to do them?—Well, the simple reason is that the fault which brings the curse is not in *the law*, but in *those who would be the doers of the law*: not in the *law*, but in the *people*.

No curse could ever possibly come to any who *really* do the law. But all who "are of the works of the law are under the curse" simply because their works are not truly the works of the law, but are their own works, which they themselves have shaped by their own blurred and imperfect conception of what the law really is; and are therefore sin. Therefore the curse is upon all who "are of the works of the law," simply because they have *not* continued "in all things which are written in the book of the law to do them;" but have *all* sinned.

If they had *begun* and had continued *truly* "in all things which are written in the book of the law to do them," there never could have been any curse. However, mark this: though they had begun and had continued *truly* in all things which are written in the book of the law, or in the law, to do them, *even then* their righteousness would not have been *of the law*; because they would necessarily have had to *be* righteous before they could begin in righteousness to do the righteousness of the law. As it is written: "He that *doeth* righteousness is righteous."

He *has to be* righteous, in order to *do* righteousness. For, in the nature of things, it is impossible for one who is unrighteous to do righteousness: it is impossible for a sinner, while he is a sinner, to do good. The law is perfect with the very perfection of God. Therefore, in the very nature of things, it is impossible for an imperfect person to do the law. Therefore every man must *be* righteous to *begin with*, in order to do righteousness. And he must *remain* righteous *in the same way that he became righteous to begin with*, in order to continue to do righteousness. And this righteousness, which every soul must have *to begin with* in order to *do* righteousness, is "the righteousness of God without the law" (Rom 3:21); that is, it is a righteousness which he obtains from God, and not at all from

the law. Accordingly, it is written: "He that doeth righteousness is righteous, *even as HE is righteous.*"

Every soul must be righteous to begin with, before he can, by any possibility, do righteousness. There is no true righteousness except the righteousness of God. Therefore every soul must have the righteousness of God to begin with, before he can ever do righteousness; which is simply to say that every soul must *have* the righteousness of God before he can *show* it: it must be *in* him before it can *appear*.

The only true righteousness of the *law* of God is the righteousness of *God*. But nobody *but God* can see *in the law* the righteousness of *God*. Consequently, nobody but God can find in the law the righteousness of God. Everybody else can find only *his own* righteousness, which comes as far short of the righteousness of God as the individual differs from God. Therefore the righteousness that every soul must have before he can ever do the righteousness that is in the law of God, must be the righteousness of God. And as nobody but God can see or know this righteousness that is in the law of God, it follows inevitably that it is *from God alone* that every soul must obtain the righteousness which he must have to *begin with*, and which he must have *always*, in order to manifest *at any time* in his life the righteousness of the law,—the true keeping of the commandments of God.

And this righteousness that every man must have to begin with, before it can possibly be manifest in his life,—this righteousness which he must have in his life to begin with, before the righteousness that is *in the law* can appear in his life,—this righteousness which is the righteousness of God, and which comes only from God,—in the nature of things, can come only as *the gift of God*, and can be received only *by faith*. It never can come to any soul by the law, but only by faith. Therefore it is written "that no man is justified by the law in the sight of God, it is evident." And what is the evidence?—Ah! the evidence is precisely that, and *because*, "the just shall live by faith." That is, God's word that "the just shall live by faith" is the evidence, conclusive and universal, that no one is justified by the law in the sight of God. "The just shall live *by faith*;" not by *the law*; by the law is to attempt to live by himself: as all the law he can thus have is *his own* conception of the law, and not God's at all, which is the only true one. "And the law is not of faith: but, The man that doeth them shall live in them."

And it is with *life* as it is with righteousness: for "in the way of righteousness is life;" and in the way of life—true life—is righteousness. Every man must live before he can possibly do anything. And every man must live from God, before there can be found in his life any of the doing of the things of God. And the life can come only as *the gift of God*, and is received *by faith*. And having *received* the *life of God*, which, in itself, is able to manifest the righteousness of God that is in the law, *then* the man that doeth these things is righteous. In the doing of them there is no sin; consequently, no curse: therefore, no death; and so, in such doing *he lives*; and so long as the righteousness of the law is fulfilled in him, so long *he lives*.

