**“The True Standard” The Signs of the Times, 13, 42.**

E. J. Waggoner

The apostle Paul said: “For not he who commendeth himself is approved, but whom the Lord commendeth.” 2 Corinthians 10:18. There are innumerable people who will commend themselves, and a great many who can get others to commend them; but the number who are commended by the Lord is very small. And commendation by the Lord is the only commendation that amounts to anything. Self-commendation is in itself an indication of lack of real worth, for true merit is always accompanied by humility. “If any man think that he knoweth anything, he knoweth nothing yet as he ought to know.” 1 Corinthians 8:2. Commendation from friends is often liable to be insincere, and even if it is sincere, it represents simply the judgment of those friends, who can know nothing of another’s real character. But while man can judge only from outward appearances, God looks upon the heart, and the one whom he commends is blessed indeed. {SITI November 3, 1887, p. 662.1}

The number of whom we have any record that they were approved of God is very small. Of Enoch it is said that “he pleased God.” Of Noah it is said: “Noah was a just man and perfect in his generation, and Noah walked with God.” The Lord himself bore this witness concerning Job: “There is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil.” What a degree of moral excellence must have been attained by Job, to merit such words of commendation from the Lord! The prophet Daniel was told by an angel sent direct from Heaven, “Thou art greatly beloved.” Zacharias and Elizabeth, the parents of John the Baptist, are said to have been “both righteous before God, walking in all the commandments and ordinances of the Lord blameless.” The inspired record says of Stephen that he was “a man full of faith and of the Holy Ghost;” the same record says that Barnabas was “a good man, and full of the Holy Ghost and of faith.” {SITI November 3, 1887, p. 662.2}

This is not the complete list of those who are commended in the Bible, yet it comprises the greater portion of such persons. Barnabas and Joseph of Arimathea are the only men to whom the epithet “good” is applied in the Bible, although the same thing is in effect said of the others to whom we have referred. We are inclined to regard these persons as almost a different order of beings from ourselves, and endowed with superior natural gifts; but such is not the case. They were all men of like passions with ourselves, and all the righteousness to which they attained was not due to greater natural endowments, but to their faith. Moreover there is not a person who will ever enter Heaven, of whom the same thing will not be said by the Lord, that is said of these worthies. When the Master returns to reward his servants with an eternal inheritance in his kingdom, he will say to each, “Well done, good and faithful servant.” And all may rest assured that this commendation will not be given where it is not deserved. {SITI November 3, 1887, p. 662.3}

What will be the standard by which God will judge of the worthiness of people for this commendation? It will be his own perfect righteousness, for he says: “Be ye therefore perfect, even as your Father which is in Heaven is perfect.” And how may we know whether or not we are reaching out and longing for the righteousness of God? How can we know that our aspirations are not for something which would not please God? Are we left to grope in blindness after something far beyond our knowledge, in our attempt to attain to the righteousness of God? Not by any means. No man hath seen God at any time, so that no one can from personal observation judge of his character; but God has given us a law which is the transcript of his character, so that we may know what we must do in order to be approved of God. The righteousness of God is the law of God. See Isaiah 51:6, 7. That law is a perfect law, and the man who keeps it will be a perfect man. {SITI November 3, 1887, p. 662.4}

But while no man has seen God, we have on record, for our example, the life of One who kept the law in all its fullness. Christ’s life was the law of God personified. His life was a perfect interpretation of the law. Whoever is in any doubt as to whether or not the law of God will sanction a certain action, has only to ascertain whether or not Christ ever did such a thing, or if it would be consistent with his character. Whatever is unlike Christ is contrary to the law of God. {SITI November 3, 1887, p. 662.5}

Christ is the only one who ever lived on earth who never did an act that was contrary to the law of God; and he is the only one through whom others may attain unto like perfection. “For Christ is the end of the law for righteousness to everyone that believeth.” There is much talk in certain quarters to the effect that we are to look to Christ for instruction, and not to the law. Just as though there were antagonism between Christ and the law! Did not Christ say, “I delight to do thy will, O my God; yea, thy law is within my heart”? People who talk about leaving the law and accepting Christ, have very limited ideas of the character and work of Christ. They who leave the law, forsake Christ; and they who are out of Christ are far from the law. And so those who at last stand “without fault” before the throne of God, will be complete in Christ; and although the Lord himself will commend them before the assembled hosts of Heaven and earth, they will never commend themselves, but will ever say: “Unto Him that loved us, and washed us from our sins in his own blood [not by absolving us from obedience to the law], and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen.” W. {SITI November 3, 1887, p. 662.6}

**“A Question of Principle” The Signs of the Times, 13, 42.**

E. J. Waggoner

From Roswell, D. T., we have received the following question:- {SITI November 3, 1887, p. 662.7}

“Is the use of tea and coffee forbidden by your church? If so, is it Bible doctrine, or doctrine of man?” {SITI November 3, 1887, p. 662.8}

In answer to this we can say that the Seventh-day Adventist Church does not *forbid* the use of tea and coffee, nor does it either *forbid* or *command* any other practice. It has no authority to make commandments and impose restrictions. “There is one lawgiver,” and “the Lord is our judge, the Lord is our lawgiver, the Lord is king.” Isaiah 33:22. There is none other than God that has authority to give commands. True, the parent may command his child, but only insofar as God has gone before in giving commandment; and in that case he is only in the place of God to the child. But even the parent has no right to issue commandments that originate with himself alone, and which are outside of the commands of God. So we may say truly that the Seventh-day Adventist Church does not forbid stealing, Sabbath-breaking, or murder, although it does not admit to its fellowship anybody who is addicted to any of these sins. The Lord forbids murder, Sabbath-breaking, stealing, etc., and all the church has to do is to conform to his requirements; none who disregard the requirements of God are followers of Christ. {SITI November 3, 1887, p. 662.9}

But that we may not be misunderstood, we will state plainly the status of tea, coffee, and tobacco among Seventh-day Adventist. The use of the two former is discouraged, so that it is very rare in the denomination; but it is not considered a disciplinary offense to use them; but the use of tobacco is regarded as a disciplinary offense; none who use it could be received into the church, any more than one could who is addicted to gambling. The reasons for this will appear in this article. Which will serve to answer several questions that we have received. {SITI November 3, 1887, p. 662.10}

In the first place, why should not the tobacco-user be received in the Christian fellowship? The Bible does not say anything about tobacco; then why should any church presume to say that its use is not consistent with pure Christianity? These questions are often asked concerning tobacco, and still more often concerning tea and coffee; but we prefer to consider tobacco first, in order to bring out a principle. The very same questions might also be asked in regard to whisky. The Bible nowhere says anything about whisky. “But,” someone will say, “it does say that drunkards shall not inherit the kingdom of heaven, and that shuts out the habitual user of whisky.” Exactly; but while the strict etymology of the word will not allow the word “drunkard” to be applied to one who does not drink, it is a fact that the use of tobacco is fully as injurious and degrading as that of whisky. {SITI November 3, 1887, p. 662.11}

The use of tobacco is also forbidden by the first commandment, “Thou shalt have no other gods before me.” There never was a Hindoo devotee who was more of an idolater than is the confirmed tobacco-user; or an African slave who was held in more degrading bondage. When a man will spend more for tobacco than for bread for his family; more for the vile weed by which he makes himself disgusting to all clean people, than he does for the support of the gospel, we affirm that he is an idolater, although he may profess to be a Christian. He allows his pipe or plug to come before God. And we venture this further assertion, that there is not in this whole world a devotee of the weed who does not think more of tobacco than of any other one thing, not excepting his family or his God. If that assertion be true, all will admit that the tobacco-user is an idolater; and we propose to show not only that it is true, but that it cannot by any possibility be otherwise; so that the habitual tobacco-user must necessarily be an idolater, and consequently a sinner in the sight of God. {SITI November 3, 1887, p. 662.12}

One fact alone is sufficient to prove the assertion, and that is that the habitual tobacco-user *cannot* think of anything but tobacco, if he is deprived of it. The caresses of his wife, the prattle of his children, the appeals of the ambassador for Christ, even the demands of his business, or the condition of stocks,-all are alike unheeded if he has been deprived of tobacco for twenty-four hours. Not only are they unheeded, but he cannot by any possibility fix his mind upon them, no matter how hard he may try. The longing for his idol, tobacco, crowds out everything from his mind. Let him have his tobacco, and he feels all right. Men think that they do not make an idol of tobacco, because they scarcely ever think of it. When they feel a craving for it, they supply that craving almost mechanically; but the fact that when deprived of it they can think of nothing else, and that they depend upon it as a stimulus to their faculties, shows that it is before everything else; it is the god upon which they depend. {SITI November 3, 1887, p. 662.13}

Is it possible that a man who is bound with such fetters is a Christian? We say, No. He may say, “Lord, Lord,” but he is not a Bible Christian. The Christian must seek first the kingdom of God and his righteousness; he must hunger and thirst after righteousness; his condition is described in the words of the psalmist: “My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God.” Psalm 84:2. But the habitual tobacco-user seeks first his tobacco; his flesh cries out for tobacco, above everything else. If he is a professed minister of the gospel, he depends upon his cigar even for the inspiration to make a fervent prayer to write or deliver an elegant sermon; so that even in his professed service for the Lord he depends, not upon the Lord, but upon his tobacco. We say that it is the worst form of idolatry, when tobacco is depended upon to help to do the work of the Lord. And everyone who is addicted to the use of tobacco is held in the same kind of bondage. No man can have the Lord, nor even his family or his business, first in his thoughts, if he uses tobacco. The vile stuff will assert and maintain its claim to have the first place. {SITI November 3, 1887, p. 662.14}

Once more. The apostle Paul exhorts us to “cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear God.” 2 Corinthians 7:1. Certainly this includes tobacco; for all the other filthiness of which the flesh is capable cannot outrank the filthiness which comes from tobacco-using. Again we are told of those who expect to see Christ as he is, and be with him when he comes, “every man that hath this hope in him purifieth himself, even as he is pure.” 1 John 3:3. The Christian must be like Christ; but can anyone imagine Christ using tobacco? The very thought is abhorrent, and seems almost blasphemous. But if tobacco-using were not a sin, it would not be difficult to associate it with thoughts of Christ, for sin is the only thing that is foreign to Christ’s nature. {SITI November 3, 1887, p. 663.1}

Finally, we have the express injunction: “Whether therefore ye, or drink, or the whatsoever ye do, to all to the glory of God.” 1 Corinthians 10:31. But the man who can tell how smoking or chewing tobacco glorifies God, has never been born. All these things plainly show that the use of tobacco is a sin, and utterly inconsistent with a Christian life, although the weed is never once mentioned in the Bible. The Bible nowhere says that we should draw a man out of a well if he should be so unfortunate as to fall in; but the man who should refuse to perform such an act, would once be set down as no Christian. The Bible does not say that you must help a man out of a well, but it does say that you must do to others as you would have them do to you; and that rule has a broad application. {SITI November 3, 1887, p. 663.2}

But what about tea and coffee? Well, they are not mentioned in the Bible, any more than is tobacco; but everything that has been said about tobacco may be said about them, with the exception of the charge of filthiness. The confirmed tea or coffee drinker is as a veritable a slave as the tobacco devotee. How many thousands of women there are who cannot (at least they think they cannot, which is just the same in effect) do anything in the morning until their nerves are toned up by a drink of tea or coffee. They depend upon it as much as the whisky sot does upon his dram. Thousands of men are more morose and fretful, and unable to fix their minds upon their work unless they have their coffee. This is not because the tea or coffee is absolutely essential, any more than the whisky or tobacco, for thousands of other people do the same work, and do it better, without any narcotic war stimulant. Those who depend upon the stimulant would do better work without it, if they would break loose from the habit; but the tea, coffee, tobacco, and whisky create a fictitious want, and the user depends upon the stimulus which they give, instead of upon his own strength, or the help which he should get from God. Now we insist that this is idolatry, no matter what the stimulant. A person cannot at the same time be both bond and free. He who is the slave of appetite cannot be the servant of Christ. When a person cannot even offer an intelligent prayer for help in service or in worship, without first having the stimulus of tea or coffee, we say that the drink, and not God, is the first and even the sole dependence. And as the case of tobacco, so with tea; it demands for itself the first place, and will not allow its slave to perform any work until it has been consulted. {SITI November 3, 1887, p. 663.3}

Again, the statement that drunkards shall not inherit the kingdom of Heaven, shuts out the tea inebriate as well as the whisky sot; for although tea is extolled as “the cup which cheers, but not inebriates,” it does have intoxicating properties, and a person may as surely become drunk upon it as upon beer. But it is unnecessary to carry the argument farther. Anyone can see that a practice that is wholly unnecessary, that is enslaving, that demands the expenditure of money that should be given to the cause of God, and that thrusts itself even ahead of God, cannot be a thing that is done to the glory of God. {SITI November 3, 1887, p. 663.4}

The question will then be asked, why the use of tea is even tolerated in the church, when the tobacco-user is excluded. Strictly speaking there is no difference; but we suppose the difference is made partly because the injury caused by tea or coffee is not so great as that caused by tobacco, and that the former are not filthy, as is the latter. It is a sort of concession made to the hardness of people’s hearts, as in the case of divorce in the days of Moses. But that the general rule, “Whether therefore ye, or drink, or whatsoever ye do, do all to the glory of God,” would exclude the habitual use of tea and coffee, we do not see how anybody can doubt. {SITI November 3, 1887, p. 663.5}

In this article we have aimed simply to cover general principles. There are many questions that might be raised, and that are even suggested by this discussion, and there are exceptions, etc., which cannot be considered now. But we are confident that no questioning can shake the principle that we have brought out, and that although a practice may not be specifically mentioned in the Bible, it cannot be considered as consistent with an enlightened Christianity if it usurps the place that should be given to God. W. {SITI November 3, 1887, p. 663.6}

**“Back Page” The Signs of the Times, 13, 42.**

E. J. Waggoner

The President has appointed Thursday, November 24, as a day of general thanksgiving. {SITI November 3, 1887, p. 663.7}

