**“Comments on Galatians 3. No. 5” The Signs of the Times, 12, 30.**

E. J. Waggoner

In last week’s article, texts were quoted to show that the expression, “till the seed should come to whom the promise was made” (verse 19), has reference to the second coming of Christ. This is an important point, and we wish to have it well fixed in the mind of the reader. We therefore present a few more thoughts in the same line of argument. Let us first read the eighteenth and nineteenth verses in connection:- {SITI August 5, 1886, p. 470.1}

“For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the law? It was added [spoken] because of transgressions, till the seed should come to whom the promise was made.” {SITI August 5, 1886, p. 470.2}

There can be no question but that the “promise” referred to in verse 19 is the same as that mentioned in verse 18. And what is that promise? It is the promise of “the inheritance.” What inheritance was promised to Abraham? In Romans 4:13 Paul tells us that the promise to Abraham was “that he should be the heir of the world.” This promise must be the same as that discussed in the third chapter of Galatians, because, (1) only one inheritance was promised to Abraham, and (2) the same means of securing the inheritance is given, both in Romans and in Galatians. Compare the two texts: “For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.” Romans 4:13, 14. “Now to Abraham and his seed were the promises made.... And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise.” Galatians 3:16-18. That the thought in these two texts is identical, there can be no shadow of doubt. It therefore needs no further argument to show that the “promise” is the promise of “the inheritance,” and that “the inheritance” is the whole earth, which God gives to Christ, the seed (Psalm 2:7, 8), and to all who, by faith in Christ, become children of faithful Abraham (Galatians 3:7, 29). And this is at the second coming of Christ. {SITI August 5, 1886, p. 470.3}

The next point to be emphasized is that in speaking of the seed, “the inheritance” is in the mind of the apostle. His argument, in outline, is this: The inheritance is given solely on account of faith. To the objection that this makes void the law, he replies that the law was spoken (made more plain) to serve an important purpose in connection with faith, and that it will continue to fill this office until the seed shall come to whom the promise was made, and through whom alone the inheritance can be obtained. The coming of the seed brings the fulfillment of the promise, and, of course, the end of faith. 1 Peter 1:9. {SITI August 5, 1886, p. 470.4}

And when will this take place? For answer, note two texts that have been previously quoted. Through the prophet, Ezekiel the Lord says of the dominion of this earth: “I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him.” Ezekiel 21:27. And that this refers to the second coming of Christ, he himself showed when he said: “When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations.... Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” Matthew 23:31-34. {SITI August 5, 1886, p. 470.5}

From the foregoing we think that there can be no doubt in any mind that the apostle has reference in verse 19 to the second coming of Christ. This will appear even more plainly as we develop the argument which he bases on this point. The next thing for consideration will be the relation which the law sustains to the promise and its fulfillment. This is the objective point of the whole argument; but since the limits of this article will not allow the matter to be presented in such shape that it could well be left for a week, we shall defer a discussion of that question until the next number. W. {SITI August 5, 1886, p. 470.6}

**“Ex-parte Evidence” The Signs of the Times, 12, 30.**

E. J. Waggoner

In its issue of June 26, 1886, the *Golden Gate* contains the following:- {SITI August 5, 1886, p. 471.1}

“Truth is generally determined by the weight of evidence in its favor. Our Adventist friends declare with Job, that there is ‘no knowledge nor device in the grave’-that the soul sleeps after death till the literal resurrection of the body. Now we can bring a great ‘cloud of witnesses’ who were once mortals like us, and who will all declare most positively that they were never more alive nor wide-awake than they are now. Shall we not believe our spirit friends in preference to Job, who evidently did not know what he was talking about, never having had any experience as a spirit separate from the body? It is hardly fair to insist that a man is dead, when he himself declares to the contrary.” {SITI August 5, 1886, p. 471.2}

Again, in its issue of July 17, we find the following in an editorial note:- {SITI August 5, 1886, p. 471.3}

“Job said that ‘the dead know not anything;’ while the so-called dead come back to us by thousands, and declare that Job was mistaken. Who shall we believe?” {SITI August 5, 1886, p. 471.4}

