**“The Question of the Sadducees” The Signs of the Times, 13, 26.**

E. J. Waggoner

“The same day came to him the Sadducees, which say that there is no resurrection, and asked him, Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren; and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother; likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore in the resurrection whose wife shall she be of the seven? for they all had her. Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. And when the multitude heard this, they were astonished at his doctrine teaching.” Matthew 22:23-33. {SITI July 7, 1887, p. 406.1}

Well might the multitude be astonished at the wonderful readiness with which the Master put to silence the cavilings of the infidel Sadducees. The reply of Jesus was simple, as was all of our Lord’s teaching,-so very simple that people who are looking for a great display often misunderstand it. First of all, it must be premised that Jesus exactly and completely answered the objection which the Sadducees raised. They denied the resurrection, and brought a hypothetical case to show, as they supposed, that the doctrine of the resurrection could not be reconciled with the teachings of Moses. Thus they hoped to put Jesus to confusion before the multitude, who revered Moses as a prophet of God. {SITI July 7, 1887, p. 406.2}

The first thing that Jesus said to the Sadducees was, “Ye do err, not knowing the Scriptures, nor the power of God.” This was said in view of their denial of the resurrection. The same may with propriety be said to all who deny the resurrection, or who, while professedly believing in the resurrection, hold theories which are virtually denials of it. They who know the Scriptures, know that the dead will be raised, for the Scriptures are full of this doctrine; scores of texts which do not speak directly of the resurrection, prove that doctrine most conclusively, when, like the one with which our Saviour silenced the Sadducees, they are correctly interpreted. And they who know the power of God will never cavil at anything which his word declares shall be done. {SITI July 7, 1887, p. 406.3}

Since the Sadducees denied the resurrection, and asked their question in order to prove that there could be no such thing, we must conclude that the reply of Jesus was positive proof that there will be a resurrection. Let us read his proof again: “As touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.” From the expression, “God is not the God of the dead, but of the living,” may have supposed that Jesus taught that Abraham, Isaac, and Jacob were then living, and that Jesus met the caviling of the Sadducees by proving to them the immortality of the soul. But if that were the case, their objection would not have been answered. They were denying the resurrection of the dead. Now if Jesus had given them a discourse on the immortality of the soul, and had claimed that the essential part of man, the man himself, can never die, he would not have touched their objection, nor proved anything about the resurrection of the dead. On the contrary, if he had proved that the patriarchs and all others never really died, he would have denied the doctrine of the resurrection of the dead as much as the Sadducees did. If there be no death, there can be no resurrection. Therefore we must conclude that since Jesus effectually silenced the Sadducees in their denial of the resurrection, he did not assume that Abraham, Isaac, and Jacob had never really died, and were then living. {SITI July 7, 1887, p. 406.4}

To make this more evident, we quote Christ’s words as recorded by Mark. Jesus said: “For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven. And as touching the dead, that they rise; have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?” Mark 12:25, 26. Here it is evident that Christ based his argument on the fact that Abraham, Isaac, and Jacob were *dead*; for he says that the words of God at the bush (see Exodus 3:1-6) are proof that *the dead rise*. Such an argument could not have been made if the patriarchs were the alive in some part of the universe. Christ’s answer to the Pharisees proves that the dead are not in existence, as fully as it proves that there will be a resurrection of the dead; for he could not prove the resurrection of the dead if there were no dead. Those, therefore, who say that Jesus here taught that the soul of man never dies, not only occupy the Sadducean ground that there can be no resurrection, but they do so in the face of Christ’s positive argument showing that the dead shall rise. {SITI July 7, 1887, p. 406.5}

If we turn to Luke’s account we shall find still more light on this matter: “And Jesus answering said unto them, The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; *neither can they die any more*; for they are equal unto the angels; and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses showed at the bush,” etc. Luke 20:34-37. Here we learn that Jesus was speaking of those who are *dead*, as were the Sadducees themselves. The resurrection is spoken of as something future, for “they which *shall be accounted worthy to obtain* that world, and *the resurrection from the dead*,” cannot “*die any more*.” {SITI July 7, 1887, p. 406.6}

It seems impossible that anyone should carefully read what Jesus said to the Sadducees, as recorded by the three evangelists, and still claim that he held to the idea of the conscious existence of those who are called dead. Such an idea is not reconcilable with his words; for he speaks of *the dead*, which he could not do if there were no dead; and he says that the dead shall *rise*, which he could not say if they had already risen, not from the dead, but from this life to a higher one; and he says they who are accounted worthy to obtain the resurrection from the dead, *cannot die any more*, which would be nonsense if nobody had ever died. If Jesus had held the theory that “there is no death,” as professed theologians of this day often claim, he could only have said, “Moses showed that there are no dead, but that those whom you call dead are living;” but in that case he would not have touched their anti-resurrection theory, neither would he have shown the folly of their supposed case of the woman and the seven brothers. What he did show was that those who are dead have not perished beyond the hope of recovery; God does not call himself the God of creatures which exist for a brief space and then become as extinct as the crumbling leaf. But he is God “both of the dead and living,” for the dead are having only a temporary sleep; God’s thoughtful care for them does not cease when they die; but he marks the place where they lie, and at the last day “he shall send his angels with a great sound of a trumpet, and they shall gather his elect,” and the dead in Christ shall come forth from their graves. See Matthew 24:31; John 5:28, 29; 1 Thessalonians 4:16, 17. They rise to immortal life, and the little time they have unconsciously slept is as though it were no break in their lives. {SITI July 7, 1887, p. 406.7}

It will be worth while to notice more particularly how completely the objection of the Sadducees was met and answered. Jesus said that they erred because they did not know the Scriptures; and then he showed wherein, by stating that in the resurrection there would be no marrying nor giving in marriage, because, being children of the resurrection, they could not die any more. The arrangement to which the Pharisees referred (see Deuteronomy 25:5-19; Ruth 3:11-13; 4:1-6) was made so that a man’s inheritance in the land of Canaan might not pass out of his family. If a man died without an heir, his property would pass into other hands; but if his brother should marry his widow, the first-born was to be counted as the heir of the one who died, and thus the homestead would be retained. {SITI July 7, 1887, p. 406.8}

But all this will be unnecessary for those who “shall be accounted worthy to obtain that world, and the resurrection from the dead,” for the Scripture says that “they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.” Isaiah 65:21, 22. They cannot die any more, therefore there is no need of any arrangement for keeping the inheritance in the family. The new earth, the inheritance promised to Abraham, will after the resurrection and its restoration be portioned out to all who are Christ’s and consequently Abraham’s seed. Galatians 3:29. The whole earth will be thus divided, and then each man’s inheritance will remain unimpaired throughout eternity. Thanks be to God, who has devised means “that his banished be not expelled from him,” and who, though the dead are “as water spilt on the ground, which cannot be gathered up again” (compare 2 Samuel 14:14 and Job 14:10-12), can call himself their God, through his power to quicken the dead, and call “those things which be not as though they were.” Romans 4:17. W. {SITI July 7, 1887, p. 406.9}

**“We Have Abraham to Our Father” The Signs of the Times, 13, 26.**

E. J. Waggoner

“And think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham.” Matthew 3:9. These are the words which John the Baptist spoke to the Pharisees and Sadducees who came to his baptism. These men were corrupt at heart. Their character is described by our Saviour himself in Matthew 23:13-33, where they are said to have outwardly appeared righteous, while within they were full of hypocrisy and iniquity. Both John the Baptist and our Saviour called them vipers. {SITI July 7, 1887, p. 407.1}

These men were lineal descendants of Abraham, and were of the stock of Israel, but they had lost the spirit of Israel. Abraham, Isaac, and Jacob confessed that they were pilgrims and strangers on the earth. Hebrews 11:13. They did not expect their portion in this life, nor an earthly inheritance; but they looked for a city from Heaven, and an inheritance in the new earth, wherein righteousness alone should dwell. 2 Peter 3:13. And they knew that the possession of righteousness would be the only passport to that heavenly inheritance. {SITI July 7, 1887, p. 407.2}

The Pharisees, on the other hand, had ceased to look for a Messiah who should finally reign over a righteous nation, and who should prepare subjects for that kingdom by cleansing them from sin. They did not look at their hearts, which were corrupt, but only on the outward appearance, which was fair. Consequently, seeing no sin in themselves, they felt no need of a Saviour. And so they came to John’s baptism, not because they felt any need of flying from the wrath to come, but because they thought that by enrolling themselves in the ranks of the new leader, whose coming John announced, they would be sure of places of honor in the coming kingdom. They expected that that kingdom would bring simply emancipation from the Roman yoke, and would place the Jewish nation in the seat of dominion over the whole world; and they had not the slightest doubt but that they would have a place in the kingdom, because they were children of Abraham. Their sole anxiety was to have as high a place as possible. {SITI July 7, 1887, p. 407.3}

John saw through their mask of hypocrisy, and told them that they need not flatter themselves that they were children of Abraham. The promise to Abraham and to his seed would be fulfilled, but sooner than count them as the seed of Abraham, God would raise up children unto Abraham, out of the stones of the ground. The inheritance was promised to Abraham, not because God regarded his person or his descent as superior to that of other men, but because he had the righteousness of faith. Consequently those who are counted as heirs with him, must be men of like character. It certainly would not be just to accept Abraham solely because of his faith in God, and to accept others solely on account of their parentage. {SITI July 7, 1887, p. 407.4}

Afterward, when Christ was talking to the wicked Jews, he said, “If ye were Abraham’s children, ye would do the works of Abraham.” John 8:39. The apostle Paul also says, “And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” Galatians 3:29. The Pharisees who came to John to be baptized thought that the fact that they could prove their descent from Abraham, would insure them a place in the kingdom of Christ; but Paul shows that they had turned the matter around. They could only prove themselves children by bringing forth such works of repentance as would show them to be Christ’s. {SITI July 7, 1887, p. 407.5}

There are many today who have as erroneous ideas of the kingdom of Christ as the Pharisees and the Sadducees had. There is a large party called the National Reform Association, whose members think that Christ’s kingdom is going to be established at the polls, by the voices of men. And they imagine that they are sure of a place in that kingdom, because they can trace their ancestry back to the Covenanters, or some of the Reformers. They forget that the Reformers did not follow the multitude, but took the Bible for their guide, as far as its truths were revealed to them, and that in following its teachings they suffered untold hardships. The Reformers became such solely because their love for God and his truth was so great as to lead them to endure privation and to be considered as outcasts. And yet these men imagine that they can ride into the kingdom of God on the top wave of popularity. How terribly mistaken they will some day be. {SITI July 7, 1887, p. 407.6}

The kingdom of Christ is promised only to the true Israel, but the true Israel are only those “whose praise is not of men, but of God.” Romans 2:29. Those who will be great in that kingdom, must be content to be small here; and whosoever will be chief, must be a servant; “even as the Son of man [the King himself] came not to be ministered unto, but to minister, and to give his life a ransom for many.” Matthew 20:28. He was in the form of God, and had all glory and honor, yet when he saw the lost world, he did not think his glory was a thing to be desired, so he laid it all aside, and “made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.” Philippians 2:7-10. {SITI July 7, 1887, p. 407.7}

“The servant is not great than his lord; neither he that is sent greater than he that sent him.” Let none therefore imagine that he is going to get into the kingdom on the strength of a profession, nor because he is a descendant of the Reformers, nor because he is a member of a large and influential church organization. Let none think that he can be more favored than the King, and can obtain the kingdom by any other means than humble self-denial and a godly life. Neither let any think that Christ’s reception of the kingdom depends on them. He receives his kingdom from the Father (Psalm 2:7, 9; Daniel 7:13, 14), and will admit into it only those who upon the foundation of faith have built a superstructure of virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. 2 Peter 1:5-11. W. {SITI July 7, 1887, p. 407.8}