We learn that a Seventh-day Adventist Church of thirty-four members has been organized in the Caucasus, in the southeastern part of Russia, and that about fifty are keeping the Sabbath. Thus the light is spreading. May this little company be a center from which rays of light will go to many others. {SITI November 3, 1887, p. 663.8}

The delegates to the General Conference, who live east of Chicago, will leave that city Saturday night, November 5, and will arrive in Oakland Friday, November 11. The first meeting of the session, will be held Sunday, November 13, at 9 A.M. Further particulars have been sent to the churches in California by circular letter. {SITI November 3, 1887, p. 663.9}

A drug clerk at Witchita, Kan., who pleaded guilty to 2,080 counts charging him with illegal sales of liquor, was fined ten dollars on each count, of $20,800 in all, besides being sentenced to seventeen years and four months’ imprisonment. At that rate it will not take long to cause liquor-sellers to believe that prohibition does prohibit. {SITI November 3, 1887, p. 663.10}

Some time ago several hundred printers in New York struck for higher wages, at the command of the labor union. After having been out of work several weeks, with no prospect of any wages at all, the strike committee has kindly allowed the men to go to work again at the best terms they could make, providing they could get work at all. And yet people tells us that slavery is abolished in this country. Of all classes of laborers, printers ought to be too well informed to allow themselves to be driven to and from work like slaves, at the command of men to whom they are under no obligation whatever. {SITI November 3, 1887, p. 663.11}

The *Golden Gate* has an anonymous correspondent who assumes to know all about Adventism, and who waxes indignant at the way that Adventists use the Bible to expose the Satanic origin of Spiritualism. But through his ignorance of the Bible, he unintentionally tells one truth in the following words: “They deny... that man has no soul or spirit.” That is so; whenever Seventh-day Adventists hear anybody claiming that man has no soul or spirit, they deny the statement. They believe in the soul, body, and spirit, because they believe the Bible. See 1 Thessalonians 5:23. {SITI November 3, 1887, p. 663.12}

It is with pain that the *Congregationalist* notices an increasing tendency to disregard the sanctity of Sunday. It cites “for example” an account of “a great train load of the Grand Army which drew out of one of the Chicago stations on a Sunday morning, on its way to St. Louis;” and then says:- {SITI November 3, 1887, p. 663.13}

“Doubtless there was a considerable sprinkling of church members among these Sunday travelers, whose consciences were not quite at ease over what they were doing.” {SITI November 3, 1887, p. 663.14}

Yes “doubtless” that is so. Therefore, by all means let the civil authority of the nation come to the rescue, and entirely ease the consciences of these Sunday Christians by the enforcement of a rigid, uncompromising Sunday law, that shall compel these church members to do, as church members, what they have not conscience enough to do otherwise. Only let the civil law supply the place of conscience in all these people, then they will all serve the Lord. {SITI November 3, 1887, p. 663.15}

The devil’s agents are doing missionary work a thousand-fold faster than are the ambassadors for Christ. As an instance we cite the statement that 1,500,000 copies of “Peek’s Bad Boy” have been sold. The *American* only feebly represents the case when it says: “What Canada thistles are to agriculture, this class of literature is to moral improvement.” And this book is only one of thousands that have an immense sale, all of which are nauseous with the fumes of the bottomless pit. We often hear of missionary societies that are in debt, but the devil’s missionary society always has funds on hand, for it can dispose of all its literature at full price. No matter how dull the times are, the devil’s work goes on without diminution. {SITI November 3, 1887, p. 663.16}

The editor of the *Christian Church News* (Oakland) quotes from the report of our camp-meeting the statement of the Sabbath-school secretary that “sixty-one Sabbath-schools and two Sunday-schools are now in active operation in California,” and says:- {SITI November 3, 1887, p. 663.17}

“This language would puzzle nine-tenths of the people throughout this country, but they are right in not calling a school a *Sabbath-school*, in the Bible sense of the word Sabbath.” {SITI November 3, 1887, p. 663.18}

Quite true; but now a question arises. The “Disciples” profess to make the Bible the standard of their faith and practice, and to use Bible language. Now since “in the Bible sense of the word Sabbath” a “Sabbath-school” can be held on no other day than the seventh day of the week,-Saturday,-then they must admit that that day is the Sabbath, according to the Bible; and, if so, why do they not call it so? If they are consistent, they must call it the Sabbath, and then consistency would demand that they should keep it as such. {SITI November 3, 1887, p. 663.19}

The following question was lately asked the *Christian Union:*- {SITI November 3, 1887, p. 663.20}

“What explanation can be made of the biblical statements in the fourth commandment and elsewhere, that God *rested* from the work of creation on the seventh day, as viewed in the light of the revelations of his works made by science?” {SITI November 3, 1887, p. 663.21}

And it was answered thus:- {SITI November 3, 1887, p. 663.22}

“The phrase ‘God rested’ is to be interpreted in the light of the usage of oriental literature, in which poetry, law, and philosophy were all intermingled. It is a poetic figure, to be interpreted, if at all, as indicating that the work of creation was ended, *and the work of redemption*, fit for the Lord’s rest day, *began*.” {SITI November 3, 1887, p. 663.23}

That is to say that the work of redemption was begun before there was any sin, and consequently before there was anybody to be redeemed! And this idea we suppose is to be interpreted in the light of the usage of occidental religious literature, in which science, theology, and nonsense are all intermingled. {SITI November 3, 1887, p. 663.24}

In the *Congregationalist* of October 20, Professor Pratt, of Hartford Theological Seminary, has an excellent article on “The Selection of Hymn Tunes,” from which we clip the following:- {SITI November 3, 1887, p. 663.25}

“I think that there ought to be enough likeness between the musical worship of the Sunday-school and that of the church, to engage heartily and intelligently in the latter. Nowhere in the church establishment is there room for the use of foolish tunes, for adapted street melodies, for anything that ministers to a frivolous or rollicking mood. Untold injury has been done in many churches by the use of such tunes, not only to sacred music, but to music in general.” {SITI November 3, 1887, p. 663.26}

But exactly the opposite sentiment seems to be the prevailing one nowadays. The Sunday-schools and the Sabbath-schools and the churches seem to have accepted the idea that “the devil has the best tunes,” and have adopted tunes which, whether rightfully or not, have the devil’s mark upon them; and instead of taking them out of the devil’s hands, they have simply educated both young and old to love the devil’s music in preference to purely sacred music. {SITI November 3, 1887, p. 663.27}

Now we don’t believe a word of the statement that “the devil has the best tunes.” He has the best tunes for his purpose, but not for the Lord’s work. Satan could not use the tunes which are charged full of reverent devotion, such as Old Hundred, Rock of Ages, Coronation, Ortonville, Ames, Dundee, Day, Boylston, Dennis, and scores of similar ones. These wouldn’t serve the devil’s purpose at all. They don’t have the jingle that he wants; there is worship in them. {SITI November 3, 1887, p. 663.28}

It is true that the hand-organ tunes that have become so popular as “Gospel” hymns, take with the people, and awaken a great deal of enthusiasm. But the enthusiasm is of the same nature as that inspired by a lively waltz, and is not real religious fervor. It is that sort of good feeling that characterizes the members of the Salvation Army, and which the devil would fain have men believe is religious. We know that the sentiment of the age is against the standard music by which people may worship the Lord; but we think that in the matter of music, as well as in other things, it would be far better to educate the people, both young and old, to an appreciation of that which is sacred, than to pander to their natural fancy. {SITI November 3, 1887, p. 663.29}

The Pope, last spring, sent Mgr. Ruffo to England on a mission. Mgr. Ruffo made such good use of his opportunities, and was so well received there, that on his return to Rome he reported that the prospect was very good for the complete restoration of diplomatic relations between the Papacy and the throne of Great Britain. At this the Pope was highly pleased. But now he is very much displeased, and he makes “no secret of his displeasure.” The reason of this is that Mgr. Persico, who was sent to Ireland at the same time that Ruffo was sent to England, has returned with nothing definite accomplished. The dispatch says that “the Pope hoped that a favorable result of Persico’s mission would have contributed much toward rendering easy negotiations for the renewal of diplomatic intercourse with England.” Persico did nothing of the kind, and so the Pope is “much displease.” Well, well, the infallible, the Pope, has his ups and downs, as well as all of us common folks. {SITI November 3, 1887, p. 663.30}

The Sunday-law movement has received a new impetus, especially in New York and Pennsylvania. The liquor traffic, under the title of the Personal Liberty League, has made a strike in the political field to secure a law under which saloons may be kept open from 2 o’clock P.M. till midnight on Sunday. This of course has stirred up the Sunday-law advocates-Protestants of all denominations heartily joining with Catholics-to renewed efforts and louder demands for the protection of the Sunday. If we did not understand the secret of the whole Sunday-law movement, it would seem to us very singular indeed that there should be such unanimous and hearty co-operation in favor of Sunday prohibition and yet such diffident and divided efforts in behalf of prohibition absolute. There is no use in trying to deny it, there are thousands of professed religionists who care little or nothing for the cause of prohibition except on Sunday. They use the Sunday prohibition as a sort of “high-license” dodge, virtually saying to the liquor traffic, “You let us have Sunday free from liquor-selling, and we will say nothing about it during the rest of the week.” {SITI November 3, 1887, p. 663.31}

**“Judgment and Mercy” The Signs of the Times, 13, 42.**

E. J. Waggoner

**The Commentary.  
(November 20.-Matthew 11:20-30.)**

“Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.” Verses 20-22. {SITI November 3, 1887, p. 666.1}

Before passing to the main subject, we may note that we have no record of any miracles that were performed in Chorazin, nor is there in the Bible any other reference to that place, except in the parallel passage in Luke. The Scripture is silent concerning those “mighty works” that were done there, and but for this incidental allusion, we would not know that any such place ever existed. This is one of the things that proves that the gospels are not fictitious tales. A writer of fiction would have referred only to Capernaum, or to some other place already mentioned as the scene of mighty miracles; he would not have brought in Chorazin without first recording some miracles wrought there. But Matthew writes as one who deals with things of common report, and that were not done in a corner. {SITI November 3, 1887, p. 666.2}

The question has sometimes been raised, “If Tyre and Sidon would have repented, if the works done in Bethsaida had been done in them, why were the works not done, and they thus given a chance to repent?” Dean Alford answers this question thus: “Because every act of God for the rescue of a sinner from his doom is purely and entirely of free and undeserved grace, and the proportion of such means of escape dealt out to men is ruled by the counsel of his will who is holy, just, and true, and willeth not the death of the sinner, but whose ways are past our finding out.” But there seems to be an answer that is more satisfactory. First we must remember that God “is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.” 2 Peter 3:9. See also 1 Timothy 2:4; Psalm 103:8; Exodus 34:6, 7. He himself says, “I have no pleasure in the death of the wicked; but that the wicked turn from his way and live.” Ezekiel 33:11. Therefore it may be set down as a fact that God never brings judgments upon people without first giving them sufficient warning, and time for repentance. Whenever the wicked are destroyed, it is their own fault, and not because God has not given them enough chance to repent. See the case of the antediluvians. Genesis 6:3; 1 Peter 3:20. {SITI November 3, 1887, p. 666.3}

In order fully to understand the matter, we must read also these verses, which immediately follow: “At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight.” Matthew 11:25, 26. Here the same principle is involved, but in such a way that the answer is suggested. We are not to understand that Jesus rejoiced because any had failed to receive light and knowledge, but rather because there were some to whom it could be revealed. And we are to understand that “these things” were hid from “the wise and prudent,” not because God willed that they should not know them, but because they refused to receive them; and here is the proof:- {SITI November 3, 1887, p. 666.4}

Paul says, “But if our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.” 2 Corinthians 4:3, 4. Here we are told that “these things” are hid only from those whose minds Satan has blinded; but Satan cannot blind the minds of any who do not willingly yield to him. See Romans 6:16. Of the Jews the Lord said: “For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.” Acts 28:27. See also 2 Thessalonians 2:11, 12. {SITI November 3, 1887, p. 666.5}

These texts conclusively show that the truths of the gospel are hidden only from those who close their own eyes. When Christ said that “these things” were hid from “the wise and prudent,” he referred to those who were wise in their own conceit, and not to the truly wise. Of the heathen we are told that “professing themselves to be wise, they became fools.” Romans 1:22. They were so wise in their own estimation that they did not like to retain God in their knowledge; they felt, like modern Spiritualists, that their reason was fettered so long as they held to “the God-idea;” and so they were left to a mind void of judgment, to do all manner of iniquity. {SITI November 3, 1887, p. 666.6}

The “wise and prudent” are the worldly wise, of whom Paul said: “For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty.” 1 Corinthians 1:21-27. {SITI November 3, 1887, p. 667.1}

It is very common to hear people speak of men who “know so much that nobody can teach them anything.” It is not meant that the men are really wiser than anybody else in the world, but that they think themselves so very wise that they will not receive instruction from anybody. So with the “wise and prudent” ones of this world. They imagine themselves to be so wise that they need not listen to the teaching of Christ, and so the glorious light of the gospel is hid from their eyes. But one who doesn’t think he knows it all already may be taught. So David says: “Good and upright is the Lord; therefore will he teach sinners in the way. The meek will he guide in judgment; and the meek will he teach his way.” “The secret of the Lord is with them that fear him; and he will show them his covenant.” Psalm 25:8, 9, 14. The man who nurses his pride, shuts himself off from receiving the light which if received would guide him to life. {SITI November 3, 1887, p. 667.2}

Thus it was with the inhabitants of Tyre and Sidon, and with Sodom. If the mighty works that were done in Chorazin, Bethsaida, and Capernaum had been done in them, they would have repented; but the mighty works could not be done in them. They themselves made it impossible for the mighty works to be done, because in their wicked pride they would not receive even the first principles of truth. It was just so in Nazareth, of which place it is said: “And he did not many mighty works there because of their unbelief.” Matthew 13:58. Nazareth was proverbial for its wickedness (John 1:46), and as soon as Jesus began to teach there, the people rejected his words. See Matthew 13:53-58; Luke 4:16-20. Before Jesus left them, however, he emphasized the point which we have noted, namely, that unbelief and hardness of heart will shut out the help that God is willing to give, by referring to the cases of the widow of Sarepta and Naaman the Syrian. There were many others as needy as these two, but they were not as willing to receive help. In the city of Sodom everybody was saturated with wickedness. They were wholly abandoned to their own depraved lust, and therefore they were so hardened that the moment the message came to them from God, they mocked and tried to kill the messenger. If their hearts had been submissive enough to listen quietly to truth, mighty works might have been done, and many might have been converted, and the city thereby saved from destruction. But the works were not done, because they would not allow them to be done. {SITI November 3, 1887, p. 667.3}