It is not at all surprising that a paper which has no special use for the Bible should persist in giving Job credit for what Solomon wrote; we never knew an opponent of the Bible to be acquainted with its contents. The mistake is not so bad a one, however, for although Job did not use the language attributed to him, he did speak thus of the dead: “His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them.” Job’s testimony is directly opposed to Spiritualism, and so the editor of the *Golden Gate* did not go so very far astray. But it is surprising indeed to see a man of his intelligence bring in behalf of Spiritualism a class of evidence that would not be accepted by a Police Judge in a petty larceny case, and then call it “*weight* of evidence.” Here the spirits are on trial. The Bible charges them with being spirits of devils. We call them up and put the question, “Guilty, or not guilty?” They reply, “Not guilty,” and straightway the editor of the *Golden Gate* claps his hands, and says, “I told you so.” {SITI August 5, 1886, p. 471.5}

The story is told that in a remote country village, a man of limited capacity was elected Justice of the Peace. The first case that came before him was that of a man charged with stealing chickens. To the usual question, the accused replied, “Not guilty.” Immediately the Justice prepared to leave the court room. The prosecuting attorney asked in surprise if he were not going on with the trial. The Justice replied, “What’s the use? The prisoner admits that he isn’t guilty.” We always thought that this story was the creation of somebody’s imagination; but now we are prepared to believe it. Surely a country justice should not be laughed at for doing that which is done not only by the learned editor of the *Golden Gate*, but by Spiritualists all over the world. {SITI August 5, 1886, p. 471.6}

We don’t accept the evidence; and we would warn all unsuspecting persons against being imposed upon by such one-sided testimony. When you are asked to believe that there is no death, on the ground that some wonderful spiritual phenomena have been exhibited, remember that the Bible says, “They are the spirits of devils working miracles;” and remember also that the only defense made is on the testimony of the accused themselves. {SITI August 5, 1886, p. 471.7}

But this is not all. Not only is there no evidence in behalf of the accused, except their own testimony, but their own testimony is admitted to be worthless. The *Golden Gate* of May 8, 1886, gave an account of a slate-writing séance, together with a *fac-simile* of the messages that were received. In the course of the account, the editor said:- {SITI August 5, 1886, p. 471.8}

“It is not claimed that this writing was done, in all instances, or even in any instance, by the spirit giving the name. Much of it, no doubt, is done by the medium’s control, or by spirits skilled in the manipulation of the pencil tips; and such spirits act as mediums for those less proficient in the matter. This explains the poor grammar and orthography sometimes witnessed in communications from spirits who, in earth life, we know would never have committed such mistakes.” {SITI August 5, 1886, p. 471.9}

In the face of this admission, we are asked if we shall not believe our “spirit friends” when they testify in their own behalf! No; for the most “advanced” Spiritualists admit just what the editor of the *Golden Gate* does, that there is no means of identifying the spirits. We could give abundance of testimony on this point, but prefer to use the recent matter all from the same source. {SITI August 5, 1886, p. 471.10}

The case stands thus: Certain spirits do communicate with men. This we all admit. We claim, on the testimony of the Bible, that they are the spirits of devils. Spiritualists claim that they are our “spirit friends,” and offer the testimony of the spirits themselves as proof, at the same time telling us, what we would know without being told, that their statements are not to be relied on. And for the sole testimony of the accused, who are known only as liars, we are asked to throw away the Bible, which, by the exact fulfillment of prophecy is covering the whole of the earth’s history, as well as by its general testimony concerning human nature, has been demonstrated to be the embodiment of truth. We shall stick “to the law and to the testimony;” and urge all people who are asked by Spiritualists to “*try* the spirits,” to challenge the testimony that is offered. {SITI August 5, 1886, p. 471.11}

Christ said that lying is the characteristic of the devil. “He was a murderer from the beginning, and abode not in the truth, because there is no truth in them. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it.” It has been shown that the only thing known about these communicating spirits is that they are liars. Do they not in the themselves afford proof of the Bible charge that they are the spirits of devils? {SITI August 5, 1886, p. 471.12}

Next week, if we have space, and if not, the week following, we shall answer the question that is so often asked, namely, “If the spirits are the spirits of devils, how is it that they sometimes heal the sick, and in other ways render aid to men?” It is not a difficult question to answer, yet thousands have stumbled over it. W. {SITI August 5, 1886, p. 471.13}

**“Back Page” The Signs of the Times, 12, 30.**

E. J. Waggoner

Wednesday, July 28, Elder J. N. Loughborough, Elder E. J. Waggoner, and Professor S. Brownsberger, left San Francisco for Eureka, Cal., to attend the Humboldt camp-meeting. To meet the wants of the cause, the California conference is obliged to hold five camp-meetings the present season. This not only shows what a large scope of territory is embraced within the bounds of the Conference, but is a gratifying evidence of the growth of the cause in this State. For all of which we are thankful to God. {SITI August 5, 1886, p. 480.1}