**“The Baptism of Fire” The Signs of the Times, 13, 26.**

E. J. Waggoner

To the multitude who ad come to the banks of Jordan to be baptized, John the Baptist said: “I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and with fire.” Matthew 3:11. There is no question but that the baptism of the Holy Spirit was administered on the day of Pentecost, although it is not probable that John had special reference to that occasion. That was simply a notable example of what John said should take place. All believers in Christ must be baptized with the Spirit, and must “walk in the Spirit,” if they share the final reward. But many people suppose that the baptism of fire was also administered on the day of Pentecost, which is a grave error. {SITI July 7, 1887, p. 408.1}

The next verse plainly indicates what was meant by the baptism of fire: “Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.” This shows that although the words of verse 11 were addressed to all the multitude, John did not mean that all should receive both the baptism of the Holy Ghost and the baptism of fire. He might baptize them all with water, and thus they might all be counted by men as followers of Christ; but He who should come after, would have his fan in his hand, and would thoroughly purge his floor, saving the wheat, and burning up the chaff in the fire. This is the meaning of John’s words. The expression, “He will thoroughly purge his floor,” shows that especial reference is made here to those who, by baptism, have professed to be Christ’s. It was well understood by all that those who did not profess to be Christ’s would be destroyed, but here they are shown that a profession alone is not sufficient, because the floor will be purged. {SITI July 7, 1887, p. 408.2}

Now there was no baptism of fire on the day of Pentecost. It is true that “there appeared unto them cloven tongues like as of fire, and it sat upon each of them” (Acts 2:3), but this was not a baptism of fire. In the first place it is not said that there was actual fire present, but something which had the appearance of fire. Secondly, even if it had been fire, it would not have constituted a baptism of fire, for baptism is not administered in that way. Baptism means immersion, or an overwhelming. The disciples were baptized with the Holy Spirit, because “it filled all the house where they were sitting.” They were completely submerged in the Spirit. And the cloven tongues like fire formed a part of this manifestation of the Spirit. {SITI July 7, 1887, p. 408.3}

But who will receive the baptism of fire? All those who do not receive the Spirit, or who, having once received it, do not walk in it, they will be burned up in that fire that shall burn as an oven. In Revelation 20:10; 21:8 it is said that the wicked shall have their part in a “lake of fire.” The whole earth will be melted (2 Peter 3:10) with the fervent heat, and will present the appearance of a sea of liquid fire. “And the works that are therein shall be burned up.” The destruction of the wicked in this lake of fire may, without doing violence to language, fitly be called a baptism. In this lake of fire they will be submerged, and will be consumed root and branch. {SITI July 7, 1887, p. 408.4}

Thus John was speaking of two baptisms,-one which saves and one which destroys. And since he was talking, not to certain individuals whose destiny he might foresee, but was talking to the multitude collectively, some of whom would be saved, and some lost, he could truthfully say to them collectively, “He shall baptize you with the Holy Ghost *and* with fire.” Some of them would receive one baptism, and some the other. {SITI July 7, 1887, p. 408.5}

There are some well-meaning persons who pray to be baptized with fire; and there are hymns which call for the baptism of fire. Such prayers and hymns cannot but cause a shudder to one who knows what the baptism of fire will be. Let us pray above all things for the baptism of the Spirit, but let us pray most earnestly to be saved from the baptism of fire. W. {SITI July 7, 1887, p. 408.6}

**“Back Page” The Signs of the Times, 13, 26.**

E. J. Waggoner

The new meeting-house in Healdsburg will be dedicated the last Sabbath in July. More next week. {SITI July 7, 1887, p. 416.1}

It is said that an English scientist has been making experiments by which he concludes that the effect which alcohol has upon a person is determined by the amount of brain that he possesses. He made his experiments upon pigs, which have very small brains, and found that alcohol had very low appreciable effect on them. Hereafter when a man boasts that whiskey has no effect on him, the people will know the reason. {SITI July 7, 1887, p. 416.2}

Various comments are made upon the conviction of Jake Sharp, the notorious New York briber, but quite a common sentiment seems to be that he should receive only a nominal sentence, because he is an old man. We cannot see that age is an extenuating circumstance. On the contrary, it rather aggravates the offense. One man says that the ignorant and corrupt aldermen who were anxious to receive bribes, should be punished instead. And still another says that Sharp did what any other businessman would do,-he found a set of corrupt aldermen, and the used them to further his ends. That is to say that Sharp should not be punished, because he would never have given bribes if somebody had not been willing to receive them. All of which shows that there is among many businessmen a very low grade of morality. {SITI July 7, 1887, p. 416.3}

It is said that Dr. McGlynn calls himself the Martin Luther of the nineteenth century, but we fear that he is still too much of a Catholic to be able to appreciate the work of Martin Luther. The only likeness between the two men is their opposition to Popish tyranny, but their opposition is from entirely different standpoints. Martin Luther’s work was wholly on a moral basis. He sought to free the minds of the people from the bondage of Papal superstition, and to teach them that “the just shall live by faith.” Dr. McLynn’s work has solely a political aspect. He is not seeking to reform the church nor the people outside of the church, and his aim seems to be to teach the American citizen that he shall live by free land. His opposition to the Catholic Church is only to the extent that that church opposes his land theories. There is plenty of room for reformers, but they must preach the word, and not preach land. {SITI July 7, 1887, p. 416.4}

The “Seybert Commission” that has been investigating Spiritualism for some time, has finished its labors, and reports that Spiritualism is wholly a fraud. The members says that they had the best mediums in the world before them, and that afterwards they had a professional juggler, who did everything that the mediums did. This decision will satisfy a few people; but those who know anything of Spiritualism, whether they believe it or not, will have little regard for it. A skillful general will always conceal his movements, and no doubt Satan is pleased to have “scientific” men thus pronounce Spiritualism a fraud, so the people may still continue blind as to what Spiritualism really is, and may fall into its snare even while they are denouncing it. There is only one way to successfully investigate Spiritualism and that is with the Bible as a guide. The “investigation” conducted by the “Seybert Commission” seems to have been a very tame affair, but the very best “scientific” investigation will never amount to anything in explaining the phenomena, for the simple reason that the devil is more acute than any scientists, and can fool them every time. {SITI July 7, 1887, p. 416.5}

**“Faith Healing” The Signs of the Times, 13, 26.**

E. J. Waggoner

A correspondent of the *California Christian Advocate* says:- {SITI July 7, 1887, p. 416.6}

“I am persuaded the cause of religion, and Methodism in particular, is suffering to-day from ‘Holiness Bands’ and ‘faith-cure’ fanaticisms more than from any other source. If the failures to heal were reported as faithfully as the supposed cures, there would be less of the latter in a little while.” {SITI July 7, 1887, p. 416.7}

We are convinced that this is the truth. But while we say this, we do not wish to be understood as decrying real holiness or denying the efficacy of faith in the healing of disease. What we do object to as bringing a reproach upon true religion, is “holiness” that would never be recognized if the possessor did not call attention to it, and to “faith” that is advertised as a quack doctor would advertise his nostrums. We believe most implicitly in the truth of James 5:14, 15. We have seen marked instances of healing in answer to prayer. We do not believe that anything that concerns the welfare of God’s creatures is of too little importance for him to notice; and we believe and know that in *all* cases of necessity he may with confidence be implored for help. {SITI July 7, 1887, p. 416.8}

But there is nothing in the Bible nor in common sense that would indicate that God will interpose to save a lazy man from starving, or that he will work a miracle to cure a man who is in distress, when a cure might be effected by taking a bath or drinking a copious draught of warm water. In other words, while we are to recognize that it is only because of God’s continued care that we live at all, and that we “ought always to pray,” we are not to expect God to do for us directly that which he has given us the power to do for ourselves. Neither are we to suppose that God holds himself subject to the beck of everybody who thinks he knows what he wants better than the Lord does. The Lord has all power; but for a man to set up a “cure” and advertise himself as the Lord’s special agent in healing disease, and to warrant a cure every time, is blasphemous presumption. {SITI July 7, 1887, p. 416.9}

**“Rome’s Work” The Signs of the Times, 13, 26.**

E. J. Waggoner

Dr. McGlynn’s case is assuming pretty large proportions. The following cablegram was sent from New York to Cardinal Simconi at Rome, for the Pope, June 22:- {SITI July 7, 1887, p. 416.10}

“One hundred thousand Catholics, in a mass-meeting held in this city on Saturday, June 19, denounced the threatened excommunication of Dr. McGlynn, with whom they are prepared to stand, and protest against ecclesiastical interference with the political rights of American citizens. {SITI July 7, 1887, p. 416.11}

JEREMIAH COUGHLIN, M. D., *Chairman*. {SITI July 7, 1887, p. 416.12}

JAMES GAHAN, *Secretary*.” {SITI July 7, 1887, p. 416.13}

But this is not all. Owing to the continued pressure upon him from Rome, Dr. McGlynn has begun to grow resentful, and is telling some things that he knows about Romish affairs. In an interview, June 23, he said:- {SITI July 7, 1887, p. 416.14}

“The people may know, what I can tell them on the highest authority: The Roman machine is to-day most anxious to have a minister of the Pope accredited to, and received by, the Government at Washington. Such minister would be an archbishop and one of the Italian ring, in whose hands it is the Roman policy to keep the power. His presence there could not fail to be a fruitful source of corruption and enslavement for the Catholic Church in this country. The Pope is also trying to have diplomatic relations with Queen Victoria, in order, as he is alleged, ‘to be able to get accurate information about Irish affairs.’” {SITI July 7, 1887, p. 416.15}

We have not the least doubt that this is the exact truth.Nor have we the least doubt that the Pope, under cover of the Irish question, will yet succeed in establishing diplomatic relations with England. Nor have we *much* doubt that the Papacy will yet have an accredited minister at the capital at Washington. When the Papacy shall have been recognized as a sovereign power by all the powers of Europe, and thus becomes a personal factor in all the affairs of European States, exceedingly plausible reasons can be produced to show that this Government ought to receive an accredited ambassador from one of the chief sovereign powers of the world. It might well be counted the height of presumption for the Government of the United States to refuse recognition to a sovereign power that was recognized as such by all the world besides. These arguments would be exceedingly convincing to politicians, when backed by the solid Catholic vote of the nation. {SITI July 7, 1887, p. 416.16}

As for these “one hundred thousand Catholics,” what does Rome care for them so long as she receives official recognition, and is courted by Governments and nations? She knows that this, being entirely political, will soon blow over. Besides, she is playing for larger stakes than anything that is involved in the question of disobedience of a mere priest. And with the accumulated experience of centuries she knows she holds the winning hand, and she, above all others, knows how to play it. The secret of Rome’s consummate power is that she looks not at things in the narrow view of parties and administrations, but in the broad view of nations and ages. {SITI July 7, 1887, p. 416.17}

**“Trusting a False Guide” The Signs of the Times, 13, 26.**

E. J. Waggoner

In a recent number of a religious weekly we find the following:- {SITI July 7, 1887, p. 416.18}

“Think how Abraham received his message in Chaldea. Little by little his mind opened to the truth. Day after day he became more certain of divine help. By and by, clear and sweet as an audible voice, came the words into his soul, ‘I will bless thee,’ and ‘thou shalt be a blessing.’ The Holy Spirit will bring the words of Jesus so close that you know they were sent from God to you.” {SITI July 7, 1887, p. 416.19}

This paragraph occurred in the course of an article designed to teach that we should recognize God in our every-day life. The real effect of such things is, however, to induce people to take their own imaginings for the voice of God. We have seen of late a strong tendency toward eliminating the supernatural from the Bible, and bringing everything down to the human level. The “new school” will have it that God did not speak to Abraham with an audible voice, but that when the Bible says that God spoke to Abraham, it means that he had an overpowering impulse from within, to do a certain thing. We cannot expect such people to be logical, but if they were, they would necessarily have to explain the command to offer Isaac, and the subsequent call to Abraham not to harm the lad, as meaning that Abraham felt an uncontrollable impulse to kill Isaac, which, when he had the knife in his hand, suddenly passed away. The great trouble with such interpretation is not alone that it robs the Bible narrative of all sense and consistency, but that it teaches people to follow the insane promptings of their own hearts. It teaches that the voice of God is simply a strong impression, and is thus identical with the Spiritualist teaching that “truth is the voice of God speaking through the human soul.” And all such teaching, if believed, as it surely will be, can result in nothing else but moral anarchy and corruption. We may never hear the voice of God as did Abraham, and there is no need that we should, for God’s will is fully revealed in his word, and we are to follow that; and not feelings and impressions. That alone can make us wise unto salvation. It is as true now as it ever was, that “he that trusteth in his own heart is a fool.” {SITI July 7, 1887, p. 416.20}