Thus, he that doeth those things "shall live in them;" but even then he does not *get* life *by* the doing of these things: he has to *get* life *from God* to begin with,



before he can possibly do; and this life can come only from God as the gift of God, and can be received only by faith. And so it is forever written, "The just shall *live* by faith."

Therefore, as all have sinned, all are under the curse, and all are dead; because "the wages of sin is death." But now, bless the Lord, *Christ*, the Gift of God, *has come*, and "hath redeemed us from the curse of the law, being made a curse for us." Therefore "the gift of God is eternal life through Jesus Christ our Lord." And "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." And in all this "I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain."

"But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is *by faith of Jesus Christ* unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God; being justified *freely* by *his grace* through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation *through faith in his blood*, to declare *his righteousness* for the *remission of sins that are past*, through the forbearance of God; to declare, I say, *at this time* his righteousness: that he might be just, and the justifier of him that believeth in Jesus. Where is boasting then? It is excluded. By what law? *of works*? *Nay*: but by the law of faith."

Bless the Lord! Believe, only believe, in the Lord Jesus Christ; and thou shalt be saved. And "this is the *work* of God, that ye *believe* on him whom he hath sent."

**"Editorial Bits" *Advent Review and Sabbath Herald*, 76, 51 , p. 823.**

THE *Christian Advocate* truthfully says: "Wherever a Catholic cardinal exists, there is a man equal to five average statesmen in accomplishing his ends; and a shrewder, more ingratiating person, or one better qualified to appear to surrender not only the incidental but the essential, without doing the latter at all, and without wholly doing the former in any case, than his eminence Cardinal Gibbons, can not be found. To contend with a cardinal is to carry on two battles: the less important in open day; the more important resembles that battle which a statesman has to wage when the king's favorite is supposed to be against his views. In a republic, where parties are nearly equally divided, the cardinal's powers may be incalculably increased."

And how pertinent this observation is just now, can be better appreciated in connection with the fact that this cardinal is supported by two archbishops, one of whom is an apostolic delegate, and both of whom are "close personal friends" and great admirers of the present president of the United States, who is expected to be president for more than five years yet.

**"Back Page" *Advent Review and Sabbath Herald*, 76, 51 , p. 828.**

IT is a recognized thing that if the present war in South Africa shall continue very long, the British Empire will go to pieces, as described in the REVIEW of November 21. It is also recognized, and certainly it is inevitable, that if the British Empire should begin to go to pieces, there would be world-wide confusion, and such convulsions as would leave hardly any nation intact. Now are Seventh-day Adventists in all the world ready for this? Is our work so well done and so nearly done that we are all ready for such confusion and convulsions in all the world? If not, then surely there is powerful incentive to the week of prayer now at hand. There is enough danger in sight to move every discerning soul to pray most earnestly that the winds of war may be allayed that we may have, even if only a little, more time in which to redeem the time. To your knees, O Israel! and cry mightily unto God, that the time of universal woe may be stayed, for the sake of souls.

THE pope has issued a document to be accepted by all Catholics in the world, declaring that the nineteenth *century* will end at midnight, Dec. 31, 1899. Now let all the Catholics in the world, in sending up to the pope the Peter's pence, send *ninety-nine* cents for *a dollar* every time: then everything in the Catholic world will be just right. Eh? what is that which we hear? Is it said, "He would not allow that"? Well, if his decree will not work right in so simple a thing as Peter's pence, how shall it be expected to work right in so great a thing as the universe and the times of God?

**December 26, 1899**

**"Editorial" *Advent Review and Sabbath Herald*, 76, 52 , p. 836.**

LAST week we gave somewhat of the character of the National Reform Association. From its own records we gave evidence that the purpose of this association is only persecution, even to the death, upon all dissenters from their views of what is Christianity, and especially upon all dissenters from their views as to what is Sabbath-keeping; that is, upon all who refuse to keep Sunday. We stated that this association had, for the last fourteen years, been making use of every possible line of work of the N.W.T.C.U. to gain favor for their own schemes, and to make successful their own purposes.