**“Comments on Galatians 3. No. 6” The Signs of the Times, 12, 31.**

E. J. Waggoner

We now know from the foregoing question, that the answer to the question, “Of what use, then, is the law?” may justly be paraphrased thus: “It was spoken in order that all sin might be perfectly well known to be sin, until the coming of Christ should bring the fulfillment of the promise.” And now before the reader hastily jumps to the conclusion that this implies the doing away of the law at the second coming of Christ, let him carefully note the following points:- {SITI August 12, 1886, p. 486.1}

1. The law existed in its fullness before it was “spoken” from Sinai. This has been amply demonstrated. It is the foundation of God’s throne, and was in existence from the beginning of God’s Government. The giving of it from Sinai added no feature that had not existed for ages. {SITI August 12, 1886, p. 486.2}

2. It was spoken from Sinai for a special purpose. That purpose, as stated by Paul in Romans 5:20, was that sin might be made to appear more plainly than it did before. God hated sin just as much before that time as he did afterward. And there were men who understood fully the nature of sin, and that God required “truth in the inward parts;” but the mass of mankind had wandered so far from God that he could not communicate with them as he did with Adam, Enoch, Noah, and such ones; and the only way that they could constantly know his will was to have it in writing. By the law in written form, they could always know God’s will, just as well as if they could converse with him; for the law is a likeness of his character. {SITI August 12, 1886, p. 486.3}

3. The making of sin to abound by the entering of the law, was necessary to the fulfillment of the promise. The inheritance can be given to none but the righteous; there must be no spot in those who inherit the earth. Matthew 5:5, 8. It is true that righteousness can be obtained only through Christ, but sins must be confessed before they can be pardoned, and that cannot be done till sin is known. If the law had not been “spoken,” perfect knowledge of sin could not have been had. The inheritance was not promised through the law, but through faith; but this, instead of making the law unnecessary, called for the clearest statement thereof. The law points out sin; the knowledge of his sinful condition drives the sinner to Christ as the only source of help; Christ imputes to the repentant sinner his own righteousness, which is the righteousness of God, and enables him to live up to the requirements of the law, thus making him “meet to be partakers of the inheritance of the saints in light.” {SITI August 12, 1886, p. 486.4}

4. When Christ comes, this design will have been accomplished. Under the second covenant the law will have been written in the hearts (see Jeremiah 31:33) of all who have desired the better country, and thus they will “all be righteous,” and fit to “inherit the land forever.” Isaiah 60:21. They will be righteous because the law is written in their hearts. They will then be as pure as was Adam when he was first created, with this advantage, that their characters will have been fully tested. When that time comes, the prophet says: “And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord.” Jeremiah 31:34. It will not be necessary for them to teach one another, (1) because the law will be written in their hearts, and (2) because they can go direct to the great Fountain of truth. The prophet, speaking of the time when the promise shall be fulfilled, says: “And all thy children shall be taught of the Lord; and great shall be the peace of thy children.” Isaiah 54:13. {SITI August 12, 1886, p. 486.5}

When “the tabernacle of God is with men, and he will dwell with them;” when “they shall see his face; and his name shall be in their foreheads,” there will be no necessity for one man to say to another, “Know the Lord.” When men can come in person to that glorious and awful throne of God, whose foundation is the perfect law of God, and can talk face to face with the author of that law, then there will be no need for copies of the ten commandments written in books, or even engraved on rock of man’s hewing. The preaching of the gospel will be no more heard, and Bible societies will not be known. The law will have done its work in bringing men to Christ, and thus to perfect obedience to it, and then “They shall all know the Lord,” for his law shall be in their hearts, and his name shall be in their foreheads. {SITI August 12, 1886, p. 486.6}

5. To say that when that time shall come there will be no less law than there is now, or than there was in the days of Abraham, or of Adam, or before it was spoken from Sinai, is now unnecessary, for all must see it plainly. Indeed, it will then be far better known than it has been at any time since the fall, for men will literally “walk with God,” as did Adam and Enoch. This point will be still more fully developed when we consider verses 24 and 25. W. {SITI August 12, 1886, p. 486.7}

**“Comments on Galatians 3. No. 7” The Signs of the Times, 12, 32.**

E. J. Waggoner

“And it was ordained by angels in the hand of a mediator.” There is probably no man living who can fully comprehend this passage. We know that when God came down upon Mount Sinai, he was accompanied by ten thousands of his saints (holy ones), Deuteronomy 33:2, and that they must have had some part to act in that great event; but what part they acted, no man can tell. The details of all that was done within that dense cloud which veiled Sinai’s top from human gaze, have never been revealed to man. A parallel to this passage in Galatians is found, however, in Stephen’s address to the Jewish Sanhedrim:- {SITI August 19, 1886, p. 502.1}

“Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers; who have received the law by the disposition of angels, and have not kept it.” Acts 7:51-53. {SITI August 19, 1886, p. 502.2}

Those wicked men were uncircumcised in heart because they had not kept the law of God. See Romans 2:25-29. They had violated the law which forbids murder, although they had received it “by the disposition of angels.” To the same effect the apostle writes to the Hebrews:- {SITI August 19, 1886, p. 502.3}

“Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation?” Hebrews 2:1-3. {SITI August 19, 1886, p. 502.4}

As we said before, it is useless to conjecture on these passages. Just what part the angels acted in connection with the proclaiming of the law, we cannot tell; we only know that in each of the above texts the statement that is made concerning the angels is made to emphasize the guilt of those who should violate the law, or should reject the gospel, which has reference to the law. With this we must leave this expression,-“it was ordained by angels,”-the only really difficult passage in the chapter. {SITI August 19, 1886, p. 502.5}

“In the hand of a mediator. Now a mediator is not a mediator of one, but God is one.” Verse 20. The expression, “but God is one,” indicates that God is one of two parties between whom there is a mediator in whose hand the law was ordained. Now when we read that “there is one God, and one mediator between God and men, the man Christ Jesus” (1 Timothy 2:5), the conclusion seems irresistible that the “mediator” in whose hand the law was ordained, or disposed, was none other than the Lord Jesus Christ. {SITI August 19, 1886, p. 502.6}

If to any one this conclusion seems unnatural, let him remember that the Son is the brightness of the Father’s glory, and the express image of his person, and that by him the worlds were made. Hebrews 1:1-3. “For by him were all things created, that are in Heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist.” Colossians 1:16, 17. He is one with the Father (John 10:30), and therefore is worthy to be called God, and to be worshiped as God. John 1:1. “Without him was not anything made that was made.” It would be expected therefore that the active work of proclaiming the law to men should also be performed by the Son. Whatever is done by the Son is the same as if done by the Father. {SITI August 19, 1886, p. 502.7}

It will be profitable right here to note how inseparably the law and the gospel are united, and how impossible it is to separate, in any transaction, the Father and the Son. “In the beginning God created the heaven and the earth” (Genesis 1:1); but it was the Son “by whom he made the worlds.” Hebrews 1:2. God formed the earth to be inhabited (Isaiah 45:18), and therefore man was made in the image of God (Genesis 1:27); but before man was made, God said, “Let us make man in our image, after our likeness.” Genesis 1:26. This has unmistakable reference to Him who is “before all things,” and by whom all things were created. Colossians 1:16, 17. Man fell, and thereby lost all hope of immortality, for which he was created. Then Christ Jesus came into the world to save sinners (1 Timothy 1:15); but “God was in Christ, reconciling the world unto himself.” 2 Corinthians 5:19. “It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us” (Romans 8:31); but he is not alone in his love, neither does he have to move a heart hardened against man; “for God so love the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” John 3:16. And when God spoke the law from Sinai, he said, “I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage” (Exodus 20:2); but we know that an angel, in whom was the name of the Lord was with the people, whom they were to obey (Exodus 23:20, 21), and who spoke to Moses in the Mount Sinai, when he received the lively oracles to give unto us. Acts 7:38. Moreover we are plainly told that it was Christ who was with them in the wilderness, supplying both literal and spiritual food and water. 1 Corinthians 10:1-4. {SITI August 19, 1886, p. 502.8}

Thus in everything that concerns man, we see oneness of thought and action between the Father and the Son. It is not true that “the Jewish age,” so-called, was the administration of stern justice by the Father, and that “the Christian age” is the administration of tender mercy by the Son. If the life of one man had spanned the entire interval between creation and the present time, he could say, “Goodness and mercy have followed me all the days of my life.” There is no change of government between the fall of man and the restoration of all things. As it was the great love of God to the fallen world which moved him to give his only begotten Son for their redemption, we are not surprised to learn that when Christ’s ambassadors pray to men, “Be ye reconciled to God,” it is God himself beseeching sinners to accept his pardon. Even so when we learn that Christ was with the church in the wilderness, that he was upon Mount Sinai, and that it was in his hand that the law was ordained, we are not surprised to hear him say, “Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” {SITI August 19, 1886, p. 502.9}