The Saviour closed his discourse with the following most beautiful and tender appeal: “Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” {SITI November 3, 1887, p. 667.4}

There are two yokes and two burdens. The burden of sin is indeed heavy; if it is not lost at the foot of the cross, it will sink the bearer into perdition. To all who are heavily laden with sin, Jesus says, “Come unto me, ... and I will give you rest.” There is no doubt about this. If they come, he says, “Ye shall find rest unto your souls.” Then why not go? Why carry a heavy burden, when somebody freely offers to carry it for you? In exchange he will give his own burden, which is light. The “yoke of bondage” is a galling yoke. From this Christ will set all free who will come to him, and he says, “If the Son therefore shall make you free, ye shall be free indeed.” John 8:36. {SITI November 3, 1887, p. 667.5}

A yoke implies service. Those who are entangled in the “yoke of bondage,” are the servants of sin; they carry the heavy load. Christ’s yoke is easy, but the fact that those who come to him must take his yoke upon them, shows that those who come to Christ must engage in his service. They must be workers. But Christ’s service is not slavery. It is a pleasure to work when the yoke fits the neck. None can be followers of Christ unless they learn of him to do his work. The earlier one becomes used to work, the more efficient will he be; so the prophet says: “It is good for a man that he bear the yoke in his youth.” Lamentations 3:27. W. {SITI November 3, 1887, p. 667.6}

**“Is There any Excuse?” The Signs of the Times, 13, 43.**

E. J. Waggoner

“If the sin of ignorance is a sufficient excuse for Christians when endeavoring to live up to the gospel light, why not a sufficient excuse for the heathen who have not the light, and never did have? a fact which is easily proved in many instances. “G. I. H.” {SITI November 10, 1887, p. 678.1}

Our correspondent doubtless meant to say, “If ignorance is a sufficient excuse for sin,” etc., instead of, “If the sin of ignorance is a sufficient excuse;” for certainly no sin could excuse itself. But in either case, our answer would be this:- {SITI November 10, 1887, p. 678.2}

1. There is no excuse for any sin whatever. Sin is inexcusable in any person; and there is no authority for saying that God will *excuse* any sin in anybody. True, Paul says of his career as a persecutor, “I obtained mercy, because I did it ignorantly in unbelief” (1 Timothy 1:13), but this shows that Paul was not excused for his sin which he committed in his ignorance. If he had not repented, he would not have found mercy. His sin of ignorance had to be pardoned. He says further: “And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.” Verse 14. If it had not been for the exceeding abundance of the grace of God, through faith in Christ Jesus, his sin of ignorance would have caused his ruin. {SITI November 10, 1887, p. 678.3}

2. Again, the following provision for the people in ancient times, shows that sins of ignorance are not excused, but that they must be atoned for:- {SITI November 10, 1887, p. 678.4}

“And if ye have erred, and not observed all these commandments, which the Lord hath spoken unto Moses, even all that the Lord hath commanded you by the hand of Moses, from the day that the Lord commanded Moses, and henceforward among your generations; then it shall be, if ought be committed by ignorance without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savour unto the Lord, with his meat offering, and his drink offering, according to the manner, and one kid of the goats for a sin offering. And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it is ignorance; and they shall bring their offering, a sacrifice made by fire unto the Lord, and their sin offering before the Lord, for their ignorance; and it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people were in ignorance.” Numbers 15:22-26. {SITI November 10, 1887, p. 678.5}

3. In Psalm 19:12, 13 we read the following words: “Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression.” This is part of a prayer which David offered to God. This brings to view a case different from that supposed in Numbers 15:22-26. There the people were directed to offer sacrifices indicative of repentance, when the sin committed in ignorance came to their knowledge; but David’s prayer is for cleansing from sins of which he was ignorant at the time. He knew that he must have committed sins of which he was not aware, and he recognized the fact that they were sins, and that he needed forgiveness for them as well as for those sins of which he was conscious. These instances show clearly that God does not excuse sin. Every sin whether known or unknown must be atoned for by the blood of Christ; there is no other way by which anybody can be freed from its guilt. {SITI November 10, 1887, p. 678.6}

4. The above conclusion does not militate against the statement that men are judged according to the light that they have received. No man will be condemned for not doing what he did not know, and had no means of knowing, was commanded. Both are judged by the light which they have received. If they have conscientiously lived up to that, it will be well with them, for their secret sins will be forgiven. But it is claimed that the heathen have no light at all. This is a mistake, as will be seen from certain scriptures which we shall quote. {SITI November 10, 1887, p. 678.7}

In Romans 1:18-20 we read: “For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.” From this we learn that there are no people who may not know that there is one God, of infinite power and goodness; that “he giveth to all life and breath and all things;” and that for this reason they ought to worship him. And from Acts 17:27, and context, we learn that if men would thus recognize the power of God, and seek to know more of him, they would find him, because he is not far from every one of us. See also Romans 10:6-8. The righteousness of God is revealed from faith to faith. {SITI November 10, 1887, p. 678.8}

Again, in the second chapter of Romans, Paul shows exactly by what every man is judged, and condemned or justified. He speaks of those who have the revealed word of God, and of those who have it not, saying: “For there is no respect of persons with God. For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law;” “In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.” Verses 11, 12, 16. {SITI November 10, 1887, p. 678.9}

But lest someone should question the impartiality of this, and should ask how men who have not the written word of God, could be justly condemned, the apostle throws in an explanation in verses 13-15, as follows: “For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another.” {SITI November 10, 1887, p. 678.10}

The meaning of the passage is simply this: There is nobody who does not know the difference between right and wrong, to some extent. The heathen who have never heard of the Bible or the gospel, know that there are some things that they ought not to do. This is shown by the fact, to which Paul refers, that their consciences condemn or approve, according as they have done ill or well, and they also accuse or else excuse one another for their deeds. Now if the heathen have a little knowledge of right and wrong, no matter how little it may be, and do not live up to even that little, it is manifest that justice demands that they should be condemned, just the same as it demands the condemnation of the man who had greater light but has not lived up to it. {SITI November 10, 1887, p. 678.11}

But what if the heathen should live up to all the light that he has by nature? Then he certainly cannot be condemned. The one who lives up to all the light that he has, will receive more light, as did Abraham, who feared God, although he had been surrounded by heathen from his infancy; and because he lived up to that light which he had, God revealed himself to him in a more marked manner. And as with the Christian, so with the heathen who does every duty of which he has any knowledge; his sins of ignorance will be forgiven. But it must be evident that sins of ignorance do not figure in the case at all, so long as a person is sinning against light, no matter how small that light may be. That is to say, it is not necessary to bring the whole law against a man who knows but part of the law, when he does not live out that part. The part that he knows and does not perform is sufficient to condemn him. {SITI November 10, 1887, p. 678.12}

The idea suggested by the question of our brother, namely, that many of the heathen “have not had a fair chance,” is becoming quite popular. The inevitable result of entertaining it is either to impeach the justice of God, or else to claim that another probation will be provided for those heathen. And from this the transition is easy, and many people are making it, that for people in so-called Christian lands there will be another probation; and this speedily runs into universalism. But there is no excuse for any of these errors; God is just; he is “no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him;” and he gives to every man that comes into the world sufficient knowledge to enable him to fear God and keep his commandments. W. {SITI November 10, 1887, p. 678.13}

**“The Testimony of the Dying” The Signs of the Times, 13, 43.**

E. J. Waggoner

The so-called testimony of the dying is one of the strongholds into which the advocates of no actual death for man retreat, when they have been driven from every position which they have taken from the Bible. When it is demonstrated that the Scriptures teach that man does really die and go to the grave, and that the moment he dies he loses all consciousness and power of thinking, and that until the resurrection he remains in the grave, where there is “no work, nor device, nor knowledge, nor wisdom,” they will cite instances where the dying have declared that they saw Jesus, or the angels, or even some of their friends who were already dead, and who were coming to welcome them, and have said that they were going directly to Heaven; and then the question will be asked, “Can’t you accept the testimony of the dying? Do you think that a dying man would tell a lie about where he is going?” This appeal, made in such confidence, and in a pathetic told, very often satisfies people that the dead are conscious, and that they go to Heaven immediately upon their death, even when these same people know that the Bible emphatically contradicts such ideas. {SITI November 10, 1887, p. 678.14}

We wish to examine this testimony, and see just how much weight it is entitled to. In the first place, we must rule out all the cases in which the dying person is or has been delirious, for certainly no one would wish to base any theory upon the statement of a person not in his right mind. But allowing that there has been no delirium, we must even then take the ecstatic ejaculations of the dying with a great deal of allowance, although the veracity of the individuals may be beyond question. The reason is, that although the mind may not wander, it is from the very nature of the case weakened. It is exceedingly rare, perhaps impossible, at the close of an illness which is about to result in death, when all the physical organs are relaxed, that the mind should retain its full vigor and clearness. It is often said of people that they retain all their senses to the last, and this is undoubtedly true, but that they retain their mental faculties to their fullest extent, is impossible. And so many of the broken statements of the dying as to what they see and hear, may be set down as a result of hallucinations. Proof of this may be found in the cases of those who have been nearly dead from drowning or freezing, or from some other cause, and who have recovered. Such ones relate the happy sights which they saw, and the blissful sounds which they heard, and state that to be called away from them to real consciousness seemed a rude awakening. {SITI November 10, 1887, p. 678.15}

There is no reasonable doubt, therefore, but that ninety-nine one-hundredths of the cases in which the dying are said to have seen and heard wonderful things must be ruled out altogether from the so-called testimony of the dying. And even the other one-hundredth is very doubtful testimony, since in no case can it be *known* that anything has actually been seen. We will proceed on the supposition, however, that there are some cases in which certain forms are actually presented to the dying person, and will consider in their order the cases where the dying person has said that he was going immediately to Heaven, and were Jesus and angels, or the forms of dead friends, are said to have been seen. {SITI November 10, 1887, p. 678.16}

But first and continually let it be remembered that the testimony of the Bible is emphatic upon the point that the dead know not anything; that they are sleeping a dreamless sleep, from which they can be awakened only by the voice of the Archangel and the trump of God at the last days; that their thoughts perish as soon as their breath leaves the body; and that none can go to Heaven until Christ comes for them in the glory of his Father, with his angels. If this is constantly borne in mind, then no one who believes the Bible can be moved in the least by the testimony of anybody, whether dying or in the full possession of all his powers. The Bible must be the decisive standard of appeal and all cases. If we give up the plain declarations of the Bible for the statements of individuals, then the Bible is no longer to us a sacred book, and we virtually deny its inspiration. Let the word of God be held as true, even though every man is thereby proved a liar. {SITI November 10, 1887, p. 679.1}

Now who are they who say upon their death-beds that they are going at once to Heaven? Why, it is those who all their life-time have been taught that men go to Heaven as soon as they die. Nobody ever heard of such a thing as that a believer in eternal life only through Christ, to be received at the resurrection of the just, has upon his death-bed seen visions of angels coming for him to take away to Heaven. But why not? It will not be denied, even by the most earnest advocate of the natural immortality of man, that many very good men have held to the doctrine of conditional immortality. Then if the angels do come for the dying, whose eyes and ears are often unable to catch their forms and voices, why are not such visions granted to the believers in conditional immortality? The question suggests the answer, which we have already given, that such visions are hallucinations, which naturally follow the bent of the person’s mind. And so the statement of a dying man, to the effect that he is at once going to Heaven, is of no more value than the statement that the righteous go to Heaven at death, made by the same man in health. The fact that a man is dying, does not add one whit to the force of the statement that he may make concerning the future. He will say just what he has been taught to believe, and we must go to the Bible to find out whether or not the statement is true. {SITI November 10, 1887, p. 679.2}

In the adherence of the so-called testimony of the dying, in spite of the testimony of the Bible, the thoughtful person will see the leaven of Spiritualism working. Spiritualists ignore the Bible, for the testimony of those who claim to be the spirits of the dead. But this is in reality but little different from taking the statement of the living, in contradiction of the Bible. When people base their belief as to the condition of man after death, upon what a dying man says, notwithstanding the fact that the dying man’s statement contradicts the Bible, it will not be long before they will accept the testimony that is given by what appears to be the same person after his death, and which tells them that the Bible itself is but a fable. In short, when one sets aside the testimony of the Bible for any cause whatever he is on the high road to Spiritualism, with all that implies. {SITI November 10, 1887, p. 679.3}

We have, indeed, the record of one man who shortly before his death saw Heaven opened and the Saviour standing at the right hand of God. But the case of Stephen is entirely different from that of a dying man that is brought forward, because, (1) Stephen was not a dying man when he saw this. It was his statement of what he saw that caused the Jews to stone him to death immediately. (2) Stephen did not say that he was going to Heaven or anything of the kind. He had been arraigned before the Sanhedrim for preaching Christ, and this vision of heavenly things was to vindicate the truth of his words, to confound the opposition, and to give him courage for the ordeal just before him; and (3) the record says that after Stephen had had this view of heavenly things, he was stoned by the Jews and “fell asleep.” He did not enter at once upon the enjoyment of those heavenly scenes, but the vision faded from his view as he fell asleep and lost all consciousness of things either earthly or heavenly. As with Paul, so with Stephen, the crown of life was laid up for him, to be given at the appearing and kingdom of Jesus Christ. {SITI November 10, 1887, p. 679.4}