**“The Growth of Evil” The Signs of the Times, 13, 27.**

E. J. Waggoner

There is a growing tendency towards the belief that evil is a necessary thing in this world. This is a fundamental principle in the creed of Spiritualists, and it is gaining ground exactly in proportion to the growth of Spiritualism. Spiritualism professes to be a religion of nature, and sin being natural, it is very evident that the idea that sin is necessary will very easily find a multitude of adherents. The very fact that Spiritualism makes such a claim is sufficient evidence that, despite its pretension to elevate the race to the love of the pure and the beautiful, it can only result in the total degradation of the race; for let men once be assured that evil is in even the slightest degree necessary in this world, and they will be sure to make no efforts to get rid of a thing which is so pleasing to them. {SITI July 14, 1887, p. 422.1}

A few Sundays ago, Professor Fiske, of Harvard University, lectured before the Unitarian Society of San Francisco. His address was on the nature and origin of evil. Following is a portion of the newspaper report of the address:- {SITI July 14, 1887, p. 422.2}

“Mr. Fiske then went into a discussion of considerable length to establish the relativity of all knowledge. We know nothing, he said, except by contrast with or relation to something else. If there were only one color in the world, we would be unable to conceive the idea of color at all. If everything were as sweet as sugar, we would not know what taste means. In the same way, evil exists only by contrast-the contrast of a lesser good with a greater. Evil may be defined as a low stage of existence looked at from a higher one. There is ground for the hope that evil may be evanescent in the universe, but it now exists as a necessary condition of the development of man, like the relation of the shadow to the light. Were there no evil in the world, there could be no morality-no man in the highest sense; human beings would be so many puppets, but such a thing as character would be impossible.” {SITI July 14, 1887, p. 422.3}

With all due respect for the learned Professor, we can think of nothing else, as we read his words, but the apostle’s description of the downward progress of enlightened men toward heathenism: “Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves; who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed for ever. Amen.” Romans 1:22-25. {SITI July 14, 1887, p. 422.4}

Such teaching as that of Professor Fiske is identical with that which sunk the ancient world into the most licentious idolatry, and it cannot fail to have the same effect now if it is but followed. Our boasted superior enlightenment will be no bar whatever to such a result; for, in spite of our boasting, the ancients were wiser than we, and it was, in fact, their boasted wisdom which led them into such folly and degradation. {SITI July 14, 1887, p. 422.5}

Take now the statement that evil is necessary, and that without it there can be no morality. Can anyone fail to see that this makes the goodness of God dependent upon evil, and actually denies his absolute goodness? and that this is simply to deny his existence as God, and to degrade him to a level with man? This is identical with what Paul said: “They changed the glory of the uncorruptible God into an image made like to corruptible man.” And when men have done that, the changing of it still further into an image like to fourfooted beasts and creeping things, and giving of themselves up to uncleanness through the lusts of their own hearts, is only a question of time, and not a very long time, either. {SITI July 14, 1887, p. 422.6}

The Professor thinks there is ground for hoping that evil may be evanescent; but what necessity is there for such a hope, or what incentive to induce man to eradicate it in himself, if evil is only a lesser good, and consequently no evil at all? Indeed, if it were true that evil is a necessary condition without which there could be no morality, then it would follow that evil ought not to be evanescent; for no matter to what heights of morality man had attained, we would begin to degenerate as soon as the evil was removed! Is it possible to conceive of a more absurd proposition? Yet in spite of its absurdity, it is seriously advanced by men who have committed to them the task of educating the youth of our land. {SITI July 14, 1887, p. 422.7}

This theory is simply another way of expressing the idea that “whatever is is right;” that man can do no wrong, for really there is no wrong. So, then, whatever a man may do, it is only a necessary step in his development. This is a pleasing thought to the carnal heart, and one that will find adherents without much urging. Now when it is remembered that “the heart is deceitful above all things and desperately wicked,” and that “from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness” (and these statements may be verified by anyone who knows much of his own heart), it is easy to see how those who think that all the impulses of their nature are only undeveloped good, could plunge into any excess. Public sentiment may act as a restraint upon a man with such an idea; but when the public sentiment is the same, when the majority of people conclude that nothing that they want to do is evil, then there will be no restraint, and the floods of iniquity will cover the earth. {SITI July 14, 1887, p. 422.8}

“This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God.” 2 Timothy 3:1-4. It now requires no prophet’s eye to see this state of things just ahead. When men occupying the highest positions as moulders of the thought of the rising generation, can without rebuke give utterance to sentiments that directly lead to unrestrained vice, it is surely time for an alarm to be sounded. {SITI July 14, 1887, p. 422.9}

“But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life.” 1 Timothy 6:11, 12. W. {SITI July 14, 1887, p. 422.10}

**“The Sure Word” The Signs of the Times, 13, 27.**

E. J. Waggoner

“We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.” 2 Peter 1:19. {SITI July 14, 1887, p. 422.11}

The apostle is not comparing one prophecy with another, but he is comparing prophecy with something else. He does not say that we have one word of prophecy that is “more sure” than some other word, but that the word of prophecy is more sure than some other thing. What that other thing is we may learn from the context. In verses 16-18 he speaks of the certainty of Christ’s coming, and the reason why he is so certain in regard to it. He says: “For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount.” The idea is this: At the transfiguration the apostles saw Christ just as he will appear when he comes in his glory. They also heard the voice of God from Heaven. So when they declared the coming of Christ, they did it on the evidence of both their eyes and their ears. This is accounted the best possible evidence; but Peter says that there is something that is more sure than this. What is it? It is the “sure word of prophecy.” It is possible that a person’s eyes or ears might deceive him, but there is no possibility of doubt in regard to the prophecy. And why not? Because it did not come “by the will of man; but holy men of God spake as they were moved by the Holy Ghost.” The prophecy, therefore, is as reliable as God himself. There are very few things in this life upon which we can depend implicitly; how gladly, then, we ought to receive this sure word, and how eagerly we ought to search it. {SITI July 14, 1887, p. 422.12}

**THE OBJECT OF PROPHECY**

As noted by Peter, the object of the sure word of prophecy is that we may be more certain in regard to Christ’s coming, for that is the grand event to which all prophecy points. Christ’s first advent was the basis of many prophecies, and it was the most momentous event since the creation of the world. Upon that coming the redemption of the whole human race depended; but even that with its attendant sacrifice would be lost to us if Christ were not to come the second time. Christ came and died that man might be redeemed, to reign with him forever; but those whom he has purchased cannot be with him unless, according to his promise, he comes again to redeem them to himself. There is no other way by which we can go to Heaven. So the redemption of the race depends fully as much upon Christ’s second coming as upon the first. It is no wonder, then, that so much prophecy has been given in regard to so important an event. We will examine a little of it, and we shall see that the coming of our Lord is not so vague and indefinite a matter as some would have us believe. {SITI July 14, 1887, p. 422.13}

**NEBUCHADNEZZAR’S DREAM**

This dream, related in the second chapter of Daniel, is familiar to every reader of the Bible. The circumstances attending it are such as would attract the attention of one who was reading merely for pleasure, for they are highly interesting. But our interest in the narrative is increased a thousand-fold when we learn the object and interpretation of the dream. The object of the dream is told in few words. Daniel said to the king, “There is a God in Heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar *what shall be in the latter days*.” Then it is for us far more than for Nebuchadnezzar. {SITI July 14, 1887, p. 422.14}

The dream was as follows: A great image, bright in appearance and terrible in form, appeared to the king. Its head was of fine gold, its breast and arms and its feet of mingled clay and iron. While the king looked upon this image, a stone was cut out of the mountain without the aid of human hands. This stone smote the image upon the feet, and instantly the whole image was reduced to fine powder, and was blown away; but the stone immediately became a great mountain and filled the whole earth. {SITI July 14, 1887, p. 422.15}

The interpretation of the dream occupies but little more space. Daniel, after reminding the king that God has given him universal dominion, tells him that his kingdom is symbolized by the head of gold. The other three divisions of the image, the silver, the brass, and the iron, symbolize three other universal empires. The last one of these is to be divided into ten parts, as is indicated by the ten toes of the image, which shall be distinct from each other. And now comes the closing scene: “And in the days of these kings 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 for ever*. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king *what shall come to pass* *hereafter*: and the dream is certain, and *the interpretation thereof sure*.” Daniel 2:44, 45. {SITI July 14, 1887, p. 422.16}

This dream with its interpretation was not given that men might be informed in regard to earthly kingdoms, but for the sole purpose of pointing out the fifth universal kingdom. Then we may know something in regard to the time of its setting up. Let us follow the connection. Babylon was conquered by the Medes and Persians, B.C. 538. Medo-Persia, then, was the empire symbolized by the breast and arms of silver. The Persian Empire in its turn gave away to the Greeks. This took place B.C. 321. Here we have three of the four kingdoms; and since there were to be but four universal, earthly monarchies, the fourth cannot be difficult to locate. There is no doubt but that Rome was symbolized by the iron part of the image. It was at the height of its power at the first advent of Christ, having fully completed the conquest of Greece half a century before. There is no disputing the fact that it was universal in its dominion, and Scripture proof of the fact is found in Luke 2:1. Now we have the four universal empires before us. Where shall we look for the setting up of the fifth. In the days of Christ? No; because Rome was then undivided. It could not be set up until the division of that empire into its ten parts, which was completed A.D. 457. The coming of Christ, and the setting up of his everlasting kingdom, is the next thing brought to our view. And this is in reality the next thing to be accomplished. Certain things must be done by powers that now exist, but when earthly governments again fall, their place will be taken by Christ’s kingdom. {SITI July 14, 1887, p. 423.1}

Now is not this a sure word of prophecy? Kingdoms have risen and fallen just as predicted by the prophet. He said that the ten divisions of the Roman Empire would seek to consolidate their power, but would be unsuccessful, and so it has been. Every attempt to unite the nations of Europe has ended in failure. And if the past has been fulfilled to the letter, we have the assurance that that which yet remains will as surely be fulfilled. Inspiration did not point out the length of time that these earthly kingdoms should exist, and it has not told when the heavenly kingdom will be set up, but we know it cannot be far distant. The divided state of the image has continued for 1,400 years, much longer than any other division. Other prophecies show more definitely that the end is very near. We learn from this that God’s kingdom is as much a reality as any earthly kingdom, and that those whose interest is in earthly things can have no part in it. Are we fitting ourselves for citizenship in that glorious, everlasting kingdom? W. {SITI July 14, 1887, p. 423.2}

**“Life and Death Everlasting” The Signs of the Times, 13, 27.**

E. J. Waggoner

When we read the words of the Lord concerning the wicked, “For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land;” “for yet a little while, and the indignation shall cease, and mine anger in their destruction” (Isaiah 10:23, 25), and say that the Lord never designed to keep the wicked alive to all eternity suffering torture, we are told that if we limit the suffering of the wicked we have no assurance that the righteous will have everlasting happiness. {SITI July 14, 1887, p. 423.3}

This idea is based upon the erroneous idea of what is to constitute the reward of the righteous and the punishment of the wicked. It is true that the wicked are to suffer torment, and the righteous to have fullness of joy evermore at the right hand of God; but neither of these constitute the reward promised to the two classes. All that is promised to the righteous is life. Said Christ, “I am come that they might have life, and that they might have it more abundantly.” John 10:10. “Ye will not come to me, that ye might have life.” John 5:10. “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” John 3:16. “Paul, an apostle of Jesus Christ by the will of God, according to the *promise of life* which is in Christ Jesus.” 2 Timothy 1:1. {SITI July 14, 1887, p. 423.4}

To the wicked, death is threatened, “The wages of sin is death.” Romans 6:23. “But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; *which is the second death*.” Revelation 21:8. “I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live.” Deuteronomy 30:19. “For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live.” Romans 8:13. {SITI July 14, 1887, p. 423.5}