“Is the law then against the promises of God?” Galatians 3:21. That it is not was shown by the 18th verse. It is directly in harmony with the promise, because by it men are enabled to see and forsake their sins, so that they may receive the promise. So the apostle says: “God forbid; for if there had been a law given which could have given life, verily righteousness should have been by the law.” {SITI August 19, 1886, p. 502.10}

Righteousness would have been by the law if such a thing had been possible. If by any means men could have received life without the death of Christ, we may be sure that that means it would have been adopted. God is infinite; his love is infinite; therefore it was at an infinite sacrifice that God gave up his Son to die that the world through him might have life. But there was no other way, for the law once violated could not by any possibility give life. It was ordained to life, but sin caused it to be unto death. “But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.” Galatians 3:22. {SITI August 19, 1886, p. 502.11}

Blessed conclusion? “This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners.” 1 Timothy 1:13. Therefore, since all are concluded under sin, he came to save all. The provision is ample enough for all, but only those who believe can be made partakers. Unfortunately, too many will not acknowledge the authority of God’s law, and will not confess themselves to be sinners, and therefore the “promise by faith of Jesus Christ” cannot be given to them; for we are taught by verse 22, that it is necessary for men to be “concluded under sin,” in order that they may be sharers in the promise by faith. This again shows how the law works in harmony with the promise. W. {SITI August 19, 1886, p. 502.12}

**“Satan as a Deceiver” The Signs of the Times, 12, 32.**

E. J. Waggoner

In our last article we showed the admission of Spiritualists themselves that the testimony of the spirits is not to be depended on; and that since they are lying spirits, they must be, as the Bible says, spirits of devils. We know indeed that the spirits that can indicate to man, and work wonders, are spirits of devils because the devils and the angels of God are the only spirits there are. But none of these are the spirits of dead men. Angels, whether good or bad, are an order of beings entirely distinct from men. The Bible declares that “the dead know not in anything;” but angels were never meant, and men never become angels. If it is asked how we know that the spirits of which we speak are not good angels, we reply, that they are lying spirits. They deny the Bible, and the divinity of Christ. A sure test is this: “To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.” Isaiah 8:20. {SITI August 19, 1886, p. 502.13}

Then the question arises, “If Spiritualism is of the devil, how is it that men are often healed of diseases, and helped in various ways by it?” People will go to clairvoyant physicians, and will patronize the “mind cure,” thinking that if they are benefited thereby to any degree, there can be nothing wrong in it. Say they, “The devil wouldn’t do people good, would he?” right here is where thousands will be swept into Spiritualism in spite of themselves. {SITI August 19, 1886, p. 502.14}

Notice these texts: “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.” Revelation 16:13, 14. “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 worshipped his image. These both were cast alive into a lake of fire burning with brimstone.” Revelation 19:20. Also in Revelation 13:13, 14, we read of the power called “the false prophet,” “he doeth great wonders, so that he maketh fire, down from heaven on the earth than the sight of men, and deceive them the that dwell on the earth by the means of those miracles which he had power to do.” {SITI August 19, 1886, p. 502.15}

These texts show that the devil performs his wonders solely for the purpose of *deception*. To deceive means to impose upon; to delude; to ensnare by artifice. We are deceived only by false pretenses. The gambler deceives the unwary by pretending to be his friend. Very often a man who is a thief at heart deceives a whole community, so that they trust him as an honest man. He will be very kind to them; he may do them great favors until he can gain their confidence and their property. If the libertine should always appear in his true character, he could never seduce the innocent. But he appears as a virtuous man; he talks of virtue and religion; he appears as the embodiment of virtuous sentiment, until he gains a full confidence of his intended victim. Does he practice those seductive arts that show him to be an apt pupil of his master the devil? Indeed, anyone who has lived long in this world need not be told that the worst of men often dissemble and appear to be the best of friends of those whom they would ruin. {SITI August 19, 1886, p. 502.16}

If this is so with men, should we be surprised that Satan, the arch deceiver, should do likewise? He is the originator of deception and deceptive arts; and wicked men and seducers are only attempting what he can do to perfection. Paul says that he appears as an angel of light. Now it would be useless for Satan to appear as an angel of light unless he acted as one. Thus we are to understand that, so far as possible, he throws aside, or rather conceals, his devilish character, and appears as a friend. {SITI August 19, 1886, p. 503.1}