And now, lest our statement of this truth might not seem enough to satisfy the members of the N.W.T.C.U., we here set down, from the National Reform Association's records, their own statements of the fact that they have for these fourteen years been making use of the N.W.T.C.U. If any of this shall prove to be surprising reading to any of the members of the N.W.T.C.U., please bear in mind that we are not to blame for that. We simply copy the history as it has been produced by these two organizations, and as it has been published in the official documents of the National Reform Association and of the N.W.T.C.U.

In the published reports of the National Reform Association, for the years 1886 and 1887, there appears the following statement on the relationship between the W. C. T. U. and the National Reform Association in 1885:—

Miss Frances E. Willard, president of the Woman's Christian Temperance Union, suggested the creation of a special department of its already manifold work, for the promotion of Sabbath observance, co-operating with the National Reform Association. The suggestion was adopted at the national convention in St. Louis, and the department was placed in the charge of Mrs. J. C. Bateham, of Ohio, as national superintendent. Mrs. Bateham has since, with her own cordial assent, been made one of the vice-presidents of the National Reform Association.

Thus, it is plain that in the very origin of the Sabbath Observance department of the N. W. T. C. U., that organization worked hand in hand with the National Reform Association. And if the original suggestion as to the organization of that Sabbath Observance department in the N. W. T. C. U. did not come from the National Reform Association, it is certain that the first steps taken in the creation of that department were taken in consultation with the National Reform Association; and from the very beginning the work of that department was to be in co-operation with that association. And, at the outset, the national superintendent of that department was made a vice-president of the National Reform Association; thus making that department entirely at one with the National Reform Association.

In the year 1886, the report of the National Reform Association in this connection says:—

It was your secretary's privilege this year again to attend the national [W. C. T. U.] convention. A place was kindly given for an address in behalf of the National Reform Association, and *thanks were returned* by a vote of the convention. A resolution was adopted, expressing gratitude to the National Reform Association for its advocacy of a suitable acknowledgment of the Lord Jesus Christ in the fundamental law of this professedly Christian nation.

And, further:—

In the series of monthly readings for the use of local unions as a responsive exercise, prepared or edited by Miss Willard, the reading for last July (1886) was on "God in Government;" that for August, was "Sabbath Observance" (prepared by Mrs. Bateham), and that for September, "Our National Sins." Touching the first- and last-named readings, your secretary had correspondence with their editor before they appeared. A letter has been prepared to Woman's Christian Temperance Union workers and speakers, asking them in their public addresses to refer to and plead for the Christian principles of civil government. The president of the national union allows us to say that this letter is sent with her sanction, and by her desire.

That same year—1886—at the Chautauqua (N. Y.) Assembly, Mrs. Mary A. Woodbridge, a national superintendent of the W. C. T. U., and a vice-president of the National Reform Association, spoke for both the National Reform Association

and the N. W. C. T. U., pleading for the National Reform amendment to the Constitution of the United States. In her speech she said:—

The National Reform Association makes this plea in the name of the Lord and his suffering ones. It asks the prayerful consideration of an amendment to the Constitution of the United States, by which, if adopted, we, the people, will crown Christ the Lord as our rightful sovereign.

The Woman's Christian Temperance Union, pursuing its work "for God, and home, and native land," in thirty-nine departments of reform, can but see that were a nation to be thus aroused, were it to make such an acknowledgment at the ballot-box, the laws of our land would ere long be truly "founded on the old Mosaic ritual." Then we *could* [italics hers] have no other God.

To found the laws of our land on the old Mosaic ritual is the set and only purpose of the National Reform Association; and, accordingly, as declared in this month of December, 1899, in the National Reform Association's annual convention, held in New York City, to "put to death" "those who persist in violating God's Sabbath."