It need not be concluded that no good person ever has visions of heaven; that no one has, like Stephen, a view of heavenly realities to strengthen him in the power of death. But that is no evidence that the one who sees such things is going at once to enjoy them. “But,” says one, “what a disappointment it would be to the good soul who has been taught that he will go to Heaven at death, if he should see heavenly things, as Stephen did, and should not go at once to enjoy them!” Not at all. How can there be any disappointment when there is unconsciousness? When the approach of death causes the scene to fade from the sight, and the person sinks into the unconscious repose of death, it is the same to him as though he had seen nothing. There is no disappointment, for there is no knowledge. The time spent in the tomb, whether it be days or centuries, is to the unconscious sleeper as no time at all, and if his last conscious moment was brightened by a view of Heaven, the first moments after his awakening will usher him into the reality; so that there is no chance for disappointment though centuries may have intervened between his death and the resurrection. {SITI November 10, 1887, p. 679.5}

There remains only for our consideration the case of those who, when dying, say that they see their friends who have died before, and that they beckon them to come. Of course much, and perhaps all, of this may be set down to hallucinations. When people have been taught to believe that the dead are conscious and in Heaven, and have thought much of meeting them in death it is very natural that the hallucinations of their weakened minds should take such a form. But we will allow, although it can never be proved, that there are cases in which the dying do actually see what appear to be their friends to have died before them; and the question will arise, “How do you dispose of such testimony?” We reply that we dispose of it just as we would dispose of similar testimony given by any person in full health. We know that many persons have attended Spiritualist séances, and have seen what appeared to be the forms of their dead friends, and that they have received from them messages. Now what do we conclude in such a case? Simply that the spirits of devils have assumed the appearance of those dead friends in order to strengthen the living in their belief in the inherit immortality of the soul, and to weaken their faith in the plain testimony of the Bible. And if such forms should appear to the dying outside of a Spiritualist séance, we should say the same thing, for we know both from reason and revelation that it is impossible for dead people to move or talk or think. {SITI November 10, 1887, p. 679.6}

It will be objected that Satan could have no object in thus deceiving those who are at the point of death, and that if he had an object, it would be cruel for the Lord to allow either the dying or the living to be so deceived. To this double objection we reply: (1) Since Satan is a deceiver, and his whole aim is to cause men to disbelieve the word of God, it would be the most natural thing for him to take advantage of the erroneous opinions of the dying, to confirm the living in the same erroneous opinions. (2) As to the justice of God in allowing such deceptions to take place, we have only to say that God is in nowise responsible for them, for he has given sufficient warning against them. In the Bible he has again and again warned men against such deceptions, and has given us the truth by which we may detect error. Now if men neglect or despise the warning which God has given men, who dare lay it to the charge of God if they are deceived? They need not be deceived if they heed the words of God. But if they choose to listen to their own imaginations, or to heathen speculations, or to any statement that contradicts the word of God, they invite deception, and have only themselves to blame if that deception results in their ruin. {SITI November 10, 1887, p. 679.7}

It is possible, of course, that certain ones may have, just as they are about to die, a vision of the resurrection, and, if so, this would account for their seeing their friends who had died before them, and who would appear in the first resurrection. But this would not, of course, add anything to the claim that the good go to Heaven at death. Whether those who might have such a vision, would understand that it represented the resurrection, or would think that their friends have actually come from glory to meet them, would make no difference with the fact. Even though, if such a vision were given, the one who had it should declare that his friends were coming from heaven to meet him, that would not make it so. The Bible furnishes all the knowledge that we have or can have on the state of the dead, and its evidence is unequivocal. {SITI November 10, 1887, p. 679.8}

The object of this article is to emphasize the words of the prophet: “And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.” Isaiah 8:19, 20. Remember that God’s word is true, and that outside of that there is no truth, and that conscientiousness on the part of the speaker does not add any force to his words if they are contrary to the teaching of the Bible. W. {SITI November 10, 1887, p. 679.9}

**“The Sabbath, the Lord’s Day” The Signs of the Times, 13, 43.**

E. J. Waggoner

There are those at the present time who tell us that the fourth commandment does not require the observance of the seventh day of the week, but of simply one day in seven, no matter which day of the week. Now this is either so or else it is not so. It is certain that Jesus knew what the commandment requires, and it is also certain that the day on which the disciples passed through the field and ate the grain was the seventh day of the week, familiarly known in the Bible as the Sabbath day,-the day which the Jews kept, and do still, in obedience to the fourth commandment. Now if it were true that the fourth commandment does not require that the seventh day of the week be kept, what a good chance there was here for Jesus to tell the Jews so. He could justify his disciples, by informing the criticizing Jews that “in the higher Christian thought, Sabbath observance is listed above the formality of days.” But he did nothing of the kind; he recognized that day as *the Sabbath day*, and never on any occasion was there any question

between him and the Jews as to the day of the Sabbath. {SITI November 10, 1887, p. 682.1}

The only question on this occasion was as to whether or not the disciples had properly kept the Sabbath. Jesus did not set aside the Sabbath, or seek to lower the Sabbath in any way whatever, but he showed them something about Sabbath observance that they had entirely missed. They made the Sabbath a hardship, a thing which God did not design. If they had heeded the words of a great prophet who wrote more than seven hundred years before, they would have regarded the Sabbath as “a delight, the holy of the Lord, honorable.” Isaiah 58:13. But then, if they had heeded the words of Isaiah at all, they would have accepted Christ when he came. And so they would, in fact, if they had really regarded the words that Moses wrote. In those unbelieving Jews was exemplified the fact that may be verified to-day in thousands of instances, that a false idea in regard to the law, and lack of real appreciation of Christ, go together. {SITI November 10, 1887, p. 683.1}

Jesus recognized a law for the Sabbath, when he said: “It is lawful [agreeable to law; conformable to law; allowed by law] to do well on the Sabbath day.” Now there is only one law concerning the Sabbath, and that is the fourth commandment; therefore we must conclude that to do well on the Sabbath day is conformable to the fourth commandment. And who could think otherwise, since “the law is holy, and the commandment holy, and just, and a good”? We are forbidden only to do our own work, but commanded to do the Lord’s work, and this presupposes the taking of the food that is necessary for strength. God does not desire any of his creatures to suffer. His law was not given as a yoke of bondage, but just the contrary. It was in love that was given, as Moses said: “The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints; from his right hand went a fiery law for them. Yea, he loved the people; all his saints are in thy hand; and they sat down at thy feet; every one shall receive of thy words.” Deuteronomy 33:2, 3. {SITI November 10, 1887, p. 683.2}

We are told of the Sabbath, by some commentators, that Jesus came “to own it, to interpret it, to preside over it, and to ennoble it by merging it into the Lord’s day.” He did indeed own it, as he had a right to, for he made it. We read that “by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist.” Colossians 1:16, 17. Then it was he who created the heavens and the earth in six days, and rested the seventh; it was he who blessed and sanctified the seventh day, so that that day was emphatically his day; and he owned it, saying, “For the Son of man is Lord even of the Sabbath day.” Let no one forget for a moment that Jesus was speaking of the seventh day of the week, the day which is sometimes contemptuously spoken of as the Jewish Sabbath, and that he claimed as his day. Then since the seventh-day Sabbath was the Lord’s day; how was it possible to “merge the Sabbath into the Lord’s day”? It was such already, and had been such since creation. {SITI November 10, 1887, p. 683.3}

But someone will suggest that after the crucifixion the first day of the week became the Lord’s day. Query: Will not someone show *proof* that the first day is or ever was the Lord’s day, instead of suggesting or asserting? But notice: Jesus here stated a fact concerning the Sabbath. He fully agreed with the Jews as to the day of the Sabbath, and he claimed it as his own day. He differed with the Jews only in the way it should be kept. Now since, when Christ was teaching, the fourth commandment required the observance of the seventh day of the week, it must require it ever since the crucifixion and resurrection of Christ, unless some change was made in the wording of it; for it is too evident to need argument that a given set of words cannot mean one thing at one time and another thing at another time. So, then, the seventh day of the week, the day which the Jews ever have observed, although not very strictly in these days, is still the Sabbath, is still the Lord’s day. W. {SITI November 10, 1887, p. 683.4}

**“Back Page” The Signs of the Times, 13, 43.**

E. J. Waggoner

It is said that more than $140,000 has already been contributed toward the celebration of the Pope’s jubilee mass. What a wicked man the Pope must be, since it requires so much money to obtain pardon for him. {SITI November 10, 1887, p. 698.1}

From an article in the *Winsted Press*, extolling Bethlehem, we extract the following, which may be of interest to those who are inclined to think that there is really something good in Buddhism:- {SITI November 10, 1887, p. 698.2}

“Theosophy, mental science (sometimes called ‘Christian science’), esoteric Christianity and Buddistic metaphysics are, we believe, substantially one and the same thing, and we may also include their intimate relative, known here as Modern Spiritualism, the difference between them being no greater than that which invariably arises from different interpretations of the same idea by different individuals under differing environment.” {SITI November 10, 1887, p. 698.3}

Says, the *Congregationalist:*- {SITI November 10, 1887, p. 698.4}

“We have never liked the separation of the ministry into the two classes of pastors and evangelists.” {SITI November 10, 1887, p. 698.5}

Well now we do like it. And the one grand reason that we do like it is because the Scripture has made the separation. In naming the gifts which Christ gave “for the work of the ministry” Paul says, “He gave some, the apostles; and some, prophets; and some, *evangelists;* and some, *pastors* and teachers.” Whether the *Congregationalist*, or anybody else, likes it or not, it is right. It is according to the word and work of Christ. {SITI November 10, 1887, p. 698.6}

A writer in the *Advance* says:- {SITI November 10, 1887, p. 698.7}

“One of the worst results of the speculative mania seems to be the growing demoralization of the public conscience. Men, high in the church, as well as in respectable society, engage openly and unblushingly in these transactions, till the term ‘Christians at work’ was not inaptly applied to them by a Jewish dealer. How many young men were there who did not follow the career of Jim Fisk or H. S. Ives with a secret admiration, till startled by their fall? And how much truth is there in the following ‘instantaneous photograph’ of public sentiment:- {SITI November 10, 1887, p. 698.8}

“$1-“Thief!” $50,000-“Defaulter!” $100,000-“...!” $500,000-“Canadian Tourist!” $1,000,000-“Brillian Financier!” {SITI November 10, 1887, p. 698.9}

“Is it an exaggeration to say that we are fast becoming a nation of gamblers?” {SITI November 10, 1887, p. 698.10}

Yet people will shut their eyes to these facts, and will delude themselves with the idea that the world is growing better. {SITI November 10, 1887, p. 698.11}

Nearly everybody has heard of the lesson which a priest is said to have given to a woman who was addicted to evil gossip. Giving her a small sack full of feathers, he bade her go along the road and let them out as she went. She did so, and then returned. Then he told her to go over the ground and gather up the feathers; but she found this an impossibility. Some of the feathers had been caught by the wind as soon as they were released, and many of those that had lodged on the ground, had afterward been carried by the wind to other places. This is an apt illustration, and one that ought to have more consideration than it does. It is the easiest thing in the world to start a false report; a person may do it thoughtlessly, with no evil intent, by carelessly repeating a story which he has heard, without waiting to see if it is true. But it is an impossibility to counteract the effect of a false story once started. The one who maliciously invented it, or the one who thoughtlessly spread it, may sorely repent of the evil he has done; the wrong may be confessed, the slander publicly retracted, and each to whom he has told it may be privately visited. This may secure him pardon, but it will not heal the wound made. Somebody will still believe the story or will at least think that there must be some ground for it. There will be some who will not hear the correction, or, hearing it, will be less willing to accept the correction than they were to receive the original story. The wind will have blown the feathers of untruth to some place where they cannot be found. Evil is more easily believed of any man than good. Let a man be charged with being a thief, and though it be demonstrated that the charge is malicious, and without any foundation, yet there will be some who will always look upon the man with suspicion. They will argue that the story would not have been started if there had not been some cause for it. “No smoke without some fire,” they will say. True enough; but they forget that the tongue is set on fire of hell, and that it alone is responsible for most of the smoke which blind the eyes of men to the good that it is in their fellow-men. {SITI November 10, 1887, p. 698.12}

The *Christian World* (London) congratulate the members of the recent Church Congress on their liberality, and the “frank and tolerant spirit” which they manifested. This liberality was indicated by their allowing a Mr. Champion to champion Socialism, and “the Rev. Canon Taylor” to “vindicate the claims of Mohammedanism.” It thinks that there can be but little question as to the correctness of Mr. Taylor’s observation that “over a large portion of the world, Islam as a missionary religion is more successful than Christianity.” Archdeacon Hamilton, who followed Mr. Taylor, “freely acknowledged that over the inland portions of North Africa Christianity hitherto had not been able to compete with Islam.” How many more Church Congresses will convene before Mohammedanism will be recognized as an ally of Christianity? According to the National Reform idea that majorities ought to rule in matters of religion and conscience, Christianity ought to step out of Africa, and leave the field to Mohammedanism. In a world’s congress of religions, many countries could be represented only by Mohammedans. Why not by Mohammedans as well as by Roman Catholics? {SITI November 10, 1887, p. 698.13}

**“Arbitration or War?” The Signs of the Times, 13, 43.**

E. J. Waggoner

Considerable is now being said about settling disputes by arbitration. There is at the present time in this country a deputation from Great Britain, of twelve members of Parliament, for the purpose of working up a treaty between that country and the United States, which shall provide for the settlement of all disputes by arbitration. They were received by President Cleveland, who cordially indorsed their mission and wished them abundant success. He did not, however, feel sanguine that they would succeed in abolishing war at once. But there are others who expect soon to see war as a thing of the past. {SITI November 10, 1887, p. 698.14}

It is worthy of note that the next column but one to that which gives the account of the arbitration delegation, contains the recommendations of the Board of Engineers, concerning the coast defenses necessary in the United States, and their probable cost. The plan recommended, which will probably be adopted, involves an annual expense of about $2,000,000, to be apportioned among the principal sea-ports of the United States. This is a very moderate sum, considering the amount expended by other powers. This goes to show that while certain ones may talk enthusiastically over peace, and the settlement of all disputes by arbitration, no nation has any confidence in such talk. The spirit of war is in the air, and every nation on earth is feeling its influence. {SITI November 10, 1887, p. 698.15}