We find that everywhere the choice is between life and death. The reward of the righteous and the punishment of the wicked are exactly opposite. As we said, all that is primarily promised to the righteous is life, but that comprehends everything else. The man who has unlimited life may have all things. Then, too, that promised life is really *life*. It is not partial life, as is our short life, but perfect life in every organ, so that there will be no sickness to interfere with plans. Therefore we say that this promise of life comprehends all blessings that may be desired. {SITI July 14, 1887, p. 424.1}

But how long will it last? To all eternity, for the gift of God is eternal life through Jesus Christ our Lord. “But,” says one, “you limit the punishment of the wicked, which the Bible declares will be eternal, and why may you not as well limit the reward of the righteous?” That is a mistake; we do not put a limit to the punishment of the wicked. It will be everlasting, that is, without end. It will be just as long as the reward of the righteous. “These [the wicked] shall go away into everlasting punishment, but the righteous into life eternal.” Matthew 25:46. But this does not say that the wicked shall be in eternal *torment*. As we have seen, the punishment of the wicked is not primarily suffering, but it is death. They will suffer torment, and doubtless for a very long time, but until death shall have ensued they will not have received their punishment. Since their punishment is death, and it is also eternal, it follows that the punishment of the wicked is eternal death. And this agrees exactly with the words of Paul, who says that they “shall be punished with *everlasting destruction*.” 2 Thessalonians 1:9. {SITI July 14, 1887, p. 424.2}

There is no life except in Christ. The righteous have the promise of life which is in Christ. Their life is hid with Christ in God. And when they, in common with all men, are redeemed from the death which came upon them as the result of their inherited mortality, they will live as long as Christ does. The wicked, however, after having their mortal life restored to them, shall be punished with death for the sins which they have committed, and when they go down to the grave the second time there is no way by which they can be rescued, and they “sleep a perpetual sleep.” W. {SITI July 14, 1887, p. 424.3}

**“Back Page” The Signs of the Times, 13, 27.**

E. J. Waggoner

The last Australian steamer brought meager news from the laborers there, owing to the fat that it sailed a little sooner than was expected. A brief note from Elder Daniels states that the church in Auckland now occupy their own house of worship, and that a missionary society of forty members has been organized. {SITI July 14, 1887, p. 432.1}

Subscriptions to the *American Sentinel* are now coming in a way to delight the hearts, not only of the publishers, but of all who believe that the *Sentinel* has an important work to do. Every mail brings in scores, and some hundreds of subscriptions. That it does occupy a position second to none in importance is conceded by all who are awake to the issues of the day. Let its friends rally to its support. {SITI July 14, 1887, p. 432.2}

One of the main points in a recent address delivered by George W. Cable, in Nashville, Tenn., was that “the ideal government must be by a minority, elected by the majority, whose will is to be appealed to frequently, administered in harmony with the higher law of God.” Of course it is understood that the majority are to decide what is in harmony with that higher law of God; and there you have National Reform governments in a nutshell. {SITI July 14, 1887, p. 432.3}

The *Truth Seeker*, which is the inappropriate name of the chief infidel organ in this country, has a correspondent who has been studying Spiritualism in Boston. As the result of his investigations he reports that all the Spiritualists are infidels, but that not all infidels are Spiritualistic. He is undoubtedly correct, but if he should make his investigations a few years from now he would have to change the last part of his report, for all the infidels will then be Spiritualists. But they will still be infidels. {SITI July 14, 1887, p. 432.4}

Quite a stir has been made of late over the charge that Canon Fleming, of the Church of England, had appropriated one of Dr. Talmage’s sermons, and had preached it as his own. The Canon now admits the deed, and confesses that he was guilty of an “inadvertence.” This is the latest euphemism for stealing. What with “defalcations,” “shortages,” “failures,” “appropriations,” “inadvertances,” etc., we shall soon have no such thing as stealing. Then will all the world be honest! But it will be honesty that will correspond to the chastity of the ancient Spartans, among whom, we are told, it was impossible to find an adulterer, and that they knew not what the name adultery meant. This, however, was solely because what is now universally known as adultery was exceedingly common, and was sanctioned by law. This seeking to relieve a thing of the odium attached to it, by changing its name, is indirectly encouraged by those who think to avoid the imputation of breaking the fourth commandment calling the first day of the week the seventh. {SITI July 14, 1887, p. 432.5}

The tithe question is making no small stir in Wales. The case stands thus: The Church of England being a State church, derives its income from the country, just the same as the general Government. The tithe is the tax which the church imposes for the support of its ministers. Now many of the farmers of Wales are dissenters, and while they may be willing to give even more than a tithe for the support of the gospel, they do not wish to be forced to pay, nor to pay tithe at all for a religious establishment with which they have no sympathy. Accordingly the English Government proceeds to sell their property for delinquent church taxes, and the farmers rebel. The same thing would be done in this country if the National Reformers had their scheme in running order. Everybody, Jew, Gentile, and Christian, would be *compelled* to pay for the support of the ministers of the State religion, just as they now have to pay for the support of the civil Government which protects them, no man ought to be *compelled* to contribute for the support of any religion. And the injustice is increased when the support is demanded of one who is not in sympathy with the ecclesiastical establishment. But justice in any particular is not to be expected when religion is made a matter of politics. {SITI July 14, 1887, p. 432.6}

**“To What Profit?” The Signs of the Times, 13, 27.**

E. J. Waggoner

Speaking of the study of the Sunday-school scholars and teachers, during the past six months, the *Congregationalist* says:- {SITI July 14, 1887, p. 432.7}

“We doubt if the Old Testament has ever been studied with more eager interest, or with greater profit and delight.” {SITI July 14, 1887, p. 432.8}

And yet the lesson for June 5, on the falling of the manna, a copy of which now lies before us, has the following questions and answers, exactly as we here insert them:- {SITI July 14, 1887, p. 432.9}

*Question*—“How often did they gather it?” {SITI July 14, 1887, p. 432.10}

*Answer*-“Every day except Sunday.” {SITI July 14, 1887, p. 432.11}

*Q*.-“Could they keep it overnight?” {SITI July 14, 1887, p. 432.12}

*A*.-“Only Saturday nights.” {SITI July 14, 1887, p. 432.13}

*Q.*-“Why was this?” {SITI July 14, 1887, p. 432.14}

*A*.-“So they need not break the Sabbath.” {SITI July 14, 1887, p. 432.15}

So ho! The children of Israel kept Sunday for Sabbath did they? We know that there has never been a more “eager interest” to make out that Sunday is the Sabbath than there is now, and it may have been a source of great “delight” for the lesson writers to corrupt the word of God that it might be made to appear so to the Sunday-school scholars; but when the day of reckoning comes, we think that they will not find it so profitable as they now imagine it to be. With what eager interest indeed the Scriptures must have been studied, especially by those who wrote the lesson helps, to learn from it no better than to teach that the manna did not fall on Sunday, and that it would keep only on Saturday night. It is hard to see how the writers of these lessons can escape the just imputation of turning the truth of God into a lie. For how else shall the shameful thing be characterized? If that is not the proper charge, we wish somebody would tell what would be proper in the premises. {SITI July 14, 1887, p. 432.16}

**“Only the Living Give” The Signs of the Times, 13, 27.**

E. J. Waggoner

Among the resolutions adopted at the recent meeting of the American Home Mission Society, was the following:- {SITI July 14, 1887, p. 432.17}

“That legacies shall be appropriated and expended the year after their receipt, to the end that the society shall always have on hand some resources commensurate with its ever-enlarging work. We urge especially in this transition period, a great increase in the gifts of the living.” {SITI July 14, 1887, p. 432.18}

The last sentence is the one that particularly caught our attention. When we read the plea for an increase in “the gifts of the living,” the thought instantly arose, Who else but the living ever give anything? Careful thought has not enabled us to find any other givers. “But,” says one, “you seem to forget the great legacies that have been left by people who are dead.” No, we do not forget the legacies, but they are not given. That word “left” expresses the situation exactly. No matter how much a man has, he *leaves* it all when he dies. But how much credit is a man entitled to for leaving that which he cannot by any possibility carry with him? When a man gives of his means as he goes along, we know that he has an interest in something besides himself; but when a man with large wealth clings to it just as long as he possibly can, is it altogether uncharitable to suppose that if it were possible he would cling to it after death? {SITI July 14, 1887, p. 432.19}

No matter how benevolent a person may have been in his life-time, we still insist that he does not in any just sense *give* that which he *leaves*. He may indicate in his will that he wishes a certain institution to have that which he leaves, but if the institution gets it, it is only after a severe struggle. So in reality his “giving” amounts to this statement: “This money is of no more use to me, and you may have it if you can get it.” The moral is, If you want to give, and thus lay up treasure in Heaven, don’t wait until you die, when you cannot give. {SITI July 14, 1887, p. 432.20}

**“Our Senses Not Infallible” The Signs of the Times, 13, 28.**

E. J. Waggoner

In speaking and writing on the subject of Spiritualism, and the lying wonders that will be manifested by it just before the end, we have often said that in order to stand firm during that trying time, one must have such an implicit, fixed faith in the Bible that he will trust it rather than his senses, and even against the evidence of his senses. A recent published statement to this effect was noted in a leading Spiritualist journal, with the request that we should tell “for what purpose our senses are given us.” This we shall endeavor briefly to do, negatively at least, not especially for the benefit of the questioner, but for thousands of others, who may not be in the snare, but who may be in danger of it through their too great confidence in their own sensations. {SITI July 21, 1887, p. 438.1}

It requires not much thought to convince one that he can know very little by his unaided senses. For instance, our senses would tell us that the earth is stationary, and that it is the sun and moon that move. There is not a sense, even allowing that we have seven instead of five, by which we could tell that the sun does not actually sink into the ocean at night, and in some mysterious way slip around to the east in time to start the next morning on another trip overland. The native Indians have the sense of sight and of hearing far more acutely developed than we have, yet they have never discovered the rotation of the earth. Once, we are told, the question was discussed in a certain tribe that had heard the new-fangled notion from a white man. An old Indian philosopher took steps to settle the question effectually. He drove a stake into the ground, and then placed a round stone on top. In the morning the stone was found in its place on the top of the stake, and the whole tribe knew at once that there was nothing to the white man’s notion that the earth revolves, for if it did, would not the stone have fallen from the stake during the night? {SITI July 21, 1887, p. 438.2}

We repeat: The senses of savages are far more acute than those of others, yet a knowledge of the movements of the heavenly bodies exists only among civilized nations. Why is this? The skeptic will no doubt laugh at our reply, but we have not the slightest doubt that it is because civilized nations have the influence of the Bible. It is because of the direct or indirect influence of the Bible that nations are civilized, even though they may not acknowledge this influence. We can trace the increase of knowledge right along with the increased circulation of the Bible. In the Dark Ages, when the Bible was almost unknown, scientific knowledge was at a low ebb, yet may hundreds of years before, a book had been written, which said: “He stretcheth out the north over the empty place, and hangeth the earth upon nothing.” Job 26:7. And the same writer said that the winds have weight. Job 28:25. Where did he get his knowledge? From God. {SITI July 21, 1887, p. 438.3}

We are not claiming for the Bible that it is in the popular sense a scientific book. That is, it is not designed as a text-book on philosophy; it was written for a different purpose. But we do claim that it is scientifically correct, and that it is the foundation of all knowledge. It is only the literal truth when the Bible says: “Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.” Without stopping to dwell on this point, we will simply say that, notwithstanding the infidel taunts that Christianity has done nothing for science, the men who have added the most to our store of real knowledge, as Newton and Kepler, were devout Christians, and the vague hypotheses and groundless assumptions that have had to be abandoned, were devised by men who scouted the Bible. {SITI July 21, 1887, p. 438.4}

Our senses are not infallible. “Optical illusions” are among the most common occurrences. The moon has a fixed, unvarying size, yet there are probably no two persons to whom it has exactly the same appearance. One will say that it looks as large around as a cart-wheel, while another will say that it looks no larger than the bottom of a quart cup. Of a dozen persons who hear a statement, scarcely any two will repeat it exactly alike. {SITI July 21, 1887, p. 438.5}