At the National Reform Association's convention, held in Pittsburg, Pa., May 11, 12, 1887, a resolution was adopted, complimentary to the W. C. T. U.; and in the discussion of the resolution, one speaker declared:—

This movement is bound to succeed through the influence of the Woman's Christian Temperance Union.

Another declared:—

When we get woman and Christ in politics,—and they will both go in together,—we shall have every reform, and Christ will be proclaimed King of kings and Lord of lords.

So much for the word, the wishes, and the purposes of the National Reform Association. Yet, in addition to this, there is the word and the work of the N. W. C. T. U. itself. In the annual convention of the national union in 1887, held at Nashville, Tenn., the president's annual address, officially reported in the *Union Signal* of December 1, made the following declaration as to the purpose of the union:—

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 that 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,—and its constitutions. . . . The kingdom of Christ must enter the realm of law through the gateway of politics. . . . We pray Heaven to give them [the old parties] no rest. . . until they shall. . . swear an oath of allegiance to Christ in politics, and march in one great army up to the polls to worship Christ.

And that is precisely, and in every respect, the doctrine and purpose of the National Reform Association. And that it is not Christian is made certain by the words of Jesus Christ himself: "My kingdom is not of this world."

Again, in the national convention of the union, held at the Metropolitan Opera House, New York City, Oct. 19-21, 1888, the first of the resolutions adopted in that convention, and officially reported in the *Union Signal* of November 8, reads thus—:

*Resolved*, That Christ and his gospel, as universal king and code, should be sovereign in our government and political affairs.

All this is exactly the National Reform scheme of union of church and state, which, when secured, the National Reform leaders by their own words are determined to use as persecutingly as was used the like thing in the Dark Ages.

In view of such a record as this, and for so many years, was it not high time that the N. W. C. T. U., in its annual convention of 1899, at Seattle, Wash., should have protested "against any such interpretation or use of any lines of" their "work as shall give aid or comfort to those who, through ignorance, prejudice, or malice, would enact or enforce such laws as can be made to serve the purpose of *persecution*, or to in any manner *interfere with* the most perfect *liberty of conscience* concerning days, or the manner of their observance"?

And since the union did there refuse to make this proper protest, then is it not high time that the N. W. T. C. U. should adopt, at its next annual convention, the following amendment to its constitution, which is inevitably to come before the convention for adoption in 1900?—

#### **ARTICLE VI.—PLANS OF WORK**

Nothing shall ever be incorporated into any plan of N. W. T. C. U. work, by department or otherwise, which must of necessity become the occasion of sectarian controversy, or which can in any sense be made to interfere with perfect liberty of conscience.

There is an issue before the N. W. T. C. U.—the most important one that was ever before it. Will the union meet the issue upon its merits, and consider it as its mighty importance deserves? Has the N. W. T. C. U. any regard for the rights of conscience? Does the union wish to avoid responsibility for persecution? The union is now at the point where, in less than a year, it will have to decide this matter: and how will it decide—for Christian liberty, or for persecution?

**"The 'Return of the Jews'" *Advent Review and Sabbath Herald*, 76, 52 , pp. 836, 837.**

IN Matt. 21:33-44 Jesus spoke to the Jews the parable of the householder, who planted a vineyard, and hedged it about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country, expecting the husbandmen to render to him the fruits of the vineyard. But, lo! when he sent his servants to receive the fruits, instead of rendering the fruits to the master of the vineyard, the husbandmen took the servants, and beat one, and killed another, and stoned another, and continued so to do until at the last the owner of the vineyard sent unto them his son, saying, "They will reverence my son." But instead of reverencing the son; and, even at the last, rendering the fruit of the

vineyard to the owner, they said among themselves: "This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him."

Now, though this is a parable, it is not by any means an imaginary story; for, from the very first word of it until the last, it is simply the report of actual occurrences. It was all, from first to last, simply gathered from what for ages had been written in the Scriptures, which those people were constantly studying, and which they pretended to reverence so highly as to make them above all things "the people of the Book."