We do not favor war; we would be glad to see all disputes amicably settled, or, better still, to see no disputes at all; but we have no hope of seeing any such state of things until the kingdoms of this world have become the kingdoms of our Lord and of his Christ, and he has destroyed them that corrupt the earth. Wars grow out of the lusts of the human heart, and so long as men’s hearts are unchanged, wars will not cease. So long as men show no disposition to settle their private disputes by arbitration, but appeal to the courts, and to the far baser methods, so long may we expect nations to settle their disputes by an appeal to arms. Not only do we see no progress towards peaceful settlements of private difficulties, but we see disputes and quarrels increasing; and we see men fighting for the mere love of fighting, to a degree scarcely equaled in the feudal times when fighting was the sole occupation of men. The Bible says that in the last days man shall be fierce, and fierce men do not settle their disputes by arbitration. The only way to have no fighting is to have no disputes, and that condition of things will exist only in the new earth, where the inhabitants will all be of the same mind. {SITI November 10, 1887, p. 698.16}

**“Entirely Too Familiar” The Signs of the Times, 13, 43.**

E. J. Waggoner

The *Christian Advocate* says:- {SITI November 10, 1887, p. 698.17}

“An ill-constructed school-house in New York City collapses before its completion, burying its builders in its ruins and causing much of death and suffering. The Roman Catholic priest for whose parochial uses it was being erected is among the victims. Blame is laid on the ‘building inspector,’ by whose connivance or oversight illegal expedients were resorted to which brought about this terrible accident. What is his defense? Simply this: He knew the priest had sufficient political influence to obtain a permit for any constructive irregularities he might choose to indulge in. Whether this be true or not is of less importance than the appalling fact-which none will deny-that such a charge may be brought against a priest without astonishing anyone. Roman Catholics justify the employment of all forces-moral and immoral-for the advancement of ‘the church;’ and Protestants are so familiar with the intermeddling of Rome with politics that they are no longer shocked by them.” {SITI November 10, 1887, p. 698.18}

Yes, Protestants are becoming entirely *too* familiar with the intermeddling of Rome with politics. In California one of the foremost preachers of the Methodist Church on the Pacific coast-C. C. Stratton, D. D.-goes on a mission to Archbishop Riordan, to gain the co-operation of the Catholic Church in a matter entirely political. In New York City the leading Protestant divines organize for political work, and propose to ask Archbishop Corrigan to serve on the committee which they appoint, to make their move politically effective. In the same State the fashionable watering-places preachers gathered at Saratoga, get together in a meeting in pass a motion commissioning the National Reform Association to secure if possible a basis of agreement with the Roman Catholic authorities, by which the public schools of the nation shall be given into the control of the Roman Church where ever the Catholics are in the majority. {SITI November 10, 1887, p. 698.19}

Yes, indeed, Protestants are becoming decidedly familiar with the intermeddling of Rome with politics. As greedily as these Protestant leaders are of political power, it is evident that they will be apt pupils, and under the tutorship of Archbishop Riordan, Archbishop Corrigan, Cardinal Gibbons, and “Roman Catholic authorities” generally, we may rest perfectly sure that this familiarity will be rapidly and vastly increased. Nor does this familiarity at all seem to breed contempt on the part of these Protestant preacher-politicians; it seems rather to increase their admiration for the “well-favored harlot.” {SITI November 10, 1887, p. 698.20}

**“The Sabbath of Antiquity” The Signs of the Times, 13, 44.**

E. J. Waggoner

Under the above heading, Rev. George S. Mott, D.D., has an article in the New York *Observer*, of October 27, which all who are engaged in teaching the claims of the Sabbath would do well to preserve, to show to them who claim that no Sabbath was known until the law was spoken from Sinai. Speaking of the Sabbath law as antedating the formal giving of the Decalogue, Dr. Mott says:- {SITI November 17, 1887, p. 682.1}

And so the Sabbath law holds a similar position. It is one of the primal laws. It even antedates marriage. And now a question arises: Was a day of rest recognized in the youth of the human race, while as yet the traditions of Adam were only a few centuries old? The silence in the book of Genesis regarding the observance of the Sabbath, has led to the inference that the day was never held as sacred. But the light thrown upon those early ages by modern discoveries in Assyrian and old Chaldean lore has disclosed the fact that the Sabbath had its place for many centuries after the fall of man. These clay tablets, some of which may be seen in the Metropolitan Museum of Art in New York City, covered with that strange cuneiform character, have been translated. And they tell us of a people called the “Accadians,” or “Mountaineers,” who came down toward the mouth of the Euphrates. Already they were an organized nation, possessing a peculiar form of writing, and a systematized legislation and religion. These were conquered by Nimrod. They were probably the first people that consolidated themselves into a nation. their writings are not preserved; but on these clay tablets are found extracts from their records and their traditions. And we find that the seventh day, by a tradition handed down from Eden, was holy at that early age, and was honored by a cessation of all work on it. A series of tablets on the creation have been translated, and one of them thus describes the divisions of time: {SITI November 17, 1887, p. 682.2}

*“The moon he appointed to rule the night,  
And to wander through the night, until the dawn of day.  
Every month, without fail, he made holy assembly days.  
In the beginning of the month, at the rising of night,  
It shot forth its horns to illuminate the heavens.  
On the seventh day he appointed a holy day.  
And to cease from all business he commanded.” {SITI November 17, 1887, p. 683.1}*

Such was the tradition respecting the Sabbath. But was any respect given to this tradition? Was the Sabbath observed? Here the Assyrian tablets give us most welcome information. Some 2,300 years before Christ, a race inhabited that region who were given to reading and writing. There were large libraries located at different points, and voluminous records were made of all occurrences. These records described with minute particularity the manners and customs, the civil and religious regulations, and the laws of those early ages; and we learn that the seventh day was known and observed as a day of rest. In 1869 the eminent Assyriologist, George Smith, discovered a religious calendar of the Assyrians in which every month is divided into four weeks, and the seventh days, or Sabbaths, are marked as days on which no work should be undertaken. {SITI November 17, 1887, p. 683.2}

Other tablets, referring to the Sabbath, have been discovered and translated. On them the day itself has almost the same name as we have received from the Hebrews-it is called *Sabbata*. It is spoken of as a “day of repose of the heart,” a “day of joy.” Its observance was enforced by law. Regulations as to this observance are laid down. And they are such as these: It was a day “when the shepherd of men must not eat meat; must not change the garments of his body; when white robes are not worn; when sacrifice is not offered; when the king must not go out in a chariot, and must not exercise justice wearing the insignia of his power; when the general must not give any commands for the stationing of his troops.” (Lenormant’s Beginnings of History, pp. 248 and 249, American Edition.) What precisely all these specifications denote we may never learn; but certainly they signify that on this *Sabbatu*, certain things were omitted which could be done on other days. {SITI November 17, 1887, p. 683.3}

Now this was the Sabbath law under which Abraham grew up, because Ur of the Chaldees was in this same region. A sad degeneracy from the pure monotheism of the fathers already had shown itself, yet he would hear the seventh day spoken os as a “day of rest for the heart.” He was accustomed to weekly assemblies for public worship, to hymns of adoration, and to prayer, although much of this was rendered to idols. Also the Sabbath was an institution in the home of the emigrants at Haran; and when Abraham journeyed on to Canaan, the seventh day was still observed as holy. Under this Sabbath influence Isaac grew up, and so he trained his two boys to observe the day. Jacob continued the same in his large family, and when that family went to Egypt they did not leave the Sabbath in Canaan. It was handed on through following generations. For we find this fact in the sixteenth chapter of Exodus, that before the children of Israel came to Sinai, when as yet they were in the wilderness between Elim and Sinai, the manna was given to them, and respecting it they were told that they must gather on the sixth day so much as would be needed to last through the morrow, because none would be bestowed on the seventh day. And the reason given was, “To-morrow is the rest of the holy Sabbath unto the Lord.” This expression is repeated several times, and finally in these words: “The Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day.” This was no new thing, and when the fourth commandment was formulated the time-honored regulations for the observance of that day were incorporated into it. The people were as familiar with its requirements as they were with those of the other precepts of the decalogue. {SITI November 17, 1887, p. 683.4}

And so we conclude that the Sabbath has existed from the beginning. But as the true knowledge of God was displaced by the false, to that degree did the observance of the Sabbath wane, until it finally disappeared in the depths of a degrading idolatry. Yet I believe no Sabbath has come and gone since man was created, but that somewhere precious souls have kept it holy unto the Lord. {SITI November 17, 1887, p. 683.5}

**“Analogy Not Proof” The Signs of the Times, 13, 44.**

E. J. Waggoner

In a recent article, Prof. R. A. Proctor reviews at some length a so-called argument by Dr. Phillips Brooks, on immortality. Mr. Proctor quotes and answers Dr. Brooks as follows:- {SITI November 17, 1887, p. 694.1}

“I have before me a sermon by the Rev. Mr. Brooks, Doctor of Divinity, in Boston, in which he speaks of a man immediately after death. ‘That man is dead,’ he says; ‘what is it that has come? A minute ago I was talking with him; he was speaking to me of the loves and dreams and imaginings with which I have been familiar, as I have known him these forty years. Now that is stopped. Shall I believe that an has come to that vitality? The spiritual life is in the powers of the soul, not in the accident which linked them in association with this body in which the physical change has taken place. Shall I believe that they have ceased because it has ceased to be their minister?’ To which he answers: ‘No, because what has passed away is merely the bodily life, not the inner life with its thoughts and emotions.’ {SITI November 17, 1887, p. 694.2}

“He does not deem it necessary to show that the power of conceiving thoughts or feeling emotions is not as essentially a quality of that which has been destroyed by death, as the power of making tine cloth is a quality of a weaving-machine, and presumably brought to an end by death as the weaving powers of the machine by its destruction. What he says of the man might equally be said, and with about as much reason, of the machine. ‘A minute ago that machine was weaving beautiful cloth; now it has done its last work, and all its parts will presently be applied to other uses. Shall I believe that the powers of working charming patterns it possessed so short a time since are gone because its mere material structure is to be destroyed? Never; for only the merest accident linked those powers with the machinery!’ {SITI November 17, 1887, p. 694.3}

“No answer is needed to one argument any more than to the other. The destroyed machine lives no longer as a piece of mechanism; it can never more produce the delicate textures or the charming patterns which it produced when it existed as a machine. It will live only in its products, direct and indirect. And in like manner, it seems reasonable to believe (though none can say it has been approved) the dead exist no longer as beings capable of feeling or expressing emotions. They live only in their work-in the influences, direct and indirect, which they have produced on those around them during life, or on those who are to come hereafter.” {SITI November 17, 1887, p. 694.4}

The Professor’s reasoning is correct, not because of the analogy which he draws, but because it is in accordance with reason, and most of all, because, whether he knew it or not, it is in accord with divine revelation. The dead, so far as their present condition is concerned, are perished from the earth. The statement, however, by no means indicates a disbelief in immortality, although it is possible that Professor Proctor may not look beyond the grave. But Paul, who says: “For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished” (1 Corinthians 15:16-18), thus teaching that the dead are so far as present existence and capacity are concerned, the same as though they had not been, also says: “But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.” 1 Corinthians 15:20-22. {SITI November 17, 1887, p. 694.5}

That which may be drawn from Paul’s argument, concerning the state of the dead, is, in brief, this: The resurrection of the dead depends upon the resurrection of Christ; if Christ is not raised, then the dead will not be raised; and in that case those who have fallen asleep (died) in Christ, have perished. To perish means, “To be destroyed; to go to destruction; to pass away; to come to nothing; to be blotted from existence.” Now it is evident that the condition of those who died before Christ first at the end, was not changed in the least by his coming and his death and resurrection. Adam and Abel died and returned to dust hundreds of years before the first advent; if that coming of Christ had not taken place until the present time, their condition in the grave would not have been altered in the least; and if Christ had never died and rose again, their condition; would remain the same to all eternity that it is now. But Paul says that in that case they would be perished. Therefore it is evident that the dead are not in existence, and that only the promised future resurrection saves them from being forever perished from the face of the earth. {SITI November 17, 1887, p. 694.6}

That this does not argue a disbelief in immortality is further shown by Paul’s words which follow: “Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.” 1 Corinthians 15:51-54. We believe in immortality, although we do not believe that men have it by nature so that they cannot die. Immortality will be bestowed, according to the Bible, which is our only source of information, at the coming of our Lord Jesus Christ. {SITI November 17, 1887, p. 694.7}

But the *Interior*, ignoring these plain declarations of the Bible, assume that if men are not conscious in death there can be no immortality, and that he who argues that death is a cessation of existence-in other words, that death is death-denies the possibility of immortality, and proceeds to “prove,” by an analogy, that men are conscious in death. It says that the weaving-machine could not have produced the fabric unless there have been some controlling power, a weaver, who was independent of the machine. Then it concludes:- {SITI November 17, 1887, p. 694.8}

“Now we are ready to discover whether the analogy makes for, or makes against, the independence of mind for its existence over matter. And as we know to a certainty that mind, which is the prime essential of the weaving machine-without which it would be nothing but formless wood, iron, brass, leather, and fibers of hemp-that the animating and directing mind is not in the least dependent upon the weaving-machine for its existence, so we may know as certainly as we can know from an analogy, that the animating and directing mind is not dependent for its existence upon the human machine. The analogy flatly contradicts Mr. Proctor’s theory that the machine produces the mind, and is necessary to its existence.” {SITI November 17, 1887, p. 694.9}

That is to say, that because the mind that runs the weaving-machine is independent of it, therefore, the mind must be independent of the body. (It must be so, you see, or else the analogy wouldn’t work.) And it still further concludes, that since the man loses none of his skill when his machine is destroyed, therefore the mind loses nothing of its force when the body is destroyed. Very pretty analogy, isn’t it? But the analogy should have been carried a little further, and it should have been shown that, even though the man retained his skill after his machine is destroyed, he cannot leave without a machine, so the mind, even allowing that it could exist without the body, can accomplish nothing after the body is destroyed. To be sure this analogy does not teach us anything, but from the Scriptures we learn that it is a correct one, and that the mind cannot act independently of the body, for the psalmist says: “Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.” Psalm 146:3, 4. {SITI November 17, 1887, p. 694.10}