Let it be borne in mind then that when the Bible says that the devil will work in order to deceive those that dwell on the earth, it virtually tells us that he will do things to gain our confidence and goodwill. But just as the seducer has selfish ends in view when he does good acts, so Satan has an object of his own to serve in all his deceptions, and that is the ruin of mankind. And they should answer those who say, “Well, suppose the devil is behind this clairvoyant healing and mind to cure, if we are helped isn’t it all right?” We answer, no. Just as we would not receive favors from a villain who had ends of his own to serve by offering them to us, so we ought not to accept favors at the hands of the devil. We do not care to be under obligation to him, for we are sure that for everything he gives he will exact more than tenfold in return. By means of his pretended good services, he is now fastening the chains of error around thousands. Remember, he “deceived theth that dwell on the earth by the means of those miracles which he had power to do.” {SITI August 19, 1886, p. 503.2}

Then the question has been asked, “Why does God permit the devils to lay their invisible snares for the souls of men? Why does he allow them to be so deceived?” He does not allow them to lay *invisible* snares. His word sheds the clearest light upon them, so that none may be deceived. “We are not ignorant of Satan’s devices,” if we take heed to the lamp of God’s word. But, unfortunately, people will not heed the warning, the Bible is full of admonitions, but these will do no good unless heeded. Says the wise man: “If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God.... Then shalt thou understand righteousness, and judgment, and equity; yea, every good path.” Proverbs 3-9. {SITI August 19, 1886, p. 503.3}

But instead of so doing, men hate (true) knowledge, and do not choose the fear of the Lord; therefore, they eat of the fruit of their own way, and are filled with their own devices. Indeed, the Bible plainly declares that no man is ever led away by the deceptions of Satan unless he first rejects truth. Paul says that Satan works “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 Thessalonians 2:9, 10. {SITI August 19, 1886, p. 503.4}

To those who are thinking of “trying” the spirits by personal inspection, we would say, Beware. Trust the description that you find in God’s word, and go not into their assemblies. God’s word is a better guide than human sense. Keep as far away from danger as possible; keep off the devil’s ground; in short, keep in Christ, where alone there is safety. W. {SITI August 19, 1886, p. 503.5}

**“Comments on Galatians 3. No. 8” The Signs of the Times, 12, 33.**

E. J. Waggoner

“But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.” Verse 23. {SITI August 26, 1886, p. 518.1}

It has been abundantly proved that “under the law” indicates, in general, a state of sin and consequently of condemnation. See the comments on Romans 6:14; Galatians 4:4, 5, 21; 5:18; and Romans 7. The idea of bondage is everywhere connected with sin. It is a cruel master. Paul says: “The law is spiritual; but I am carnal, sold under sin.” In the verse before us, we have the strongest expression on this point that occurs in the Bible. Take earthly laws as an illustration of the fact. When they are violated, the offender is seized as soon as possible, and cast into prison. He is “shut up” to await either the execution of the penalty or a pardon. Of course in earthly affairs miscarriages of justice often take place. Sometimes a culprit is not apprehended, and very often the guilty escape without either sentence or pardon. But from the law of God there is no escape. There is a standing sentence of death on all who violate it, and consequently as soon as a man sins, he brings himself under its curse. He is “condemned already.” Moreover, although sentence may not be executed speedily, God’s Government does not, like human governments, need detectives to ferret out the criminals. “The eyes of the Lord are in every place, beholding the evil and the good.” Proverbs 15:3. {SITI August 26, 1886, p. 518.2}

As in human governments the criminal is cast into prison as soon as he is detected, so violators of God’s law are at once “shut up.” As soon as they transgress the law, they are indicted and condemned, and there is not possibility of escape from the threatened penalty. Yes there is just one way of escape. “The righteousness of God which is by faith of Jesus Christ” will make the man stand free before God. The sinner, as is described by Paul in Romans, 7:14, 24, may strive with all his might to keep the law, and to get rid of the body of death that is fastened to him. But how can the guilty one help himself when he is “shut up” in prison, “in bondage,” and securely chained to a body of death? All his struggles are fruitless. He makes an effort to escape in this direction, but finds himself confronted by the prison wall; then he makes an effort on the other side, and there the massive wall opposes an effectual barrier to his progress. He is absolutely “shut up” to the faith which may afterwards be revealed as the only means of escape from present guilt, and from the wrath to come. {SITI August 26, 1886, p. 518.3}

Peter carries out the same idea when he calls the wicked antediluvians “the spirits in prison,” and says that Christ, by the Spirit, went and preached to them. 1 Peter 3:18-20. If they had listened to his preaching, they might have been released from prison, for it is the mission of Christ “to proclaim liberty to the captives, and the opening of the prison to them that are bound.” Isaiah 61:1. {SITI August 26, 1886, p. 518.4}