Yet it will be said, and truly too, that we cannot perceive anything except through some one or all of our senses. It is only by means of our senses, after all, that we are able to realize the fact that the earth is round, and that it revolves on its axis and moves through space. But let it be remembered that this knowledge comes to us only after our senses are educated; and faith is the prime agent in this education. We may say that we use our reason in determining the truthfulness of any statement that is made to us; but we have to accept certain things on trust as a basis for our reasoning. Certain things must be accepted simply on the authority of the one who tells them to us, before we can have any starting-point for our reason. The science of mathematics, which calls for the exercise of pure reason, depends upon certain principles which the child must take upon trust. And the whole of our knowledge of nature depends upon faith. “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.” Hebrews 11:3. {SITI July 21, 1887, p. 438.6}

Now we come to the phenomena of Spiritualism, and we will take the phenomena of materialization, which is the *we plus ultra* in the “proof” of Spiritualism. There are only three senses available in testing the claims of this phenomena,-seeing, hearing, and feeling. By these it may be ascertained that the spirits that appear are real beings. But this does not settle the case at all, for we do not question the fact that real beings do appear, and will appear more frequently as the end approaches. The real question is, Are these beings what they profess to be,-the spirits of men who have once lived on this earth? The only help that one can get from his senses in determining this point is through looking at them and hearing their testimony. As to the first, we know that cases of mistaken identity are very common, and that it is possible for a man to so disguise himself as to deceive his most intimate friends, making them think that he is somebody else; or, on the other hand, a stranger may so change his appearance as to impose on people, and make them believe that he is some one of their acquaintances. This being the case, it is evident that seeing the appearance of one’s dead friend is by no means positive evidence that it is indeed that friend. {SITI July 21, 1887, p. 438.7}

If it is said that the spirits tell things that were known only to the hearer and the departed friend, that is easily explained by the Bible doctrine that “they are the spirits of devils.” Once allowing that there are angels, both good and bad, who are of a higher order of creation than man, and who are invisible to our natural sight, and the conclusion is necessary that they must know many things that we do or say when we think we are unseen and unheard. {SITI July 21, 1887, p. 438.8}

Then we come to the testimony of the spirits themselves. We may hear them say that they are indeed our friends who have been long dead. But this appeal is not to our senses but to our trust in their word. They say that they are the spirits of dead men, and the Bible says that they are the spirits of devils. So it is simply a question of evidence, and we must decide as to which is the more reliable. But Spiritualists themselves admit that the testimony of the spirits is unreliable. The editor of the *Golden Gate* says:- {SITI July 21, 1887, p. 438.9}

“Whoever surrenders his individual judgment, and places his trust implicitly upon the communications of spirits, as given through promiscuous mediumship, is almost certain to be deceived. It matters not how confiding his trust, or implicit his faith, nor how sincere or honest he may be in his intentions, he will find the average spiritual message a broken reed, if he attempt to lean upon it to the exclusion of the staff of his own reason.” {SITI July 21, 1887, p. 438.10}

Again, in his issue of May 6, 1886, he gave a *fae simile* of some slate writing done by the spirits, and in commenting upon it he said:- {SITI July 21, 1887, p. 438.11}

“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 July 21, 1887, p. 438.12}

That is to say that the awkward language in a communication received from Webster is due to the acknowledged fact that Webster never wrote it! A very good reason. But when it is admitted by Spiritualists themselves, that communications from the spirits are untrustworthy, the last plea for the evidence of our senses in determining their character, is voluntarily withdrawn. {SITI July 21, 1887, p. 438.13}

In contrast with the confessedly false testimony of the spirits, we have the testimony of the Bible, which is not yea, and nay, but yea and amen. It is always consistent with itself, which is one of the highest evidences of truth. That book assures us that “the dead know not anything” (Ecclesiastes 9:5) for when “his breath goeth forth, he returneth to his earth,” and “in that very day his thoughts perish.” Psalm 146:4. We are told that “the dead praise not the Lord, neither any that go down into silence,” (Psalm 115:17); that “his sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them” (Job 24:21); and that “neither have they any more a portion forever in anything that is done under the sun.” Ecclesiastes 9:6. It also tells us that these wondrous miracles that are alleged to be performed by departed spirits of men, are the work of “the spirits of devils” (Revelation 16:14); and this tallies exactly with the Spiritualist’s statement that the spirits are untrustworthy; for the devil is a liar and the father of it; it is his nature to lie. {SITI July 21, 1887, p. 438.14}

Therefore we repeat that when the devil shall come down “with great power, knowing that he hath but a short time,” and shall work “with all power, and signs, and lying wonders,” the only safeguard any person will have will be his faith in the sure testimony of the Bible. Our senses will be appealed to, to bear witness of the reality of these miracles, and so far as the senses themselves can determine, the spirits will be what they profess to be; but we must remember that our senses may be deceived, and can therefore do nothing but distrust their evidence, and depend on that higher evidence-implicit faith in God’s word. Happy will it be for those who are now trusting that word so implicitly, and testing it so fully by a practical application of its teachings to their lives, that when that trying time comes they will turn to it as the most natural thing to do, and will meet every attempt at deception with the words, “It is written.” W. {SITI July 21, 1887, p. 438.15}

**“‘Baptized for the Dead’” The Signs of the Times, 13, 28.**

E. J. Waggoner

“If Christ did not preach to the spirits of the dead in prison, as explained in Vol. 13, No. 17, and the dead are unconscious, then what does 1 Corinthians 15:29 mean? E. J. G.” {SITI July 21, 1887, p. 438.16}

That text reads as follows: “Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?” We do not know what view our friend has of this; but if he thinks it has any bearing whatever on the condition of man in death, he must believe in the theory of a probation after death. We will not take the space here to again show the fallacy of that theory, but will give the simplest exposition of the text in question. {SITI July 21, 1887, p. 438.17}

The whole chapter is a defense of the doctrine of the resurrection. The apostle has nothing directly to say of the condition of man in death, for that is unnecessary; the very fact that he is demonstrating the truth of the resurrection, shows that he regarded the dead as unconscious. For if the dead were to be unconscious-that is, if they were not really dead-there would be no necessity for a resurrection. Incidentally, however, the apostle shows the condition of the dead when he says that if there be no resurrection, “then they also which are fallen asleep in Christ are perished.” That is to say that the promised resurrection is all that stands between the dead in Christ and eternal extinction. {SITI July 21, 1887, p. 438.18}

Christian baptism is an act expressive of faith in the death and *resurrection* of Christ. See Romans 6:3-14. It is also an act representative of faith in the future resurrection, for the resurrection of Christ was a pledge of the general resurrection. He says, “Because I live, ye shall live also.” So when a person is baptized he shows (1) his belief that he is a sinner under sentence of death; (2) his acceptance of the condemnation as just; (3) his belief that Christ “was delivered for our offenses, and raised again for our justification;” and (4) that by being thus baptized into Christ’s death, and rising to walk in new ness of life, he will finally have a resurrection from the dead, and will live with Christ. Paul’s argument is evidently addressed to those who professed Christianity, and who believed in baptism, but who questioned the doctrine of the resurrection. To such he shows the inconsistency of their position, by proving that if there be no resurrection, Christ is not raised, and if Christ be not raised, those who are fallen asleep in Christ are perished; and since if they are baptized it is only into a *dead* Christ, their being baptized amounts to nothing, since baptism derives all its force from the resurrection. {SITI July 21, 1887, p. 439.1}

**“Virtue at a Discount” The Signs of the Times, 13, 28.**

E. J. Waggoner

There is nothing that can equal the certainty of some people, concerning things that have never been revealed, unless it is their condition of blissful uncertainty concerning things that are clearly set forth in the sacred word. For instance, notwithstanding the plain wording of the fourth commandment, it is a rare thing to find one who knows that the seventh day of the week, Saturday, is the Sabbath of the Lord, and ought to be kept holy, while the same ones who express so much doubt on this point, are very sure that any man who has died in the belief that the soul is immortal, has gone to Heaven. {SITI July 21, 1887, p. 439.2}

An instance of the positiveness is given in a matter-of-course way in the *Congregationalist* account of the closing exercises of Andover Theological Seminary. After the professors had completed their work of examination on the subject of eschatology, the board of visitors began their catechizing thus: “Are Socrates and Plato in Heaven?” And the reply came back promptly, “Yes, sir.” {SITI July 21, 1887, p. 439.3}

Unfortunately we are not told why Socrates and Plato are so undoubtedly enjoying the bliss of the saved, so we must examine their character for ourselves. Socrates wrote nothing, and about all we know of his teaching is what we learn from Plato, who was his echo. One or two statements, however, will throw a little light on his character. In the first chapter of his “Introduction to the Critical Study and Knowledge of the Holy Scriptures,” Dr. Horne, speaking of the ancient heathen philosophers, says:- {SITI July 21, 1887, p. 439.4}

“Truth was but of small account among many, even of the best heathen; for they taught that on many occasion a lie was to be preferred to the truth itself! To which we may add that the unlimited gratification of their sensual appetites, and the commission of unnatural crimes, was common even among the most distinguished teachers of philosophy, and was practiced even by Socrates himself.... ‘The most notorious vices,’ says Quinetilian, speaking of the philosophers of his time, ‘are screened under that name;’ and they do not labor to maintain the character of philosophers by virtue and study, but conceal the most vicious lives under an austere look and singularity of dress.” {SITI July 21, 1887, p. 439.5}

It is a well-known fact that Socrates had a *dream*, or familiar spirit, from whom he derived all his knowledge, and upon whose counsel he depended for direction in the affairs of life. In other words, Socrates was a Spiritualist, and his life was perfectly in accord with the teachings of Spiritualism when they are carried out to the fullest length. We have the authority of Potter’s “Antiquities of Greece” for the statement that “it was frequent in some parts of Greece to borrow one another’s wives. At Athens, Socrates lent his wife Xantippe to Aleibiades.” {SITI July 21, 1887, p. 439.6}

Of Plato’s morals we learn an abundance from his own teachings. He it was who formulated the pernicious doctrine that was held in principle by all heathen, and is a cardinal doctrine of modern Spiritualism, that man is the sole judge of his own actions; that truth is inherent in the human soul, or, in other words, that man himself is God. Consistently with a doctrine which opens the way for the fullest gratification of one’s passions, we find that Plato advocated community of women, and the education of them the same as men, and together with them, even so far as exercizing together in the gymnasium naked. He also advocated perjury in matters of love, advocated also that “on an expedition soldiers should be allowed unbounded license both with respect to women and boys, as by this means they will be more inflamed to gain the victory.” He himself was no more austere in his personal life than was his master, Socrates, and made no secret of his association with prostitutes. {SITI July 21, 1887, p. 439.7}

Yet these are the men whom modern theology unhestitatingly grants a place in Heaven, thus anticipating the sentence of God, the Judge of all. And why do they do this? Solely because to them the Christian church owes the doctrine of the inherent immortality of the soul. All their vice and immoral teachings are condoned, and they are translated to the third Heaven simply because they taught that the soul was immortal. Surely such teaching places virtue at a discount, and really puts a premium upon vice. Nowadays when a man dies, no matter if he had been perfectly indifferent concerning religion, if it can be remembered by anyone that he ever expressed a belief in the immortality of the soul, he is at once set down as undoubtedly a Christian, although his belief in immortality had no connection whatever with Christ. {SITI July 21, 1887, p. 439.8}

Socrates and Plato are accounted as saved because they taught the doctrine of the inherent immortality of the soul. Now it is susceptible of the clearest proof that their immortality, which would most surely shut them out of Heaven (Ephesians 5:5) unless they repent, of which there is not the slightest evidence, was the direct result of their belief in the immortality of the soul. Here is the proof:- {SITI July 21, 1887, p. 439.9}