Analogies prove nothing, yet they are all that can be adduced in favor of the natural immortality theory. We once heard Joseph Cook deliver one of his famous lectures, the point of which was to prove the immortality of the soul. In the beginning of his lecture he told a story of the war ship *Cumberland*. He said that as she went down under the blows of the *Merrimac*, a sailor who was down in the hold saw a glimmer of light through the open hatchway, and swam up through the water toward that point of light, until he reached the surface and escaped. This he compared to the soul leaving its tenement of clay, and soaring heavenward; and this illustration was the only “proof” of the immortality of the soul that was given in the entire lecture! This incident was often referred to, and because the man escaped from the sinking ship, it was taken as a natural consequence that the soul survives the body, and leaves it at death. And the greater part of the man’s audience seemed to think that he had “proved” his point! When even the philosophical Joseph Cook is driven to such ridiculous makeshifts for arguments to prove the inherit immortality of the soul, the thoughtful reader can readily see that the theory itself is inherently weak. {SITI November 17, 1887, p. 694.11}

The fact is, as before stated, that analogies and illustrations prove nothing, not even the truth. When a truth has been demonstrated, then an illustration is valuable for the purpose of impressing the truth already demonstrated, but it is not the proof. Not only can no illustration prove anything, but no illustration can perfectly illustrate any biblical truth. As Dr. Clarke has expressed it, “No parable can go on all-fours.” Then how much more feeble must illustrations be when they are used as proof of error. They serve simply, when closely examined, to make the error more apparent. The trouble is that too many persons wish to believe the pleasing fable that they are by nature immortal, and thus allied to Deity, and therefore an *assertion* to that effect will have more weight with them than scores of plain declarations from the Bible to the contrary. W. {SITI November 17, 1887, p. 694.12}

**“The Relation of the World to God” The Signs of the Times, 13, 44.**

E. J. Waggoner

The relation which men sustain to God is the thing that above all others should be understood, and which is understood the least. Not only does the world in general fail to understand the matter, and feel perfectly indifferent over it, but many professed Christians, and even teachers of religion, have very crude ideas upon the subject. This thought was brought to mind very forcibly by a sentence in a sermon by Rev. Phillips Brooks, D.D., which was published in the *Christian Union*. It was this: “The world is not under law, but under grace.” The context showed that this statement was meant to be taken literally, and not to convey the idea that the grace of God is held out to the world. It is a parallel to the teaching which is so common, about “the Fatherhood of God, and the brotherhood of man.” We propose, therefore, as briefly as possible, to show just how the world does stand related to God. {SITI November 17, 1887, p. 694.13}

In the first place, we will say that God is not the Father of all people who are in the world. God is the Creator of all, the Judge of all, and if sin had not entered into the world, he would be the Father of all; but now the mass of mankind have a far baser parentage. Adam was the son of God. Luke 3:38. While he was sinless, God was at once his Father and his King. But when he listened to the voice of the tempter, and deliberately (for he was not deceived, 1 Timothy 2:14) did the bidding of Satan, he yielded to Satan the principality-the earth-which had been intrusted to him, and forsook his allegiance to God. {SITI November 17, 1887, p. 694.14}

It is sin that separates from God. Isaiah 59:12. In John 8:44 Jesus said to the wicked Jews who claimed God for their Father, “Ye are of your father the devil, and the lusts of your father ye will do.” Again in the explanation of the parable of the wheat and tares, Jesus said, “The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one.” Matthew 13:38. In these two texts sinners are directly charged with being the children of the devil. In Ephesians 2:1-3 the apostle Paul makes the same point, and says that he himself was once a member of the same family. He says: “And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.” {SITI November 17, 1887, p. 694.15}

“By nature the children of wrath.” This fact answers the cavil that people often make against the destruction of the wicked, saying that God will not destroy his own children. No, he will not. The wrath of God comes only on the “children of disobedience” (Ephesians 5:6), and all are by nature the children of disobedience, and consequently of wrath, since it is in the nature of man to sin,-to obey Satan rather than God. Said Christ: “For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness.” Mark 7:21, 22. And Paul says: “The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him.” 1 Corinthians 2:14. {SITI November 17, 1887, p. 695.1}

Then since this is the nature of, not one man or a few men, but of all mankind; since “the whole world lieth in wickedness,” and the children of disobedience are the children of wrath, how can any escape the wrath of God, which brings destruction? Simply by becoming the children of God, since God will never destroy his children; for “like as a father pitieth his children, so the Lord pitieth them that fear him.” Psalm 103:13. In the family of God there is no wrath, for only the peace-makers shall be called the children of God. Matthew 5:9. {SITI November 17, 1887, p. 695.2}

But that which proves most conclusively that men are not by nature the children of God, is the fact that they become such by adoption. Says Paul: “God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.” Galatians 4:4-7. {SITI November 17, 1887, p. 695.3}

Read the same thing in Romans 8:14-17: “For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.” {SITI November 17, 1887, p. 695.4}

Natural children are heirs without adoption; therefore we say that the fact that all who are the children of God become so only by adoption, shows that there are no natural children of God. And how do men become the children of God? By receiving the Spirit of God, which is also the Spirit of Christ, which makes them like Christ, and consequently heirs with him. This Spirit is given through the mercy of God, to those who exercise faith, as Paul says: “But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life.” Titus 3:4-7. {SITI November 17, 1887, p. 695.5}

But what has this to do with deciding whether the world is or is not under the law? It has everything to do with it, settling the question completely, and showing that all men are by nature under the law, and that only the sons of God are under grace. Notice carefully: The Spirit of God is the pledge of our adoption as sons of God (Romans 8:16); it is “the Spirit of adoption;” “For as many as are led by the Spirit of God, they are the sons of God.” Verse 14. With this read Galatians 5:18: “But if ye be led of the Spirit, ye are not under the law.” The obvious conclusion from this text and the context is that those who are not led by the Spirit are under the law; and since only those who are led by the Spirit are sons of God, it follows that all who are not children of God are under the law. And since the children of God are few in comparison with the children of the wicked one, it follows that the greater part of the world are under the law. {SITI November 17, 1887, p. 695.6}

Now what is meant by “under the law”? Does it mean, as most commonly supposed, subject to the law? in a state of obligation to keep the law? Our investigation concerning the sons of God furnishes the answer. Remember that only those who are not led by the Spirit, who are not children of God, are under the law. Then the children of the wicked one are under the law. Remember also that those who are not led by the Spirit, who are not children of God, are under the law. Then the children of the wicked one are under the law. Remember also that it is only sinners that are the children of Satan; as Paul expresses it, they are “children of *disobedience*.” It is because they are disobedient that they are strangers from God, children of the wicked one, under the law. And this is corroborated by the words of the apostle. “The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.” {SITI November 17, 1887, p. 695.7}

All men are under obligation to keep the commandments of God. “Fear God, and keep his commandments; for this is the whole duty of man.” Ecclesiastes 12:13. But all men are not under the law; those who are led by the Spirit are not under the law; therefore we conclude that it is simply the disobedient,-those who do not do their duty, in keeping the commandments,-who are under the law. All others are under grace, since it is only by the grace of God that anybody can keep the commandments. {SITI November 17, 1887, p. 695.8}

Read also Romans 6:12-16: “Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?” In this passage we have the fact emphasized that those who are not under the law are the ones over whom sin has no dominion, and that those who are under the law are the servants of sin. {SITI November 17, 1887, p. 695.9}

But sin brings condemnation; those only are free from condemnation, who walk according to the Spirit,-are led by the Spirit,-and who consequently are the sons of God. And the condemnation under which the sinner rests is a condemnation to death; “for the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.” Romans 6:23. Remember also the idea in verses 14-16, that those who are under the law, servants of sin, are servants “of sin unto death.” {SITI November 17, 1887, p. 695.10}

Man’s relation to God, then, is simply this: By nature all men are sinners,-servants of sin,-children of Satan,-under the law,-condemned to death. By the righteousness of Christ, through faith in the blood, men may be made righteous,-servants of obedience unto righteousness,-children of God,-delivered from the condemnation of the law. Only those who are in Christ attain to this high honor; but this does not free them from obligation to keep the law. This can be seen from the very fact that it is sin that brings condemnation. Now it those who have been freed from condemnation,-have been taken out from under the law,-should transgress the law, they would thereby show their lack of appreciation of the grace of God, and would bring themselves into condemnation,-would bring themselves under the law. {SITI November 17, 1887, p. 695.11}

“For the grace of God that bringeth salvation hath appeared to all men.” Titus 2:11. To all men “the Spirit and the bride say, Come.” With every man that enters into the world, the Spirit strives to cause him to renounce the service of Satan, and to become a child of God. But, alas! with the exception of a few who esteem the reproach of Christ, “the whole world lieth in wickedness.” Reader will you place yourself on the Lord’s side? If so, you must come to Christ, who is the way (Psalm 119:1), the truth (Psalm 119:142), and the life,-the one in whose heart is the law of God,-that you may become changed into the same image, having, like him, the law of God completely formed in your own heart. W. {SITI November 17, 1887, p. 695.12}

**“The Lord’s Prayer” The Signs of the Times, 13, 44.**

E. J. Waggoner

**The Commentary**

The Sabbath-school lesson for November 26, being on the Lord’s Prayer, we know not what better we can do for the Sabbath-school scholars and the general readers than to reprint the following, which we wrote as a comment on the International lessons, when the Lord’s Prayer was the subject:- {SITI November 17, 1887, p. 695.13}

Verses 9-13 of Matthew contain the model prayer. In introducing it the Saviour said, “After this manner therefore pray ye.” This indicates not that the prayer which follows is to be invariably used, although it is very often fitting to use it, but that it should serve as a model for our petitions. Since it is the model petition, framed by divine wisdom, it must necessarily, and does, cover everything which man needs, both temporal and spiritual. It is because of this comprehensiveness that the Lord’s Prayer may be repeated by all of people, both young and old, in all time. It never grows old. It is the only prayer ever written which was worthy of being repeated by others than the one who composed it. This is because it is the only prayer ever composed for man by a divine being. Prayer in which petitions made by men are used, must necessarily be largely mechanical, and therefore destitute of the real essence of prayer, which is the sincere desire of the individual at the present time. When a man is in extremity he will have no difficulty in forming his own petition, and he would have no use for a petition made by someone else. A prayer-book would have been of very little use to Peter when he was sinking in the Sea of Galilee. {SITI November 17, 1887, p. 695.14}

From this prayer we learn that we are to come to God not as to a judge or a governor who is to be appeased, but as to a father who is all sympathy and love. Many people have entertained a wrong idea from the parable of the unjust judge, recorded in Luke 18:1-7. The unjust judge at first refused to grant the request of the poor widow, yet he finally granted it because of her importunity. The idea too commonly drawn from this is, that if we persevere in prayer God will relent and answer our petitions; but the parable is not designed to compare God with the unjust judge, but to make a contrast. If the unjust judge who neither feared God nor regarded man, would grant the widow’s petition, because of her importunity, then most surely God will avenge his own elect who cry earnestly unto him, this parable and the first two words of the Lord’s Prayer are sufficient in themselves to give Christians the most perfect confidence when they pray. Add to this the fact that we have a merciful and faithful High Priest who is touched with the feeling of our infirmities, and “was tempted in all points like this we are,” and we may “boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.” {SITI November 17, 1887, p. 695.15}

We have seen it stated that the term “Our Father” implies that all men are brethren, because children of the same Father. But this is a mistake. All men are not children of the same father. Paul says that we are all by nature the children of wrath “because we are” the children of disobedience. Ephesians 2:2, 3; 5:6. And as the devil is the author of sin, Christ directly charged the disobedient Jews with whom he was talking, with being the children of the devil (John 8:44); and in Matthew 13:38-42 he expressly states that those who do iniquity “are the children of the wicked one.” The apostle John also speaks of those who keep the commandments, and of those who transgress them, and says, “by this the children of God are manifest, and the children of the devil” (1 John 3:10), thus showing a direct contrast between those who have God for their Father, and those whose father is Satan. Moreover, we learn in Romans 8:14-17 and Galatians 4:4-7 that people become the children of God by adoption, and that the mark or seal of adoption is the Holy Spirit; but if they were by nature the children of God, they would not need to be adopted. Paul also declares that “if any man have not the Spirit Christ, he is none of his.” {SITI November 17, 1887, p. 695.16}

“Thy kingdom come.” This is nothing less than a prayer for Christ’s second coming, for his coming and kingdom are associated together. 2 Timothy 4:1. When he was on earth, Christ told his disciples, who thought that his kingdom should immediately appear, that he was like a noble man who “went into a far country to receive for himself a kingdom, and to return” (Luke 19:11, 12), thus indicating his return to Heaven to receive his kingdom, and his second coming to gather the subjects of it. In harmony with this we find in Daniel 7:13, 14 a prophetic description of Christ appearing before the Father, and receiving “dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him.” And Christ himself said that when he should come in his glory with all his holy angels with him, then would be the time that he should sit on the throne of his glory, and that he would then say to the righteous, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” Matthew 25:31-34. This kingdom is entirely distinct from the kingdom of grace, upon the throne of which God the Father sits, and before which Christ ministers as priest. *That* kingdom has already come, and if that were the kingdom referred to in the Lord’s Prayer, it would be out of place to use that petition. But the kingdom referred to there is the one of which the faithful followers of God are at present only heirs, waiting for the promised possession. {SITI November 17, 1887, p. 695.17}

“Thy will be done in earth, as it is in heaven.” The will of God is simply the law of God, see Psalm 40:8 and Romans 2:17-20, where we learn that those who know the will of God are they who are instructed out of the law. How the will of God is done in Heaven is told in Psalm 103:20: “Bless the Lord, ye his angels, that excel in strength, that do his commandments, harken unto the voice of his word.” When the will of God is done on earth as it is in heaven will be when all the works of the devil had been destroyed, and when the new heavens and the new earth have been given, wherein righteousness shall dwell. Then will be fulfilled the words of the prophet: “Thy people also shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.” Isaiah 60:21. Therefore the uttering of this part of the Lord’s Prayer, if the petitioner is sincere, indicates a complete submission to the will of God, and an earnest desire to keep every portion of the ten commandments. {SITI November 17, 1887, p. 695.18}

