**“The Sabbath: What Its Reception or Rejection Involves” American Sentinel 12, 26.**

E. J. Waggoner

**“Present Truth.” (London, Eng.)**

In the beginning “God blessed the seventh day, and sanctified it,” and thus made it a blessing and a channel of sanctification or holiness to man. He then taught man to “remember the Sabbath day to keep it holy,” or to sanctify it. God made the day holy and He instructed man to treat it as holy that he might thus receive the blessing of holiness through it; but when man treats the day as common time he fails to receive the Sabbath blessing through God’s appointed channel. {AMS July 1, 1897, p. 406.1}

It is not in the power of man to make a day holy, neither can we receive the blessing of holiness through a day which the Lord has not made holy. So when we turn away from the day which the Lord has made holy and accept any other day in its stead, we are thus turning away from the Lord’s own channel of holiness for us. This is the great loss with which we meet in following the traditions of men instead of obeying the Word of God. {AMS July 1, 1897, p. 406.2}

So intimately related is the “holy Sabbath” to “the holy Scriptures” and to the “holy child Jesus,” that it cannot be consistently disregarded by those who profess to receive the other two for what they really are, and it is worth noting that professes to have changed the Sabbath has practically put itself above the Bible and Christ. So long as the Bible is received as the Word of God, and the example and instruction of Jesus is followed, so long the seventh-day Sabbath will be observed, and when the seventh-day Sabbath is knowingly disregarded, the logic of this act really demands that the Bible and the work of Jesus should be set aside. {AMS July 1, 1897, p. 406.3}

The Roman Catholic church in its teaching openly states that the Bible commands the observance of the seventh day and no other, and that there is not a word in the Bible authorizing a change of the day, and it just as openly teaches that the church changed the Sabbath from the seventh to the first day of the week, and that there is no other authority for the change. It is only consistent therefore for it to treat the Bible as of secondary importance as compared with its own traditions, and to make the intercession of the Virgin Mary of more value than the intercession of Christ. {AMS July 1, 1897, p. 406.4}

In all this the Roman Catholic church puts itself above God, but it is consistent in the way in which it does it. so long as one receives the Bible as the Word of God, and acknowledges its authority as supreme, so long will he see that the seventh day is the Sabbath, and that the intercession of Jesus is all that is needed for man or that can avail anything for man, and when one rejects the Lord’s Sabbath, the logical result will be to reject the authority of the Word of God, and to receive the word of man instead, and to accept a supposed human helper as of more value than is the help of Him who alone is able to save. {AMS July 1, 1897, p. 406.5}

But this is not a question simply of cold logic. And thus turning from God’s appointed blessings and channels of blessing man meets with an irreparable loss. If we receive the salvation of God at all, we must receive it through the channels which He Himself has established, and the blessing of holiness should be so highly prized that we should be glad to receive it in any way which the Lord may appoint. {AMS July 1, 1897, p. 406.6}

The original Sabbath still remains as a sign and a pledge of God’s power to make holy, and the true keeping of the Sabbath, the entering into His rest, is the experience of His presence who only can make and keep its holy. God’s purpose in the gospel has always been the same, that we should be “created in righteousness and holiness of truth,” and His means of accomplishing this result have always been the same in making us “partakers of the divine nature,” and so the Sabbath remains unchanged and unchangeable, a channel for this blessing of holiness to man. {AMS July 1, 1897, p. 406.7}

**“Papal Lutheranism” American Sentinel 12, 28.**

E. J. Waggoner

**“Present Truth.” (London, Eng.)**

The Norwegian constitution has had an article to this effect:- {AMS July 7, 1897, p. 420.1}

The Evangelical-Lutheran Religion is and condemns the Public Religion of the State. The citizens, who profess the same, are obliged to see that their children are educated in it. Jesuits, and orders of monks and nuns are not to be tolerated. {AMS July 7, 1897, p. 420.2}

The other day the Norwegian Storthing discussed an amendment proposing to expunge the last clause. The debate resulted in striking out all of the clause save the declaration that Jesuits are not to be tolerated. As these pioneers of Rome are accustomed to working in secret the clause will not shut them out. The pity of it is that the Storthing did not see that the first clauses only establish a papal system under another name. {AMS July 7, 1897, p. 420.3}