The most of the scripture which is the basis of the story is in Ps. 80:8-16 and Isa. 5:1-7. And in Isaiah the appeal is made: "And now, O inhabitants of Jerusalem, and men of Judah, *judge*, I pray you, *betwixt me and my vineyard*." And when Jesus had recounted the story up to the point where they had caught the son, and cast him out of the vineyard, and had slain him, he said to them: "When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?" Here now is the time for the decision and the judging; and the judging is submitted to those very husbandmen to whom had been committed the care of the vineyard.

What, then, is the judgment which pronounced in this case, as between the master of the vineyard and the husbandmen to whom he had committed its care? Whatever it is, it is the judgment which they passed upon themselves. What judgment is it, then, which they passed now upon themselves?—"They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall ren-

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der him the fruits in their seasons." Then said Jesus: "*Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.*"

Thus it is certain, by the judgment of the nation of the Jews, which they pronounced between the Lord and themselves, and thus pronounced upon themselves; and by the word of God plainly spoken, that the kingdom of God was taken from the Jews and given to another nation. And there is no word that it should ever be taken from this other nation, and given back to the Jews. The only thing henceforth is that, whatever part the Jews shall have in that kingdom, they must get it exactly as do this other nation to whom the kingdom is now given. In other words, they must get it exactly as the Gentiles do.

And that this is so, is plain from the word of the Lord in the passage in Isaiah, which is a principal part of this parable spoken by Jesus. There the Lord appeals to all, thus: "What could have been done more to my vineyard, that I have not done in it?" If there could have been another thing which could possibly have been done by the Lord for that people, it would have been done before they were scattered. But when the Lord had done everything that even he could do; and had so thoroughly done everything that he could appeal to the wide universe for anybody to tell him what more could have been done, then it is certain that there is nothing more that can possibly be done.

From this appeal, it is plain that if anybody can suggest anything that can be done that has not been done, he will in that have discovered something that the Lord never could find out. But *that* never can be. Nobody can conceive of anything that could be done for the Jews that has not already been done for them by the Lord. And any Jew who is not brought to God and saved to the uttermost by that which God has already done, can never be brought to God at all; which is only to say again that since the kingdom of God, by their own judgment, has been justly and rightly taken from the Jews, and given to another nation, all of them that shall ever see the kingdom of God must find it exactly as do all those of this other nation who find it.

**"Studies in Galatians. Gal. 3:10-12" *Advent Review and Sabbath Herald*, 76, 52 , p. 837.**

"CHRIST hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is everyone that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."

The curse of the law, all the curse that ever was or ever can be, is simply because of sin. This is powerfully illustrated in Zech. 5:1-4. The prophet beheld a "flying roll; the length thereof . . . twenty cubits, and the breadth thereof ten cubits." Then the Lord said to him: "This is the curse that goeth forth over the face of the whole earth." That is, this roll represents all the curse that is upon the face of the whole earth.

And what is *the cause* of this curse over the face of the whole earth?—Here it is: "For every one that *stealeth* shall be cut off as on this side according to it; and every one that *swaureth* shall be cut off as on that side according to it." That is, this roll is the law of God, and one commandment is cited from each table, showing that both tables of the law are included in the roll. Every one that *stealeth*—everyone that transgresseth the law in the things of the second table—shall be cut off as on this side of the law according to it; and every one that *swaureth*—everyone that transgresseth in the things of the first table of the law—shall be cut off as on that side of the law according to it.

Thus the heavenly recorders do not need to *write out* a statement of each particular sin of every man; but simply to indicate on the roll that pertains to each man, the particular commandment which is violated in each transgression. That such a roll of law does go with every man wherever he goes and even abides in his house, is plain from the next words: "I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that swaureth falsely by my name: and it shall remain in the midst of his house." And unless a remedy shall be found, there that roll of the law will remain until the curse shall consume that man, and his house, "with timber thereof and the stones thereof;" that is, until the curse shall devour the earth in that great day when the very elements shall melt with fervent heat. For "the strength of sin" and the curse "is the law." 1 Cor. 15:56.