“And forgive us our debts as we forgive our debtors.” In this is implied what is plainly stated in Matthew 6:14, 15: “For if ye men their trespasses, your heavenly Father will also forgive you; but if he forgive not men their trespasses, neither will your Father forgive your trespasses.” Therefore it is utterly useless for anyone to use this prayer, or to expect God to pardon his sins, unless he freely forgives all who have trespassed against him. Paul says (Ephesians 4:32), “Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ’s sake have forgiven you.” {SITI November 17, 1887, p. 695.19}

This is the merest glance at the Lord’s Prayer, but it is all that we have space for. To give it any adequate study, not less than an entire lesson should be spent upon each clause of the prayer. But perhaps even with this glance some may see a depth of meaning in the prayer which they have never before realized, and may be led to study it more carefully until they can pray it “with the spirit and with the understanding.” W. {SITI November 17, 1887, p. 695.20}

**“Back Page” The Signs of the Times, 13, 44.**

E. J. Waggoner

For two or three years it has been the custom of our people to hold a week of prayer near the close of the year. This year it has been appointed for December 17-25. We think that for many reasons this date is preferable to holiday week; but it is probable that the brethren in Europe, Africa, New Zealand, and Australia will find it convenient to hold it between Christmas and New Year’s. A large committee appointed by the General Conference is working diligently to prepare a programme, which it is designed shall reach the most distant fields in ample time. {SITI November 17, 1887, p. 704.1}

Here is the suggested item which we clip from a pastor’s report to his church paper:- {SITI November 17, 1887, p. 704.2}

“On Tuesday, August 16, the ladies of the church gave a jubilee social. The lecture-room was crowded, refreshments were abundant, and the spirit of Christian love and fellowship seemed to animate every heart.” {SITI November 17, 1887, p. 704.3}

Is it not becoming too common to suppose that the good feeling produced by pleasant company and “abundant refreshments,” is the manifestation of “the spirit of Christian love and fellowship”? Even in acts of devotion, religion is getting to be very much a matter of feeling, and many people suppose that when they feel well and happy they are Christians. This is the outgrowth of the teaching that “religion was designed to make people happy.” Happiness, in the common acceptation of the term,-that of freedom from care and anxiety, or pain,-may never be the lot of the true Christian; but he will have peace and joy even under the most untoward circumstances. The time for perfect happiness and fullness of joy to the Christian, is when he stands in the presence of God. “In the world,” said Christ, “ye shall have tribulation.” {SITI November 17, 1887, p. 704.4}

The German Empire wastes no time in talking about arbitration, and evidently does not believe in it. In fact, we do not think that there is any nation that believes in it, but there are some that talk it, seemingly as a blind to cover their war preparations. But Germany makes no secret of her war preparations. Only last spring a new magazine rifle was perfected, and the whole German army has been supplied with the new weapon, and has just learned how to use it; and now it must be abandoned, because it is found to be inferior to the rifles in use by the armies of France, Russia, Austria, England, and Holland. The report says:- {SITI November 17, 1887, p. 704.5}

“The chief fault of the German repeater is its too great caliber of eleven millimeters, as against eight in French and most other models. Germany could not accept a small caliber at first, because it is only recently she has succeeded in producing powder of six times the strength of the older description, and in inventing a steel coating for bullets which will prevent the present rapid leadening of the barrel. The chief advantage of the new powder, in connection with the new small caliber bullets, is its superior penetrating effect. The bullets will pierce three horses, one behind the other. They will penetrate steel plates of thirty millimeters in thickness. Whereas the present rifle pierces only five millimeters of steel plate. The German military administration therefore consider it absolutely necessary to introduce improved weapons as soon as possible. {SITI November 17, 1887, p. 704.6}

“The expense will be enormous, as the existing rifles cannot be adapted, as was the case with the magazine rifles. Not only new frames, but also new barrels, will have to be made. The Government hopes to have a rifle superior to the new French one, especially as the caliber will probably be a little less then eight millimeters.” {SITI November 17, 1887, p. 704.7}

Think of a nation being burdened with so great an expense; and just as likely as not, when the new rifle has been distributed, it will be found that the French or the Russians have one still better, so that it in turn will have to be thrown away to make room for another. but the burden upon the people is not taken into account. The nations are in a mad race for supremacy, and each is fearful of being left behind. How long can such a state of affairs last? {SITI November 17, 1887, p. 704.8}

We believe that all good citizens will agree that nothing but the simple ends of justice have been met, by the execution of the murderous Chicago anarchists. It has been attempted to make it appear that the sentence and execution are a blow against the right of free speech, and a good deal of misplaced sympathy has resulted; but the fact is that they were executed for murder and conspiracy to murder, and not for what they said. Many other people have uttered as treasonable and blood-thirsty sentiments as did these men, and have not been executed, because they did nothing more. It is a terrible thing for a man to be hanged, even by the decree of a court, but it is also a terrible thing for a man to be murdered, without a moment for preparation; and the Bible plainly declares for capital punishment, by saying, “Whoso sheddeth man’s blood, by man shall his blood be shed.” Concerning the widespread sympathy that was manifested in behalf of these convicted men, and that is always expressed to a greater or lesser extent when in the red-handed murderer is condemned to death, we shall have a few words to say next week. It is a notable sign of the times. {SITI November 17, 1887, p. 704.9}

**“The General Conference” The Signs of the Times, 13, 44.**

E. J. Waggoner

The twenty-sixth annual session of the General Conference of Seventh-day Adventists assembled in the church on the corner of Brush and Twelfth Streets, Oakland, Cal., at 9 A.M., November 13. The president, Elder Geo. I. Butler, called the meeting to order, and Elder O. A. Olsen led in prayer. {SITI November 17, 1887, p. 704.10}

That our readers may understand the spread of the work of the Third Angel’s Message, we give the following list of delegates and the fields which they represent:- {SITI November 17, 1887, p. 704.11}

**LIST OF DELEGATES**

CALIFORNIA-E. J. Waggoner, A. T. Jones, N. C. McClure, C. H. Jones, J. N. Loughborough, M. J. Church. {SITI November 17, 1887, p. 704.12}

COLORADO-J. D. Pegg. {SITI November 17, 1887, p. 704.13}

DAKOTA-A. D. Olsen. {SITI November 17, 1887, p. 704.14}

IOWA-J. H. Morrison, L. McCoy, L. T. Nicola. {SITI November 17, 1887, p. 704.15}

ILLINOIS-R. M. Kilgore. {SITI November 17, 1887, p. 704.16}

INDIANA-J. W. Covert, J. P. Henderson. {SITI November 17, 1887, p. 704.17}

KANSAS-S. S. Shrock, Oscar Hill, A. G. Miller, J. W. Bagby. {SITI November 17, 1887, p. 704.18}

KENTUCKY-J. H. Cook. {SITI November 17, 1887, p. 704.19}

MICHIGAN-A. R. Henry, U. Smith, W. C. Sisley, E. S. Griggs, C. Eldridge, D. H. Lamson, H. W. Miller. Wm. Ostrander, J. Fargo, F. E. Belden, J. H. Kellogg. {SITI November 17, 1887, p. 704.20}

MINNESOTA-G. C. Tenney, H. P. Holser. {SITI November 17, 1887, p. 704.21}

MAINE-J. B. Goodrich. {SITI November 17, 1887, p. 704.22}

MISSOURI-D. T. Jones. {SITI November 17, 1887, p. 704.23}

NEW ENGLAND-A. T. Robinson. {SITI November 17, 1887, p. 704.24}

NEW YORK-M. H. Brown. {SITI November 17, 1887, p. 704.25}

NEBRASKA-A. J. Cudney, J. P. Gardiner. {SITI November 17, 1887, p. 704.26}

NORTH PACIFIC-J. Fulton, J. E. Graham. {SITI November 17, 1887, p. 704.27}

OHIO-R. A. Underwood, D. E. Lindsey, Wm. Chinnock, J. F. Robbins. {SITI November 17, 1887, p. 704.28}

PENNSYLVANIA-L. C. Chadwick, J. W. Raymond. {SITI November 17, 1887, p. 704.29}

TEXAS-Henry Hayen. {SITI November 17, 1887, p. 704.30}

TENNESSEE-J. M. Rees. {SITI November 17, 1887, p. 704.31}

UPPER COLUMBIA-H. W. Decker. {SITI November 17, 1887, p. 704.32}

WISCONSIN-A. J. Breek, P. H. Cady. {SITI November 17, 1887, p. 704.33}

The following persons having labored in mission fields, or having been under the employ of the General Conference during the whole or part of the past year, were received as delegates:- {SITI November 17, 1887, p. 704.34}

SCANDINAVIA-O. A. Olsen.  
CENTRAL EUROPE-W. C. White.  
AUSTRALIA-J. O. Corliss.  
FLORIDA-Samuel Fulton.  
HAWAIIAN ISLANDS-A. LaRue.  
PACIFIC ISLANDS-J. I. Tay.  
BROOKLYN MISSION-J. F. Hansen. {SITI November 17, 1887, p. 704.35}

Elder E. W. Farnsworth was received as a delegate at large, and Elder H. Shultz to represent the German work in America. {SITI November 17, 1887, p. 704.36}

The meeting was occupied in organizing, and in listening to an interesting address by the president, concerning the progress of the work, and outlining the matters to be considered at this session. In the afternoon some very interesting questions were presented, but no final action was reached. {SITI November 17, 1887, p. 704.37}

Next week we shall give our readers all the points of interest in the proceedings of the Conference. {SITI November 17, 1887, p. 704.38}

**“Words of Faith and Soberness” The Signs of the Times, 13, 44.**

E. J. Waggoner

At the last regular monthly meeting of the Clerical Association (Episcopal) of Alameda and Contra Costa Counties, which was held in Oakland last week, the Rev. Mr. Lee read an exhaustive paper on “Church Entertainments,” which concluded as follows:- {SITI November 17, 1887, p. 704.39}

“Doubtless the world and the church would be better off it many an edifice, which has God’s name upon it, had never been built, and if many a man who, though speaking in Christ’s name, but at the same time living on spurious charity, were forced to work and earn, by the sweat of his brow, what it is a scandal and a shame for him to make use of. {SITI November 17, 1887, p. 704.40}

“What is required, it certainly seems to me, is not more comfort or more money, to make religion powerful, but a better use of the means we already have-a more earnest and uncompromising opposition to any union of the followers of Jesus Christ with the servants of sin, and the thoughtless pleasure-seeker. Of course the church must in one way come into contact with the world, for it otherwise could not carry out its mission; but let it beware how it accepts or employs worldly methods to extend its influence, or to strengthen its existing institutions. Every dollar which it obtains by any enterprise which is unquestionable, must, in the nature of things, tend to its weakness and humiliation. Every surrender to the demands of a mercantile age, and of a careless, pleasure-loving people, will add intensity to the rebuke. ‘I know thy works, that thou art neither cold no hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.’ Revelation 3:15, 16. {SITI November 17, 1887, p. 704.41}

“In view of the prevalence of the practice here in question, and of the frequent occurrence of ‘church entertainments’ in this diocese, and especially in view of the fact that several have been recently held, and that others are in prospect, it may seem foolish and Quixotic to oppose what has evidently the voice of the majority in its favor; but let us not hesitate, or fear, to look such questions fairly in the face. We should not ask, What is fashionable or common? but, What is right and best for Christian people to do? We should not ask, How can money be more easily collected? but, How would God have us to about the work which he has given us to do? Let us endeavor to view it in this way, and may the merciful Saviour give us grace, so to act as to avoid the open scandal of making his house a ‘place of merchandise,’ or, worse than that, ‘a den of thieves.’” {SITI November 17, 1887, p. 704.42}

We commend this to the careful perusal of all who try to carry on church work by any other means than by pure Christian benevolence. In view of the “paper carnival” that has just been held by the members of a church of his own denomination, we think Mr. Lee’s paper is very timely. Let no one hereafter accuse us of a lack of charity, when we denounce church fairs, lotteries, carnivals, etc., for by the testimony of one who ought to know, they make the church a “den of thieves.” No more severe arraignment could be brought against them. {SITI November 17, 1887, p. 704.43}

**“General Conference Proceedings” The Signs of the Times, 13, 45.**

E. J. Waggoner

The General Conference has now (Thursday evening, November 17) been five days in session, and the interest has been steadily increasing. There have been six meetings of the conference, one of the International Sabbath-school Association, one of the Health and Temperance Association, one of the Health Reform Institute Association, and one of the Educational Society. An outline of the work transacted and the measures proposed is here given. After the organization of the Conference, the Norway Conference made a request through Elder O. A. Olsen to be received into the General Conference. There are four churches in Norway, containing 205 members in all, with 40 Sabbath-keepers who are not yet connected with any church. Elder Olson gave an interesting account of the work in Norway. {SITI November 24, 1887, p. 710.1}

On recommendation of Elder Underwood, the West Virginia Conference, with five churches and upwards of 150 members, was received into the Conference. {SITI November 24, 1887, p. 710.2}

The President then made an extended address, outlining the progress of the work during the past year, and suggesting matters for action at this session of the Conference. He stated that the paper in the Dutch language was started in February, in accordance with the vote taken at the last session of the Conference, and has met with remarkable success, having already upwards of 2,000 paying subscribers. Calls for reading matter are coming in from the Dutch in various parts of the world. {SITI November 24, 1887, p. 710.3}

Following the address, the President named the standing committees as follows:- {SITI November 24, 1887, p. 710.4}

Nominations-J. Fargo, J. B. Goodrich, J. Fulton. {SITI November 24, 1887, p. 710.5}

Resolutions-U. Smith, w. C. White, O. A. Olsen. {SITI November 24, 1887, p. 710.6}

Auditing-A. R. Henry, D. T. Jones, H. W. Decker, J. P. Morrison, H. W. Miller, J. W. Raymond. {SITI November 24, 1887, p. 710.7}