The apostle Paul tells us that “whatsoever is not of faith is sin.” Romans 14:23. Now their belief in immortality was not based upon faith at all. It was based solely on self-conceit and egotism. They had so exalted an idea of their own attainments, and of the powers of their own mind, that they could not conceive of anything in the universe greater than man. They thought that the mind of man was “lord of itself and of all the world beside;” and that all knowledge was inherent in the human soul. Thus while they professed belief in the gods, and even in one supreme God, they had no higher conception of God than that he was like themselves (Psalm 50:21); for they thought that they themselves were part of God, and their gods were dead men. But if knowledge was inherent in the human soul, it must be, they reasoned, the latent knowledge that was acquired in some anterior state of being; and if man was a part of God, he must be immortal; that is, mind being supreme could have neither beginning nor end. Thus their belief in the supremacy of the mind of man was inseparable from their belief in the immortality of the soul; the two were one. But their exaltation of the human mind led them into the grossest licentiousness, for they thought that whatever the mind conceived must be right and proper. Thus “professing themselves to be wise, they became fools.” They had faith only in themselves, and that was, of course, no faith at all; and this self-exaltation led them into sin. {SITI July 21, 1887, p. 439.10}

At some future time we shall show, what is here implied, that all the evil that has cursed this earth sprung from the teaching of the immortality of the soul. We are aware that some will regard such language as almost blasphemy, but they will change their minds when they study the subject from the Bible standpoint. Let no one think that we are not believers in immortality. We believe that Christ “brought life and immortality to light through the gospel,” and that all who truly believe in Christ will be clothed with immortality when he comes. We believe in immortality that is received through faith, which exalts Christ, and not in immortality which a man has without faith, which exalts man and ignores Christ. A belief in immortality through Christ, is Christianity; a belief in immortality without Christ, is paganism, even though it be taught in a professedly Christian theological seminary. W. {SITI July 21, 1887, p. 439.11}

**“The Gospel of the Kingdom, and the End” The Signs of the Times, 13, 28.**

E. J. Waggoner

“Our Saviour taught us, in the twenty-fourth chapter of Matthew, that the gospel should be preached in all the world, and then the end would come. How is it that the gospel was preached to every creature under heaven in Paul’s day (Colossians 1:23) and the end is not yet? Please explain. A.J.” {SITI July 21, 1887, p. 439.12}

We think that the explanation may be found in a portion of Matthew 24:41 which our correspondent did not quote, and in the context of the same passage. The text reads: “And this gospel *of the kingdom* shall be preached in all the world for a witness unto all nations; and then shall the end come.” “This gospel of the kingdom” can be nothing else than that of the preaching of the coming of our Lord in his kingdom. Now while it is true that Paul and the other apostles taught that Christ would come again, they did not set his coming forth as an event immediately to take place, but on the contrary warned the people against the idea that his coming was immediately at hand. Knowing, as the apostles did, that the day of the Lord could not come until after the great apostasy, and the revealing of “the man of sin,” “the son of perdition,” the Papacy, it is not possible that they should preach “this gospel of the kingdom,” just as it must be preached when the kingdom is about to be set up. They taught the people to look forward to it as being the grand consummation of all their hopes, but they did not teach them to expect it in their day. {SITI July 21, 1887, p. 439.13}

But the explanation is found chiefly in the context of Matthew 24:14, which shows when that passage applies. In this and the preceding verses of the chapter, beginning with the fourth, Jesus has given a brief answer to the question, “What shall be the sign of thy coming, and of the end of the world?” It is very evident that verses 4-11 cover in brief the same ground that is covered in verses 21-47. “For nation shall rise against nation, and kingdom against kingdom.” Verse 7. This did not take place in Paul’s day, nor for many years after. In Paul’s day the Roman Empire was a unity, and there was no general uprising such as is indicated in this verse. The reference is unmistakably to the conflicts of nations and kingdoms which resulted in the overthrow of the great Roman Empire, and the establishment of the Papacy, which was but the beginning of sorrows. {SITI July 21, 1887, p. 439.14}

This conclusion is verified by verses 9, 10: “*Then* shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name’s sake. And then shall many be offended, and shall betray one another, and shall hate one another.” After the rising up of nations and kingdoms, and the establishment of the Papacy, which was the beginning of sorrows (verse 8), came the terrible persecution, during which the saints of God were delivered up to be slain, and they were hated of all nations for the sake of Christ. {SITI July 21, 1887, p. 439.15}

Then verses 11-14 brings to view the terribly lax state of morality that will exist even in the professed church of God in the last days (see 2 Thessalonians 3:1-5, 12, 13), when the love of many shall wax cold, and then comes the statement that “this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” Verse 14. Now it seems evident that this statement is entirely independent of the general one made by Paul. This one refers to a special time. In the days of Christ and the apostles the world had wonderful light. The gospel in its purity was carried everywhere. (See Acts 2:8-11.) But the great apostasy almost drove the knowledge of the gospel from the earth, and in the Dark Ages generations of men lived in darkness greater than that of many of the heathen before the time of Christ. But a reform was prophesied. The Reformation begun by Luther and others was to go on until the work of reformation should culminate in the Third Angel’s Message, which should bring the gospel of the kingdom to all nations; and when all the world had received the warning message, and the whole earth had been lightened with its glory, then should the end come. {SITI July 21, 1887, p. 439.16}

This prophecy has nearly reached its complete fulfillment, and the end is close at hand. And now it behooves all to heed the admonition, “Watch therefore; for ye know not what hour your Lord doth come.” W. {SITI July 21, 1887, p. 440.1}

**“Back Page” The Signs of the Times, 13, 28.**

E. J. Waggoner

The following from the *Independent* is a very sound opinion of a widely prevalent practice. With that the advice might be followed in all the pulpits in the land:- {SITI July 21, 1887, p. 448.1}

“The minister that is constantly on the lookout among current events for the topics of sensational sermons on the Sabbath, and uses his Bible mainly for texts on which to hang the sermons, is almost anything but a preacher of the gospel. He had better read his Bible more and study current events less. He will thereby better edify the church, and be the means of saving more souls.” {SITI July 21, 1887, p. 448.2}

Sunday evening, July 10, the eminent Baptist preacher, Dr. J. D. Fulton, of Brooklyn, N. Y., delivered an address in Oakland on “Romanism in America.” It was an excellent portrayal of the encroachments of the Papacy in our country and upon our institutions. Yet we cannot see any prospect that the Doctor’s remedy will prove adequate to conquer the disease-that is, to have Rome and Romanists all to turn Protestant. The Doctor’s diagnosis was most excellent, but his prescription we are confident will never prove effectual. {SITI July 21, 1887, p. 448.3}

The *Mirror* says that “a Catholic prayer cannot be too circumspect in dealing with unhappy differences that are liable to crop out now and then in an institution embracing men of every cast of mind and temperament.” And that is a fact; for it is by no means a pleasant thing for anybody, either Catholic or Protestant, to retract honestly expressed convictions without being convinced that they are erroneous; but that is just what Catholic papers must do if in dealing with unhappy differences they chance to express opinions not entertained by the Pope or even by the bishop of the diocese in which they are published. Truly, papers which support infallibility should be both circumspect and servile; they must be the latter if they would remain Catholic; and a good degree of circumspection renders the servility much less apparent though none the less real. {SITI July 21, 1887, p. 448.4}

A paper recently read before a Boston missionary society speaks thus of the native Christians in the Sandwich Islands:- {SITI July 21, 1887, p. 448.5}

“Commercial prosperity and a misguided king have done much to increase the temptations to wrong-doing, mainly in the way of liquor-drinking, a revival of heathenish dances and official corruption, which have been fostered and even pressed on the people by the king and his ministers.... Still there are probably no people who yield more readily to good influences than the Hawaiians; ... and they are always and everywhere ready to join actively in church and Sunday-school work when it is made attractive.” {SITI July 21, 1887, p. 448.6}

And in this respect they are not at all unlike thousands of professed Christians in more favored lands. It is a pretty hard matter to find any great number of people anywhere who are willing “to join actively in church and Sunday-school work” unless “it is made attractive.” And that is why there is so much show and so little reality in the religion of the present day. The people not only in Hawaii but everywhere are “lovers of pleasures more than lovers of God,” and that is why we have so much “church work” that simply ministers to the passions and appetites of those who are drawn into the church because religion “is made attractive.” {SITI July 21, 1887, p. 448.7}

If all the modern devices for making the church attractive, from the oyster supper to the latest invention, the “donkey social,” were once and forever banished from Christendom, there might be fewer names upon the church books, but it is pretty certain that there would be more in the Lamb’s Book of Life. {SITI July 21, 1887, p. 448.8}

The following from the *Independent* is, we believe, strictly according to the facts in the matter. We have no doubt that much the same line of thought has occurred to almost everyone who has thought upon the subject at all. It seems that in most theological seminaries the Bible is the thing that is studied the least. And so far as we have been able to observe the evil is not corrected even when the students leave the seminaries and get into the pulpit:- {SITI July 21, 1887, p. 448.9}

“It has often occurred to us that our theological seminaries do not sufficiently, especially in the matter of theology, teach the theology of the Bible as the word of God. The young men are taught systematic theology, dogmatic theology, and polemic theology, but in our judgment not sufficiently taught the theology of the Word. We have been struck with this defect when they appear before councils or presbyteries, and are examined as to their qualifications for the Christian ministry. In far too many instances, indeed almost as a general rule, so far as our observation has been extended, they have been unable to give their reasons from the Bible for what they believe. Put them to the task of citing proof-texts for their opinions, and they usually show a lamentable defect in their education. They do not seem to be as familiar with the word of God as they ought to be. The language of the Scriptures does not readily occur to their lips. This proves that they have not been thoroughly trained in Biblical knowledge, which we regard as absolutely primary in all training for the gospel ministry. For this kind of knowledge there is no substitute. It is the *sine qua non*, and should take the precedence of everything else.” {SITI July 21, 1887, p. 448.10}

Mrs. Leavitt, who is making a journey around the world in the interests of the World’s Woman’s Christian Temperance Union, sends the following word from Siam:- {SITI July 21, 1887, p. 448.11}

“DEAR REVEREND MISSIONARY BOARDS: Pray do not send out any more wine-bibbing, cigar-smoking missionaries; there is bad example enough in all these lands from ungodly men of Christian lands who are in Government employ and engage in business. Let Christian missionaries be so free from all these things that no poor soul or body can be injured by following their example.” {SITI July 21, 1887, p. 448.12}

That any such should ever have been sent at all, is entirely too bad. Yet we do not see exactly how it is that a wine-bibbing, cigar-smoking missionary in Siam is any worse than is a wine-bibbing, cigar-smoking minister in America. If such do not represent Christianity there neither do they here. And how missionaries, ministers, or people can practice such things and yet think themselves Christians is something we cannot understand. It shows an estimate of the virtue of Christ that is deplorably low. {SITI July 21, 1887, p. 448.13}

The Healdsburg school begins Monday, July 25. All who expect to attend this term should be there the first day if possible, much will be lost otherwise. Also remember the dedicatory services of the new meeting-house at Healdsburg, Sabbath and first-day, July 30 and 31. Meetings will commence Sabbath eve, the 29. Come to the meeting praying, and bringing the blessing of God with you. {SITI July 21, 1887, p. 448.14}

**“Not a Godless Nation?—Why Not?” The Signs of the Times, 13, 28.**

E. J. Waggoner

The *Christian at Work* declares of France that “the nation is not godless,” and in proof of the statement adduces the fact that there was celebrated in the Paris churches “the other Sunday, the *Fite Dieu*, or God’s Festival.” It says:- {SITI July 21, 1887, p. 448.15}

“The Madeleine Church was especially decorated for the occasion and the ceremonies, closing with a procession, were performed with the scenic splendor of the Roman ritual.... The procession, as it wound along the church and descended the steps at the rear of the edifice, presented a most striking and effective picture, with the priests in gorgeous vestments, the acolytes, or altar boys, and choristers in their snowy surplices and crimson girdles, and the numerous school-children in white veils and dresses, who carried banners and pennons.... A well-dressed man who was looking on, neglected, either unintentionally or with design, to take off his hat. He was instantly set upon by a dozen persons, whose religious enthusiasm had been suddenly kindled by the music, the flowers, and the incense, and was severely beaten. He escaped, all bleeding, from their hands, and his clothes were torn almost to shreds.” {SITI July 21, 1887, p. 448.16}