Take notice that in every case of just imprisonment it is the law that seizes the criminal, shuts him up, and keeps him confined until his trial and execution. The sheriff, jailer, and executioner are only agents of the law. It is the strong arm of the law that gives power to the prison walls and bolts. But for the violated law, they could have no power to confine a man. So the law is in reality the jailer to every criminal. This idea is carried out in the verse under consideration. The New Version makes it emphatic by saying, “But before faith came, we were kept in ward under the law, shut up unto the faith which should afterwards be revealed.” The addition of the words “in ward” is not unwarranted. The Greek is *sugkleismenos*, which carries the idea of confinement, from *kleis*, a key. Alford says on the expression, “were kept in ward“: “Not simply ‘kept,’ as authorized version, but as Chrysostom says, as it were in a fortress.” And this agrees strikingly with Luther’s version, which reads: “*Wurden wir unter dem geaetz ferwahret und ferschosen*.” “We were under the law, guarded and imprisoned.” The word “*ferschlosen* means “locked up,” from *schoss*, a lock, a castle, a fortress. All this agrees with the known office of any law,-to confine within prison walls those who violate it. {SITI August 26, 1886, p. 518.5}

“Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.” Galatians 3:24. {SITI August 26, 1886, p. 518.6}

The word “schoolmaster” does not convey to us the idea of the original. The Greek is *paidagogos* (*paidagogos*), pedagogue. The *paidagogos* was a slave who attended the children on their way to school, beating them if they were inclined to play truant. He also had charge of them out of school, having the general duty of correcting their manners. We have come to use the word pedagogue as synonymous with school-teacher, but in reality we have nothing which corresponds to the ancient *paidagogos*. In the New Version the word is rendered “tutor,” the first definition of which is, “One who guards, protects, watches over, or has the care of another.” The word occurs in but one other place in the New Testament, in 1 Corinthians 4:15, where in King James’s Version it is rendered “instructor.” “Though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the gospel.” Here the same idea is conveyed as in Galatians 5:24, 25. The Corinthians might have many *tutors*, many who would lay down the law to them, and show them their errors, but they had not many, who, like Paul, would preach “Christ, and him crucified,” and with the tenderness of a father win them to faith in Christ. The old meaning of “pedagogue” still attaches to the word “tutor,” for it is very common to speak of “tutoring” some person, the idea being that of disciplining, of correcting with authority. {SITI August 26, 1886, p. 518.7}

This idea is still further carried out in Luther’s translation, where the Greek word *paidagogos* is rendered *zuchtmeister*, which means “a master of a house of corrections;” “a task-master’” “a jailer.” Before faith came we were kept in prison, under the law, shut up unto the faith which should afterwards be revealed; wherefore the law was our master in that house of correction, to lead us to Christ, that we might be justified by faith. {SITI August 26, 1886, p. 518.8}

The reader will notice that the idea that the law acts as a jailer to sinners does not conflict with the idea that it also acts as a tutor, or pedagogue. It acts as pedagogue by virtue of its office as jailer. As jailer it shuts us up in a stronghold from which we cannot escape. Now the more galling this imprisonment is made, the more our desire to escape is increased; and since there is no means of escape except through faith in Jesus Christ, it follows that the more of a jailer we feel the law to be, the more of a pedagogue it becomes, forcing us to flee for refuge to the hope set before us. {SITI August 26, 1886, p. 518.9}

This office the law now has, and it has no other. It cannot pardon; it can only point out our sin. It is this which, directed by the Spirit of God, convicts of sin. Stung by his awakened conscience, the guilty one seeks peace and rest, but the law relentlessly charges him with his sin. All that it will do is to deepen convictions, and thus add to the load that weighs down the sinner. Finally, when he loses confidence in himself, and cries out, “O wretched man that I am,” he is forced to cast himself at the feet of Jesus, saying, “Lord be merciful to me, a sinner.” This is the only avenue of escape, and it is one that never fails. Thus the law literally drives the sinner to Christ, by shutting up every other way of freedom from guilt. And when the sinner has come to Christ, he learns from the one whose life is but the embodiment of the righteousness of the law. He is thus exhorted to “grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.” 2 Peter 3:18. Christ says: “Take my yoke upon you, and learn of me.” Matthew 11:29. He is “the way, the truth, and the life” (John 14:6), that is, the law in its perfection. In Christ he may perform good works, because he walks at liberty. As the justified one abides in Christ and Christ in him (John 15:4), he is enabled finally to grow “unto the measure of the stature of the fullness of Christ.” {SITI August 26, 1886, p. 518.10}