But, thanks be to God, "Christ hath redeemed us from the curse of the law, being made a curse for us." All the weight of the curse came upon him, for "the Lord hath laid on him the iniquity of us all." He was made "to be sin for us, who knew no sin." And whosoever receives *him*, receives freedom from all sin, and freedom from the curse because free from all sin.

So entirely did Christ bear all the curse, that, whereas, when man sinned, the curse came upon the ground, and brought forth thorns and thistles (Gen. 3:17, 18), the Lord Jesus, in redeeming all things from the curse, wore the *crown of thorns*, and so redeemed both man and the earth from the curse. Bless his name. The work *is done*. "He *hath* redeemed us from the curse." Thank the Lord. He *was made* a curse for us, because he *did hang* upon the tree.

And since this is all *an accomplished thing*, freedom from the curse by the cross of Jesus Christ is *the free gift* of God to every soul on the earth. And when a man receives this free gift of redemption from all the curse, that roll still goes with him; yet, thank the Lord, not carrying a curse any more, but *bearing witness* to "the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference." Rom. 3:21, 22. For the very object of his redeeming us from the curse is "that the blessing of Abraham might come on the Gentiles through Jesus Christ." That blessing of Abraham is the righteousness of God, which, as we have already found in these studies, can come only from God as the free gift of God, received by faith.

And as "as many as are of *the works of the law* are under the curse;" and as "Christ hath redeemed us from the curse of the law," then he has also redeemed us from the works of the law, which, being only *our own works*, are only sin; and has, by the grace of God, bestowed upon us *the works of God*, which, being the works of faith, which is the gift of God, is only righteousness, as it is written: "This is the work of God, that ye believe on him whom he hath sent." John 6:29. This is rest indeed—heavenly rest—the rest of God. And "he that is entered into his rest, he also hath ceased from his own works, as God did from his." Heb. 4:10. Thus, "Christ hath redeemed us from the curse of the law," and from the curse of our own works, that the blessing of Abraham, which is the righteousness and the works of God, "might come on the Gentiles through Jesus Christ." And all this in order "that we might receive the promise of the Spirit through faith." And "there is therefore now no condemnation to them which are in Christ Jesus who walk not after the flesh, but after the Spirit. For the law of the Spirit of life *in* Christ Jesus hath made me free from the law of sin and death." And "what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:1-4.

Thanks be unto God for the unspeakable gift of his own righteousness in place of our sins, and of his own works of faith in place of our works on the law, which had been brought to us in the redemption that *is in* Christ Jesus, who "hath redeemed us from the curse of the law, being made a curse for us."



**"Editorial Note" *Advent Review and Sabbath Herald*, 76, 52 , p. 837.**

THERE is not a single *rule* in the Bible. Not one. You are never to look for one there; and you are never to turn into a rule anything that is in the Bible. The Bible is simply a set of *principles*, which, when received into the heart, make our life. The Lord wishes you to live by *principle*, not by *rule*.

**"Editorial Notes" *Advent Review and Sabbath Herald*, 76, 52 , p. 838.**

THE New York *Tribune* says, "Wherever the doctrine of the 'consent of the governed' comes into conflict with that other doctrine of 'the greatest good to the greatest number,' the former is bound to come to grief. That may sometimes be pretty hard on the obstreperous minority; but so is the natural law of the survival of the fittest hard on the unfit."

That phrase, "the survival of the fittest," is the term which is expressive of the Darwinian theory of the course of progress through the evolutionary cycles of "the struggle for existence," from protoplasm to the animal, from the animal to the savage, and from the savage to the civilized man; and in the nature of things is only the doctrine of brute force. Might only is right; it rests only with might to decide who are the unfit; and *so, naturally*, it must be always "hard on the unfit." But what an apostasy that is from the original position of this nation upon self-evident truth, and inalienable right by endowment from *the Creator*; and appeal to the Supreme Judge of the world! Or if it is *not* apostasy, what is it?