On, no! France is not godless. Neither is China, nor Hindostan, nor any other Catholic or heathen nation. And in all these lands their “godliness” and their “religious enthusiasm” find expression in about the same way. In view of this report it is a happy thing that we have the assurance of the *Christian at Work* that France “is not godless;” otherwise we might be inclined to doubt whether such actions were a manifestation of the genuine righteousness that becometh a nation. But this undoubted assurance, supported by such signal proofs, we suppose establishes once for all the important fact that France is a godly nation; which fact, with the proofs, we commend to the National Reform Association. The United States alone among nations is “godless.” But in that respect may she remain forever just as she is. We have no desire to see here Popish processions or anything else that shall kindle the “enthusiasm” of violent national religionists. {SITI July 21, 1887, p. 448.17}

**“Puritan ‘Rights’” The Signs of the Times, 13, 28.**

E. J. Waggoner

Rev. Geo. C. Adams, writing from St. Louis to the *Advance* about the Sunday law, says:- {SITI July 21, 1887, p. 448.18}

“The charge is freely made that it is an effort to make a ‘Puritanical’ Sunday, and so it is; for the Puritan certainly believed in equal rights for all and was not willing to allow any privileged classes.” {SITI July 21, 1887, p. 448.19}

Yes, indeed! The Puritans of New England “certainly believed in equal rights for *all*” *Puritans*, but they just as certainly believed in no rights at all for anybody else, not even the right to *live*, in New England. They were indeed “not willing to allow any privileged classes” except Puritans. In them were summed up all rights and all privileges, even to the right and privilege of hanging Quakers and witches, whipping Baptists and banishing dissenters of all kinds, under pain of death. Theirs was the right to compel people to go to church on Sunday and listen to sermons such as, said one of the victims, “was meat to be digested, but only by the heart or stomach of an ostrich.” Theirs was the right to be women to tie tails of carts and drag them through New England towns, at the same time lashing them upon the bare back with heavy two-handed ships made of three thongs “of twisted and knotted cord or catgut,” while one of the “privileged” preachers looked on and laughed at such an infliction as, if suffered to be completed, would have amounted to one hundred and ten lashes each, as the poor women were dragged through dirt and snow half-leg deep, and the weather bitter cold. And all because the women had the impudent presumption to claim the right and privilege of being Quakers. In this case when the poor, tortured women had been lashed through three towns with ten stripes each in each town, the people arose in their righteous indignation and set the “ghastly pilgrims” free. {SITI July 21, 1887, p. 448.20}

Oh, yes, the Puritan was indeed “not willing to allow any privileged classes!” But may Heaven protect this dear land from any revival of Puritan rule, or any other rule according to Puritan principles. {SITI July 21, 1887, p. 448.21}

**“That Cloud of Witnesses” The Signs of the Times, 13, 29.**

E. J. Waggoner

“Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith.” {SITI July 28, 1887, p. 454.1}

The word “witnesses,” in this text, conveys to many a wrong idea, or, rather, many persons give it a meaning which does not belong to it in this place. A witness is one who testifies in a cause, from personal knowledge, and in this sense it is used here. This chapter is a continuation of the argument on faith, and the cloud or multitude of witnesses who are here spoken of are the worthies whose deeds are recorded in chapter 11. They are not “witnesses” in the sense that they are *looking on* to see us run the race, for all of them except Enoch died. Now of the dead it is said that “they know not anything” (Ecclesiastes 9:5); that in the day of their death their “thoughts perish” (Psalm 146:4); and that they are not conscious of the elevation or disgrace of even their dearest relatives. Job 14:21. It is certain, then, that those of whom the apostle says that they “all died in faith,” are not cognizant of anything that is now taking place on this earth. How then are they “witnesses”? They have all run the race, and obtained great victories through faith; and by means of the sacred record their lives bear witness to the power of a firm, abiding faith. Of Abel it is said that “he being dead yet speaketh.” So likewise all these worthies are standing by to cheer us on by their testimony as to the possibility of making the race a success. {SITI July 28, 1887, p. 454.2}

One stanza of an excellent hymn that is based on this passage, is ruined because the writer of the hymn mistook the meaning of the word “witnesses.” The stanza is this:- {SITI July 28, 1887, p. 454.3}

*“A cloud of witnesses around,
Hold thee in full*survey*;
Forget the steps already trod,
And onward urge thy way.” {SITI July 28, 1887, p. 454.4}*

But this is not true. These witnesses do not hold us in survey. They know nothing of our existence. In short, they know nothing at all, because they are dead. {SITI July 28, 1887, p. 454.5}

“Seeing we also are compassed about with so great a cloud of witnesses.” The position of a small word in a sentence may make a great deal of difference. The word “also” is here out of its proper place. The text should read thus: “Wherefore seeing we are compassed about with so great a cloud of witnesses, *let us also* lay aside every weight,” etc. It is not true, as implied in the common version, that those in ancient times were compassed about with witnesses. The Bible was not written in their day, and they had no precedent for their faith. Noah had no example of those who had trusted in God before his time, and had been preserved. He had simply the word of God. There had been no rain on the earth, and if the philosophers of his day were like those of the present time, they doubtless said that such a thing was contrary to nature. Nevertheless he believed and obeyed the word of the Lord, and by so doing he “condemned the world, and became heir of the righteousness which is by faith.” {SITI July 28, 1887, p. 454.6}

Abraham was called out from heathen surroundings, and “went out, not knowing whither he went.” He had not before him a long list of persons who had tested the promises of God, and found them sure. So far as we know he had never been associated with anyone who worshiped the true God. Still he had evidence enough. He had “two immutable things,” the promise and the oath of God. But we have in addition to these a great array of men “subject to like passions as we are,” who gained glorious victories through faith in God. Since they accomplished such great victories through faith, let us be encouraged to do likewise. If they, who had so much less light and encouragement than we have, persevered thus manfully, what patience and faith and zeal ought we not to exhibit! {SITI July 28, 1887, p. 454.7}

The apostle declares that “whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.” Romans 15:4. Now there is to us abundant ground of hope, in the lives of the patriarchs. We seldom take all the encouragement from the record of their lives that we ought. We are apt to imagine that those men were composed of different stuff from what men are now, that there was something peculiar in their natures which gave them favor with God. But this is not so. Some sin or weakness appears in the life of nearly everyone. Human nature was the same in their day that it is now. Wherein, then, was their strength? Simply in this: They were able to take God at his word. It is written, “Abraham believed God, and it was imputed unto him for righteousness.” All the difference between them and us is that they believed implicitly, while we doubt. But it is just as easy for us to believe as it was for them; otherwise there would be no propriety in giving them as our example. Indeed, it ought to be easier for us, since we have their lives as assurance that God is “a rewarder of them that diligently seek him.” If human nature is the same now that it was then, we have the assurance that God is the same also, and is just as ready to give us his aid in transforming ourselves, that we may be partakers of the divine nature. The lives of these worthies, and the exhortation of the apostle were not written for nothing. Will we give them the attention that they deserve? W. {SITI July 28, 1887, p. 454.8}

**“The Promise of His Coming” The Signs of the Times, 13, 29.**

E. J. Waggoner

In the second epistle of Peter, the third chapter, and the third and fourth verses, we find the following statement: “Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.” From this, we indirectly learn two things: First, that in the last days there will be some who are teaching that the Lord is coming; for if no one were asserting that there is a promise to that effect, there would be no reason for the inquiry as to where that promise may be found. And, second, we learn that there is such a promise, and that those who teach it are correct, for they who question it are “scoffers” who walk after their own lusts. {SITI July 28, 1887, p. 455.1}

The question in itself is a perfectly legitimate one, if it is asked from a sincere desire to know the truth. It is only when asked by those who are “willingly ignorant,” that there is in it the element of mockery. For the benefit of the first class, a Scriptural answer to the question will be given. {SITI July 28, 1887, p. 455.2}

The question “Will Christ come?” does not admit of argument. The answer is given in the Bible in plain and unequivocal language. Admit the Bible to be the inspired word of God, and the question is at once answered in the affirmative. In this article, therefore, little more can be done than to cite the reader to a few of the passages which positively affirm that Christ is coming again to this earth. Those passages only will be quoted which state the simple fact. Other questions as to the time, manner, object etc., of his coming will be considered hereafter. {SITI July 28, 1887, p. 455.3}

Perhaps the oldest direct testimony concerning Christ’s second advent is found in the fourteenth verse of Jude. “And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints.” This testimony, although second-hand may not be impeached, for it is from one who “walked with God,” and is vouched for by “the servant of Jesus Christ.” {SITI July 28, 1887, p. 455.4}

Another testimony is found in Numbers, chapter 24, and verse 17 verse. It may be objected that Balaam was a wicked man, and, therefore, not entitled to credit; but we must remember that at this time he was under the influence of the Spirit of God, and unable to say anything except as God permitted him. Speaking of what shall happen “in the latter days,” he says: “I shall see him, but not now; I shall behold him, but not nigh; there shall come a Star out of Jacob, and a Scepter shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.” The language used, as well as the context, shows that Christ is referred to; and it is his second coming that is spoken of for it is then that Christ’s enemies are to be destroyed. See 2 Thessalonians 1:7-9; 2:8. {SITI July 28, 1887, p. 455.5}

But we have still more positive testimony in the Old Testament. Job, in the midst of his afflictions, comforted himself in the following manner: “Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever! For I know that my redeemer liveth, and that *he shall stand at the latter day upon the earth*: And though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.” Job 19:23-27. This language is very positive; and Job shows his sense of its importance by wishing it to be preserved by all the means of writing then known. {SITI July 28, 1887, p. 456.1}

Passing to the Psalms we read the testimony of David. That David was inspired of God, we learn from 2 Samuel 23:2: “The Spirit of the Lord spake by me, and his word was in my tongue.” He says: “Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him.” Psalm 50:3. Again: “Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fullness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth.” Psalm 96:11-13. {SITI July 28, 1887, p. 456.2}

We come now to the New Testament, and we shall see that the testimony is even more positive. Paul’s words in Hebrews 9:27, 28 are very explicit: “And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him *shall he appear the second time* without sin unto salvation.” There is nothing figurative or uncertain about these words. They are a plain declaration of fact. Either Christ will come the second time, or else Paul is an unreliable witness. The latter, no Christian will admit. {SITI July 28, 1887, p. 456.3}

Again Paul writes: “For this we say unto you *by the word of the Lord*, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For *the Lord himself shall descend* from heaven with a shout, with the voice of the archangel, and with the trump of God.” Could language be made plainer than this? This is a statement of what shall actually occur. No more definite language can be found in the Bible. It will not do to evade this testimony by saying that Paul did not understand what he wrote. There is not the slightest evidence that he did not fully comprehend the force of every line that he wrote; but even allowing that he did not, the Holy Spirit, which inspired him, certainly did understand what he wrote, and had an object in giving it. {SITI July 28, 1887, p. 456.4}

Although no clearer evidence can be given than that quoted above, yet the words which come to us direct from the lips of our Lord himself, have a peculiar force. In Matthew 16:27 he says: “For the Son of man *shall come* in the glory of his Father with his angels; and then he shall reward every man according to his works.” The twenty-fourth chapter of Matthew is devoted entirely to a description of his coming, but as we are now giving direct answers to the question “Will he come?” we pass this by for the present. The same subject, however, is carried on in the twenty-fifth chapter, and in the thirty-first verse Christ says: “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.” He here speaks of his coming as a settled fact, so that his words amount to a positive statement. {SITI July 28, 1887, p. 456.5}

In John 14:1-3, we have a statement by our Lord, which, if such a thing is possible, is even stronger than any of the foregoing. As Jesus was about to leave this earth, he comforted his sorrowing disciples with the following words: “Let not your heart be troubled: ye believe in God, believe also in me. In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.” The point of comfort in the above is the promise that he would come again. The disciples were sorrowing because he had said he was going away. He says, Be not troubled; I will come again. He did not deceive them with a false hope; he will certainly come again. His word is pledged to this and it cannot fail. {SITI July 28, 1887, p. 456.6}