“But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ.” Galatians 3:25-27. {SITI August 26, 1886, p. 518.11}

The best comment on the expression, “after that faith is come, we are no longer under a schoolmaster,” is found in Romans 8:1-4. “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. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.” {SITI August 26, 1886, p. 518.12}

Or this: “For sin shall not have dominion over you; for ye are not under the law, but under grace. What then? Shall we sin, because we are not under the law, but under grace? God forbid.” Romans 6:14, 15. {SITI August 26, 1886, p. 518.13}

Still another comment on Galatians 3:22-25, and a parallel passage is found in Romans 3:20-25: “Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin. 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 faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.” {SITI August 26, 1886, p. 518.14}

Not only may the above text be applied the same as Galatians 3:20-25, but it must be applied to the same thing, for the argument in each place is exactly the same. {SITI August 26, 1886, p. 518.15}

“For as many of you as have been baptized into Jesus Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ’s then are ye Abraham’s seed, and heirs according to the promise.” Galatians 3:27-29. {SITI August 26, 1886, p. 518.16}

This closes the chapter, and the argument. In the fourth chapter, an exposition of which has been given, the apostle goes over the ground in another way, to bring out additional points. There, as here, Christ is the focal point. Baptism is for the remission of sins. We are buried with Christ by baptism into death, and by that act we “put on Christ.” And if we are Christ’s, which honor we attain to only by the exercise of faith, then we are children of faithful Abraham, and with him are heirs of the promise. In this way, and in this way alone, can we be made “meet to be partakers of the inheritance of the saints in light. W. {SITI August 26, 1886, p. 518.17}

**“Humboldt County Camp-Meeting” The Signs of the Times, 12, 33.**

E. J. Waggoner

This meeting was held in Eureka, on the same ground as the camp-meeting last year, a beautiful alder grove but a short walk from the business center of the city. On our arrival we found that the ground had been well cleared of underbrush and rocks. And that all the lumber necessary for pitching the tents have been procured. The brethren in the vicinity took hold faithfully to assist in the preparation for the meeting, doing a team work, etc., so that when it was time for the meeting to begin, everything was ready. {SITI August 26, 1886, p. 519.1}

The camp, although small, presented a very neat appearance. The tents were arranged in the form of a hollow square, with the large tent occupying the principal part of one side. Every tent was floored, sufficient lumber for that purpose having been donated by friendly citizens. The encampment was inclosed, and well lighted. {SITI August 26, 1886, p. 519.2}

The Sabbath-keepers in Humboldt County were well represented, about two-thirds of the entire number being present. We hope that by another year those who enjoyed the meeting just passed will have convinced every Sabbath-keeper in the county that their camp-meeting is something that they cannot afford to miss. {SITI August 26, 1886, p. 519.3}

There being no business to transact, all the time of the meeting was devoted to religious services and general instruction. There were forty-five services besides the Sabbath-school. Of these, seven were children meetings, once each day, and twenty were preaching or Bible-reading services.The remainder were prayer and social meetings, and meetings for instruction in missionary work and on other important topics. {SITI August 26, 1886, p. 519.4}

There were no purely theoretical sermons given, it was sought to show the practical importance of all the doctrines presented, and their bearing on our daily life. Our duty to God and to each other, the love of God to us, and how which should beget in us faith and courage, and also tenderness and love for the brethren, were dwelt upon, and the Lord blessed the efforts. The blessed, melting influence of the Holy Spirit was manifest from the first to the last. We believe that many received new views of truth and beauty, and will be better able than ever before to withstand the assaults of Satan. {SITI August 26, 1886, p. 519.5}

The attendance from the outside was not large, but was quite regular, and the attention and order were excellent. We were never present where there was more perfect quiet and order, and we never before saw so much reverence manifested by unbelievers toward religious worship. The people of Humboldt County, and especially of Eureka, have shown themselves generous and hospitable, and we believe that there is on this Coast no better field for labor. {SITI August 26, 1886, p. 519.6}

The general verdict at the close of the meeting was that it had been too short. We had never before met any of the Sabbath-keepers in that section, save two or three, but we left them feeling that we were parting from dear brethren and sisters. Those who are united by the bonds of Christian fellowship cannot long remain strangers. Personally, we felt much strengthened by the meeting. We pray for the continued blessing of God on his cause and people in Humboldt County. W. {SITI August 26, 1886, p. 519.7}