**"Editorial Bit" *Advent Review and Sabbath Herald* 76, 52 , p. 838.**

WOULD you like, are you longing, to work for the Lord—to be a worker in the cause? You can. And the Lord has told you where you can find your work. "Whatsoever thy hand findeth to do, do it with thy might." Not what your eye sees, but what your *hands find*—that is the work set for you, that is what you are to do. Your eye can see work, good work, important work, which is so far beyond you that you can not possibly do it, because you can not get to it. That work is not for you; you need not put any attention upon it. "Whatsoever thy hand findeth." Simply put out your hands; and what they find, that is your work. This also tells you that your work is *always within your reach*. You need not therefore be *looking* for work: put out your hands, and "whatsoever thy hand findeth to do, do it." Your work is always where you are, within your reach from just where you are. Do it, and do it with your might.

The true Christian life is simply principle manifesting itself—the principle that is within, working out.

<sup>1</sup> Preached in the Tabernacle, Oct. 22, 1898, and stenographically reported for the REVIEW.

<sup>2</sup> Preached in the Tabernacle, Oct. 21, 1898, and stenographically reported for the REVIEW.

<sup>3</sup> Preached in the Tabernacle, Oct 22, 1898, and stenographically reported for the REVIEW.

<sup>4</sup> Preached in the Tabernacle, Nov. 26, 1898, and stenographically reported for the REVIEW.

<sup>5</sup> Preached in the Tabernacle, Nov. 26, 1898, and stenographically reported for the REVIEW.

<sup>6</sup> Preached in the Tabernacle, Nov. 26, 1898, and stenographically reported for the REVIEW.

<sup>7</sup> Bible lesson given at General Conference, Monday, 8 A.M., February 27.

<sup>8</sup> Bible lesson given at General Conference, Monday, 8 A.M., February 27.

<sup>9</sup> Bible lesson given at General Conference, Tuesday, 8 A.M., February 28.

<sup>10</sup> Bible lesson given at General Conference, Tuesday, 8 A.M., February 28.

<sup>11</sup> Bible lesson given at General Conference, Tuesday, 8 A.M., February 28.

<sup>12</sup> Bible lesson given at General Conference, Friday, 8 P.M., March 3.

<sup>13</sup> Bible lesson given at General Conference, Friday, 8 P.M., March 3.

<sup>14</sup> Sermon delivered before the S.D.A. General Conference the closing night, March 6, 1899, in South Lancaster, Mass.

<sup>15</sup> Sermon delivered before the S.D.A. General Conference the closing night, March 6, 1899, in South Lancaster, Mass.

<sup>16</sup> Sermon delivered before the S.D.A. General Conference the closing night, March 6, 1899, in South Lancaster, Mass.

<sup>17</sup> Delivered in the Tabernacle, Battle Creek, Mich., Sabbath, Sept. 2, 1899, and stenographically reported.

<sup>18</sup> Delivered in the Tabernacle, Battle Creek, Mich., Sabbath, Sept. 2, 1899, and stenographically reported.

<sup>19</sup> Delivered in the Tabernacle, Battle Creek, Mich., Sabbath, Sept. 2, 1899, and stenographically reported.

<sup>20</sup> Delivered in the Tabernacle, Battle Creek, Mich., Sabbath, Sept. 2, 1899, and stenographically reported.

<sup>21</sup> Sermon preached at Ionia (Mich.) camp-meeting, Aug. 22, 1899, and stenographically reported.

<sup>22</sup> Sermon preached at Ionia (Mich.) camp-meeting, Aug. 22, 1899, and stenographically reported.

<sup>23</sup> This sermon was delivered at the Seventh-day Adventist camp meeting, Ionia, Mich., Thursday evening, Aug. 24, 1899, and stenographically reported.

<sup>24</sup> This sermon was delivered at the Seventh-day Adventist camp meeting, Ionia, Mich., Thursday evening, Aug. 24, 1899, and stenographically reported.