These are only a few of the many passages which teach that Christ will come again, but they are sufficient. They are so simple that a child can understand them. No other meaning can possibly attach to them than that Christ is coming the second time to this earth. The Bible abounds with testimony to the same effect. And yet there are people who profess to believe the Bible, who say that the second coming of Christ is a non-essential doctrine. If it is not essential, why is it given so large a place in the Bible? W. {SITI July 28, 1887, p. 456.7}

**“Bible Exposition Against Human Speculation” The Signs of the Times, 13, 29.**

E. J. Waggoner

Says the *Independent*: “The anthropology of the Bible as to what awaits man after death is comprehensively given in these words: ‘Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.’ The body sinks into the bosom of its mother earth, and moulders back to dust; but the soul ascends back to God, and meets the issues of another life.” {SITI July 28, 1887, p. 456.8}

This doubtless expresses the unthinking belief of thousands, yet it is inconsistent and unscriptural in the following particulars:- {SITI July 28, 1887, p. 456.9}

1. It starts out with a Bible statement concerning the Spirit, and ends with the human statement concerning the soul, thus assuming that soul and spirit are identical; whereas: {SITI July 28, 1887, p. 456.10}

2. Soul and spirit are not the same. Paul prayed that the Thessalonians might be sanctified in their “whole spirit and soul and body.” 1 Thessalonians 5:23. {SITI July 28, 1887, p. 456.11}

3. The Spirit, which returns to God, is identical with the breath of life. Job said: “All the while my breath is in me, and the Spirit of God is in my nostrils; my lips shall not speak wickedness, nor my tongue utter deceit.” Job 27:3, 4. Compare with the expression, “the Spirit of God is in my nostrils,” Isaiah 2:22: “Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?” That which is in the nostrils is breath, but it is also called Spirit; and the translators made a just comment on Job 27:3, “the Spirit of God is in my nostrils,” when they placed in the margin, “That is, *the breath which God gave him*, Genesis 2:7.” {SITI July 28, 1887, p. 456.12}

4. Man was a soul, although lifeless, before he received his breath or spirit from God. See Genesis 2:7: “And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man *became a living soul*.” The old catechisms recognize the fact, unconsciously, perhaps, when they say that “man is a dual being, composed of a body and soul.” But the Bible says that *man* was formed of the dust of the ground. That everything which goes to constitute a man is also of the dust; the addition of the breath of life makes a *living* man. {SITI July 28, 1887, p. 456.13}

5. Nothing can come from man except that which was given him. There can be no more elements after dissolution than were made use of in building him. Now Genesis 2:7 is the record of the building of man, and Ecclesiastes 12:7 is the record of the manner of his unbuilding; therefore we must find the very same parts in Ecclesiastes 12:7 that we find in Genesis 2:7. In Genesis 2:7 we find dust, of which man is formed, and *breath* breathed into his nostrils to make him alive. In Ecclesiastes 12:7 we have the spirit or breath returning to the One who gave it, and the man returning to the dust of which he was formed. Now unless the *Independent* is willing to claim, and able to prove, that the *breath* which God gave Adam was conscious before Adam received it, or that it ever obtained consciousness while Adam had it, it had no right to assume that, it was conscious when it left Adam. {SITI July 28, 1887, p. 457.1}

6. Let it be emphasized that nothing “returns” to God except that which God gave, and that all that came directly from God in the making of man, was the breath. Now read two Bible statements concerning the unmaking of man, which corroborate the positions to stated: “If he [God] set his heart upon man, if he gather unto himself his spirit and his breath; all flesh shall perish together, and man shall turn again unto dust.” Job 34:14, 15. And this: “Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.” Psalm 146:3, 4. These passages cover exactly the same ground as Ecclesiastes 12:7. Bible expositions of the text are much better and more trustworthy than human assumption. {SITI July 28, 1887, p. 457.2}

**“Back Page” The Signs of the Times, 13, 29.**

E. J. Waggoner

Under a new treaty lately made the United States and Mexico are made practically one country in the matter of postage. Hereafter letters and packages can be sent from this country to any place in Mexico as cheap as from one place to another in the United States. {SITI July 28, 1887, p. 464.1}

The cruel and senseless antipathy to the negro is becoming more general and more marked in the North. Lately the House of Mercy in the city of New York refused to receive a girl committed to it, solely because she is colored. At this the *Independent* very aptly exclaims, “Mercy!” It is very certain that that is not the kind of mercy whose equality is not strained. {SITI July 28, 1887, p. 464.2}

The *Catholic Mirror* says that out of a population in Mexico of 10,105,000, the church claims 9,864,000. If only she could claim the whole 10,105,000 then Mexico would be a “Christian nation” after the National Reformer’s own heart. However, as it is, Mexico is one of the countries which “could be represented only by Roman Catholics,” in “a world’s conference for the promotion of national Christianity,” as suggested by the *Christian Statesman*. {SITI July 28, 1887, p. 464.3}

As a good deal is being said about the great age of the Emperor Wilhelm, a German paper hunted up and published the names of all the people in Prussia that are older than he is. The list contains one hundred and sixty names of persons who are over one hundred years old. As there are many more who are more than ninety years old, and as the Emperor was only ninety on his last birthday, Kaiser Wilhelm may well feel himself not so very old after all. {SITI July 28, 1887, p. 464.4}

The New York *Observer* complains that “Sunday newspapers have done more than all other influences combined to destroy the popular reverence for the Sabbath.” And then almost in the same breath *naively* states that “during the summer season thousands of nominal Christians will find the Sunday newspaper where they will fail to find a place of worship or the hour of prayer.” Therefore abolish the Sunday newspaper without delay. By all means take away at once all opportunity for these very excellent nominal Christian to do wrong, so that they may all become real strong, vigorous Christians (?) by doing because they have no chance to do other than the Sunday newspaper may be a very wicked thing, but how much more wicked it is than the professed Christian who would rather read it than to go to worship or to prayer perhaps the *Observer* can decide, but we can’t. {SITI July 28, 1887, p. 464.5}

**“More of Rome’s Work” The Signs of the Times, 13, 29.**

E. J. Waggoner

The New York *Observer* says:- {SITI July 28, 1887, p. 464.6}

“There is no sign of diminution in the political activity of the Pope. Daily telegrams give him credit for efforts of one kind and another in many different quarters. It was cabled to the *Herald*, June 30, that King Leopold, of Belgium, had applied to the Vatican to influence the party of the right to secure the passage of a bill relating to personal military service. Manager Rampolia, the Papal Secretary, is said to favor the measure. Much of this political influence will be of no advantage to the Church of Rome, and some of it may do harm. It might be better for all concerned if the Pope would apply himself to the finances of the Church of Rome in Ohio, where the debt of the two estates of Archbishop John B. and Father Edward Purcell is reported at $3,739,321, and the number of creditors that have proven claims is 3,196. Local efforts to meet the necessities of most indigent creditors are entirely insufficient.” {SITI July 28, 1887, p. 464.7}

There is no danger of “this political influence” doing harm to the Church of Rome. Every particle of it will be turned to the advantage of the Papacy. They Papacy is to-day the most influential political power in the world, and in trickery, chicanery, or political influence of whatever kind Rome is abundantly able to outdo every other power, to reap advantage from every alliance, and to come out ahead in every contest. {SITI July 28, 1887, p. 464.8}

And as for her ever restoring what she has embezzled from the poor Catholics of Cincinnati through the two Purcells-archbishop and priest-people might as well whistle at the wind, as to call for that. So far is she from restoring any of it, she is actually adding to it the possessions of the assignee and his bondsmen of the bankrupt (?) estates. The *Catholic Mirror*, of July 16, gives the result of the first turn of the wheel. It says:- {SITI July 28, 1887, p. 464.9}

“Judge Goeble, of the Probate Court of Cincinnati, has announced the result of his investigation into the liability of J. B. Mannix and his bondsmen as assignees of the estates of Archbishop Purcell and his brother, Father Edward Purcell. He found that he was entitled to no compensation for his services as assignee, and that he an his bondsmen owe to the Edward Purcell estate $78,000, and that Mannix and his bondsmen owe to the J. B. Purcell estate $236,500. Judge Hoadly, one of the sureties, has been released by the payment of $62,500.” {SITI July 28, 1887, p. 464.10}

The only way in which ex-Governor Hoadly got released, however, was by paying into court everything he had, making himself a bankrupt in his old age. And now others have to follow suit, perhaps with the same result. But it is a most singular thing that the courts can find hundreds of thousands of dollars due the estates from the assignee and his bondsmen, and yet cannot find in the estates a single cent for the poor people who have been robbed of it. The fact is that Rome has the money, and she will get as much more as possible, and she will wear out all the courts in Christendom before she will restore a cent of it. {SITI July 28, 1887, p. 464.11}

**“Prussia at the Pope’s Feet” The Signs of the Times, 13, 29.**

E. J. Waggoner

The Pope has sent out a note of rejoicing over his triumphant conquest of Germany, upon which, under the above heading, the *Christian Advocate* comments as follows:- {SITI July 28, 1887, p. 464.12}

“One of the most pitiable spectacles presented in these later days to the world’s gaze is that of Prussia-great and Protestant Prussia-doing obeisance to the Pope of Rome. {SITI July 28, 1887, p. 464.13}

“If any human force could make Martin Luther and Philip Melancthon arise from their graves beneath the marble slabs in the Wittenburg church, it would be this. But, alas! so bound hand and foot is their land to-day, that not one strong voice in the whole country dares to sound the alarm and tell the whole civilized world what is going on in Berlin. {SITI July 28, 1887, p. 464.14}

“The climax has just been reached in the Pope’s allocution, which came by cablegram from Rome. His holiness appeals to the whole world to hear his cry of victory over German Protestantism. Here are some of his jubilant notes:- {SITI July 28, 1887, p. 464.15}

“‘We felt more concerned at the evils of this religious struggle with Prussia, and as we were unable to remedy them by striving alone, owing to the obstacles which impeded our power, we invoked the cooperation of the German bishops and the Catholic deputies in the Prussian diet, from whose constancy and concord the church derived great fruits, and expects still greater. Thanks to the equitable and pacific sentiments of Emperor William and his counselors the Prussian Government removed the more serious inconveniences, and then accepted the various practical conditions of peace, by which some of the former laws against the church have been repealed and others mitigated. Something remains, but we must rejoice at what we have obtained, and, above all, in regard to the free action of the Pope in the government of the church in Prussia.’ {SITI July 28, 1887, p. 464.16}

“If Bismarck is not entirely blind to all Protestant sentiment, and is not utterly consumed by his love of Prussian imperialism, whatever becomes of the people, he must have some sense of shame when he reads the Pope’s allocution-that this triumph of Romanism in Germany is made the basis of an appeal to Italy to range herself on the side of Papal interests. Germany more Catholic than Italy! That is the picture now, and the world is told so by Leo XIII.” {SITI July 28, 1887, p. 464.17}

**“Owning the Responsibility” The Signs of the Times, 13, 29.**

E. J. Waggoner

Speaking of the wild methods of the Salvation Army the *Christian Advocate* very appropriately remarks that:- {SITI July 28, 1887, p. 464.18}

“If the Methodist Episcopal, the Baptist, and other churches were as energetic, zealous, and spiritually-minded as they should be, and in earlier times were, and as deeply interested in the conversion of the abandoned as the Methodists were when they could get a hearing from no other class, there would be no need or place for any such irregular guerrilla religious warfare.” {SITI July 28, 1887, p. 464.19}

There is no need anyhow for any such irregular guerrille religious warfare as is carried on by the Salvation Army; but there is a world of suggestiveness in that idea of the Methodists being deeply interested in the conversion of the abandoned, *when they could get a hearing from no other class*. Those were the days of the genuine power of Methodism, because they were the days of her humility. But now her humility is gone and her power with it. Shorn of her humility, she is as weak as any other, and can only stand and complacently view and tacitly indorse the irregular guerrilla religious warfare of the Salvation Army. Nor is she the exception. {SITI July 28, 1887, p. 464.20}