Wherever the Lutheran Church is established, as in Scandinavia and Germany, it differs very little in the spirit from the Roman Church. The Word which Luther preached was the power of the Reformation. In harmony with the Gospel, Luther declared:- {AMS July 7, 1897, p. 420.4}

It is by the Word that we must fight; by the Word overturn and destroy what has been established by violence. I am unwilling to employ force against the superstitious and unbelieving. Let him who believes approach. Let him who believes not stand aloof. None ought to be constrained. Liberty is of the essence of faith. {AMS July 7, 1897, p. 420.5}

After the initial victory of the Reformation had been won by the power of the Word, Luther was persuaded to depart somewhat from these principles, and the work of reform ceased in the hands of his followers. Religion was put into a creed, and supported by the sword of the prince. So it comes that Lutheranism now is not reformed, and is an opponent of the very Gospel by which the great Reformer shook the foundations of the papacy. {AMS July 7, 1897, p. 420.6}

**“A True Theocracy” American Sentinel 12, 30.**

E. J. Waggoner

It is quite common to speak of Israel as a theocracy. This is indeed what God designed it to be, and what it should have been, but what in the truest sense it never was. Least of all was Israel a theocracy when the people demanded an earthly king, “that we also may be like all the heathen,” for in so doing they rejected God as their King. It is passing strange the people will refer to what Israel did in direct opposition to the wishes of God, as a warrant for similar action on the part of the church now, and to their rejection of God as evidence that they were ruled by His power. {AMS July 29, 1897, p. 470.1}

The word “theocracy” is a combination of two Greek words, and means literally, “the rule of God.” A true theocracy, therefore, is a body in which God is sole and absolute ruler. Such a government has rarely been seen on this earth, and never to any great extent. A true theocracy existed when Adam was first formed and placed in Eden, when “God saw everything that He had made, and, behold, it was very good.” Genesis 1:31. God formed Adam of the dust of the ground, and set him over the works of His hands. He was made ruler “over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.” Genesis 1:26. He therefore had all power given to him. But at his best state, when crowned with glory and honor, Adam was but dust, with no more power in himself than the dust on which he walked. Therefore the mighty power that was manifested in him was not his own power at all, but the power of God working in him. God was absolute Ruler, but it pleased Him, so far as this earth was concerned, to reveal His power through man. During Adam’s loyalty to God there was therefore a perfect theocracy on this earth. {AMS July 29, 1897, p. 470.2}

Such a theocracy has never existed since, for man’s fall was the acknowledging of Satan as the god of this world. But individually it existed in its perfection in Christ, the second Adam, in whose heart was God’s law, and in whom dwelt all the fullness of the Godhead bodily. When Christ shall have renewed the earth and restored all things as in the beginning, and there is but one fold and one Shepherd, one king in all the earth, that will be a perfect theocracy. The will of God will be done in all the earth as it now is in heaven. {AMS July 29, 1897, p. 470.3}

But now is the time of preparation. Christ is now gathering out a people in whom His character will be reproduced, in whose hearts He will dwell by faith, so that each one of them, like Himself, may “be filled with all the fullness of God.” Ephesians 3:17-19. These gathered ones constitute the church of Christ, which, as a whole, is “the fullness of Him that filleth all in all.” Ephesians 1:22, 23. So while the true theocracy is first of all in the heart of individuals who day by day sincerely say to their heavenly Father, “Thine is the kingdom,” the multitude of them that believe-the church-when perfectly joined together in the same mind by the Holy Spirit, constitutes the only true theocracy that has ever existed in this earth. When the church is apostate, it seeks by alliances with the world, by assuming kingly power, to exhibit a theocratic form of government, but it is only a counterfeit form, with no Divine power, whereas God’s true followers, few in number, scattered throughout the world, and unknown to the nations, furnish an example of a real theocracy. {AMS July 29, 1897, p. 470.4}

Through the prophet who opened his mouth to curse, but who instead uttered blessings, God said of His people Israel, “The people shall dwell alone, and shall not be reckoned among the nations.” Numbers 23:9. The people of God are in the world, not of it, for the purpose of showing forth the excellency of Him who has called them out of darkness. But this they can do only as they acknowledge God to be supreme. The church is the kingdom in which God rules alone, and its only law is God’s law of love. It is God’s voice alone that it hears and follows, and it is God’s voice alone that speaks through it. {AMS July 29, 1897, p. 471.1}