Credentials and Licenses-R. A. Underwood, R. M. Kilgore, S. H. Lane. {SITI November 24, 1887, p. 710.8}

Religious Services-J. N. Loughborough, L. McCoy, William Ostrander. {SITI November 24, 1887, p. 710.9}

On motion of Elder Underwood, it was voted that a committee of nine be appointed to consider the week of prayer and holiday gifts, the President to be chairman of the committee. The committee was named as follows: G. I. Butler, W. C. White, O. A. Olsen, R. A. Underwood, C. H. Jones, W. C. Sisley, J. H. Cook, J. O. Corliss, A. J. Cudney. {SITI November 24, 1887, p. 710.10}

It was voted that a committee of five be appointed by the chair, to act with the members of the General Conference Committee, as a committee on distribution of labor. The following persons were appointed: G. C. Tenney, E. S. Griggs, J. M. Rees, A. D. Olsen, Samuel Fulton. {SITI November 24, 1887, p. 710.11}

Meeting then adjourned to the call of the chair. {SITI November 24, 1887, p. 710.12}

At 2:30 P.M. the Conference assembled at the call of the chair. Prayer by Elder R. M. Kilgore. {SITI November 24, 1887, p. 710.13}

The minutes of the preceding meeting were read, and after some minor corrections, were accepted. {SITI November 24, 1887, p. 710.14}

The President then named the following persons as members of a committee to consider the training of canvassers and Bible-workers: G. I. Butler, W. C. White, O. A. Olsen, R. A. Underwood, A. T. Robinson, Clement Eldridge, F. E. Belden, H. W. Miller, H. P. Holser. {SITI November 24, 1887, p. 710.15}

On behalf of the California delegation, Elder A. T. Jones introduced to the Conference the following preamble and resolution, which was passed by the California Conference at its late session:- {SITI November 24, 1887, p. 710.16}

WHEREAS, We believe that the third Angel’s message must go to every *nation, kindred, tongue*, and people; and, {SITI November 24, 1887, p. 710.17}

WHEREAS, The Islands of the Pacific, as well as other parts, demand attention from our people; and, {SITI November 24, 1887, p. 710.18}

WHEREAS, It is difficult to reach them at all by present means of transportation, therefore, {SITI November 24, 1887, p. 710.19}

*Resolved*, That the brethren of this Conference favor the purchase of a missionary ship adapted to the wants of the work among these islands, and that we request the General Conference to take the matter under consideration in its coming session. {SITI November 24, 1887, p. 710.20}

He then read the following resolution, and moved that it be referred to a committee of five, who should consider it and make recommendation to the Conference:- {SITI November 24, 1887, p. 710.21}

*An Act to Provide for the More Efficient Transportation of Missionaries to the Islands of the Pacific Ocean*- {SITI November 24, 1887, p. 710.22}

WHEREAS, The professed faith of Seventh-day Adventists requires them to carry the message of truth for this generation to all *kindreds, tongues,* and *people;* and as the islands of the Pacific Ocean are people with many thousands who have never heard the tidings of this soon-coming King; and there are no regular means of transportation whereby missionaries may be sent to these islands; and, {SITI November 24, 1887, p. 710.23}

WHEREAS, It is thought by many that the time has fully come in the history of this work when these Islanders should receive that consideration which shall result in an organized effort to carry them the truth for these days; and believing that our people everywhere stand ready to give substantial assistance to every legitimate project for the spread of truth; therefore, {SITI November 24, 1887, p. 710.24}

1. It is recommended by the General Conference of Seventh-day Adventists assembled, that a vessel of suitable size and construction for missionary purposes be purchased, or built, and equipped for missionary work among the islands of the Pacific Ocean. {SITI November 24, 1887, p. 710.25}

2. That the cost of building and equipping said vessel for a two years’ cruise shall not exceed the sum of twenty thousand dollars ($20,000). {SITI November 24, 1887, p. 710.26}

3. That such a vessel be made ready for service early in the year 1888. {SITI November 24, 1887, p. 710.27}

4. That the duly elected officers of this body for the coming year constitute a committee who shall be empowered to put in execution the provisions of this bill, and also to appoint other persons, as their judgment may dictate, to act with them in carrying out the project. {SITI November 24, 1887, p. 710.28}

The motion was carried, and C. H. Jones suggested that as Elder Corliss had given the matter considerable thought, and was well acquainted with the situation, he be asked to address the meeting at length upon the subject. This suggestion was favorably received, and Brother Corliss was requested to occupy the time, when Brother C. Eldridge stated that it is an important matter, and one in which all the people are interested, and suggested that he be asked to speak on it Monday evening, provided it would not interfere with the plans of the Committee on Religious Exercises. This suggestion was carried out, and on Monday evening Elder Corliss spoke to a large congregation, concerning the Pacific islands as a missionary field. {SITI November 24, 1887, p. 710.29}

**SECOND DAY**

At 9 o’clock A.M. the first meeting of the tenth annual session of the International Sabbath-school Association was held, President C. H. Jones in the chair. The president gave the following interesting statistics of the work of the association:- {SITI November 24, 1887, p. 710.30}

The first session of this association was held in Battle Creek, Mich., October 11, 1878, Elder S. N. Haskell being president. The number of schools at that time was 177. The number of schools June 30, 1887, was 977, being a gain of 800 schools in less than nine years. The Sabbath-school contributions for 1878 were $25; the contributions for the year ending June 30, 1887, were $13,440.61. The number of schools that reported for the quarter ending June 30, 1887, was 915, having 61 unreported. The total membership of the schools reported was 25,294, and the average attendance for the quarter was 17,978, a little over 71 percent of the membership. The number of *Instructors* taken by the schools reported is 11,330. {SITI November 24, 1887, p. 710.31}

The amount of contributions received during the quarter ending September 30, 1886, was $2,222.22; the amount for the quarter ending December 31, 1886, was $2,830.61; for the quarter ending March 31, 1887, it was $3,710.55; and for the quarter ending June 30, 1887, it was $4,577.25. Thus there has been a steady increase in this respect. The total contributions for the year ending June 30, 1887, were $13,440.61. The total amount donated to the African Mission for the first six months of the present year was $4,708.16. This does not include the large donations taken up at the camp-meetings. {SITI November 24, 1887, p. 710.32}

The following standing committees were appointed by the chair:- {SITI November 24, 1887, p. 710.33}

Nominations-R. A. Underwood, M. H. Brown, A. T. Jones. {SITI November 24, 1887, p. 710.34}

Resolutions-E. J. Waggoner, G. C. Tenney, H. P. Holser. {SITI November 24, 1887, p. 710.35}

Lessons-W. C. White, E. W. Farnsworth, A. T. Robinson. {SITI November 24, 1887, p. 710.36}

Auditing-A. R. Henry, W. C. Sisley, C. Eldridge. {SITI November 24, 1887, p. 710.37}

Reports from the various fields were then called for. Elder W. C. White spoke for Central Europe, J. O. Corliss for Australia, S. H. Lane for England, G. C. Tenney for Minnesota, L. C. Chadwick for Pennsylvania, A. T. Robinson for New England, M. H. Brown for New York, A. J. Culney for Nebraska, W. C. Sisley for Michigan, A. J. Breed for Wisconsin, R. A. Underwood for Ohio, J. B. Goodrich for Maine, J. D. Pegg for Colorado, H. W. Decker for Upper Columbia; and all gave encouraging reports of the work of the Sabbath-schools in these places. {SITI November 24, 1887, p. 710.38}

The third meeting of the General Conference was held at 3 o’clock. Additional delegates were received from Indiana, Kansas, Iowa, Missouri, Michigan, and California. The following report of the Committee on the Week of Prayer was the presented by J. O. Corliss, the secretary of the committee:- {SITI November 24, 1887, p. 710.39}

Your committee recommend that this Conference indorse the action of its Executive Committee in appointing a week of prayer to be held December 17-25, and offer the following suggestions:- {SITI November 24, 1887, p. 710.40}

*First*, That an address be sent to the officers of the churches, Sabbath-schools, and Missionary Societies, setting forth the importance of the week of prayer, and urging them to work for a large attendance at the meeting appointed on fast-day, when they will also have plans to unfold before the brethren, that will secure the co-operation of all the members, so that the following meetings of the week may be a success, and that the Christmas offerings may be liberal. In order to accomplish this, we recommend that the address mentioned shall urge that a special meeting of the officers of the church, Sabbath-school, and Missionary Society be held on Sabbath, December 10, in which they may pray together and consult as to the best method of procedure. {SITI November 24, 1887, p. 710.41}

*Second*, We also recommend that a circular letter be published in the *Advent Review*, and be read in the churches on December 10, setting forth the objects and importance of the week of prayer. {SITI November 24, 1887, p. 710.42}

*Third*, We further recommend that articles on the following subjects be prepared to be read in the churches during the week of prayer:- {SITI November 24, 1887, p. 710.43}

1. Reading for fast-day, Sabbath, December 17, setting forth the importance of devoting the week of prayer to the special work of seeking God. {SITI November 24, 1887, p. 710.44}

2. Sunday, December 18. The steps by which we place ourselves in a condition where God can accept us. {SITI November 24, 1887, p. 710.45}

3. Monday, December 19. The blessing of God brought to us through faith. the value of such an experience. {SITI November 24, 1887, p. 710.46}

4. Tuesday, December 20. The object of God’s blessing and how it can be retained. {SITI November 24, 1887, p. 710.47}

5. Wednesday, December 21. Missionary work in the home, church, and neighborhood-Mrs. E. G. White. {SITI November 24, 1887, p. 710.48}

6. Thursday, December 22. Foreign Mission work, Great Britain, Scandinavia-Elders Olsen and Lane. {SITI November 24, 1887, p. 710.49}

7. Friday, December 23. Foreign Mission work, Central Europe, Russia, etc.-Elder W. C. White, {SITI November 24, 1887, p. 710.50}

8. Sabbath, December 24. The obligation, privilege, and blessing of giving, and also setting forth the branches of the work most in need. {SITI November 24, 1887, p. 710.51}

*Fourth*, We still further recommend that the delegates of this Conference do all in their power to enlist the interest, and secure the co-operation, of the ministers, in their several fields of labor, to help forward this work. {SITI November 24, 1887, p. 710.52}

Moved by S. H. Lane to adopt the resolution by considering each item separately. Carried. {SITI November 24, 1887, p. 710.53}

**THIRD DAY**

At 9 o’clock A.M. a meeting of the American Health and Temperance Association was held, the president, Dr. J. H. Kellogg, in the chair. Reports were called for from various parts of the field. Elder

S. H. Lane reported for England, and gave a nost interesting account of the temperance cause there. He said that in order to break down the influences of the public houses, the temperance people have started vegetarian restaurants, which had sprung at once into popular favor. In these lemonade is the strongest drink that can be had, and no meat at all. The *Good Health* has been placed in these restaurants, and has met with the greatest favor. Health literature has been sold in large quantities, and the influence of our health publications is most favorable in opening the way for the reception of the other parts of present truth. {SITI November 24, 1887, p. 710.54}

Elder O. A. Olsen reported the same influence being exerted by the health literature in Norway, Sweden, and Denmark. There are seventeen colporteurs in Sweden, who are so successful as to be able to support themselves on the commission which they receive from the sale of health publications alone, and the commissions are not so large as in America. One young man, not of our faith, read the Swedish health journal and liked it so well that he subscribed for 400 copies to circulate among the public schools in that country. {SITI November 24, 1887, p. 711.1}

Sister E. G. White, who had just arrived from St. Helena, then spoke for a few minutes on the importance of improving every opportunity to set ourselves before the people as a temperance people. The temperance work must go with the Bible doctrine. As our first parents lost Eden through indulgence of appetites, a way has been opened by the sacrifice of Christ whereby we may gain it by denial of appetite. {SITI November 24, 1887, p. 711.2}

Our people do not take the extensive view of this work that they ought to. She then drew a parallel between Paul’s time and ours. He would labor for a long time, drawing arguments from the types and shadows, showing an intimate knowledge of the Scriptures, and would thus gain the favor of the people. Then he would teach them that this Christ prefigured by the types had already come. So we should begin to work with the people from a standpoint where we can gain the favor of the people. How shall we leaven the world, unless we have something with which to lift them up? We must labor unselfishly for humanity. {SITI November 24, 1887, p. 711.3}

Conference assembled at 3 o’clock. Reports from foreign fields were called for. Elder W. C. White spoke for Central Europe, and said that the workers were all of good courage, and the work prospering. Germany is really a more promising field than England. {SITI November 24, 1887, p. 711.4}

Elder O. A. Olsen spoke for the Scandinavian work. The Denmark Conference has 9 churches with 230 members. The Swedish Conference has 10 churches and 288 members, besides 97 Sabbath-keepers who are not joined to any organization, making 365 in all in that country. {SITI November 24, 1887, p. 711.5}

Elder Matteson held a four months’ mission school in Stockholm, Sweden, and although the material upon which he had to work was most unpromising, some of the young people being ignorant to the very extreme, the result was excellent. They soon began to take subscribers for health journals, besides selling books. In nine months they took 2,335 subscribers for the Danish-Norwegian health journal, and received $3,500 on subscriptions and book sales. There are some difficulties but none which cannot be overcome by the grace of God. {SITI November 24, 1887, p. 711.6}

Elder Lane said that there had never been a time when he was discouraged over the work in England. In one city he began meetings, speaking to eight people, but the congregation soon increased so much that another place had to be secured. There are four churches in England, and their donations and tithes have reached $625. Erelong a church will be organized in London. A room for a book depository has been secured in Paternoster Row, and the foundation is being laid for an extensive work in that city. {SITI November 24, 1887, p. 711.7}

Elder Corliss spoke of the work in Australia. There are now 3 churches there and 150 members. The church at Melbourne numbers 90, and the one at Ballarat about 50. There is a church in Adelaide, and a few Sabbath-keepers in Sydney, and some in other places. Between 300 hundred and 400 people have embraced the truth in Australia, but some have given it up. It is impossible for a man to get work after he begins to keep the Sabbath, and so some of them, after holding on for a while, give up. {SITI November 24, 1887, p. 711.8}

It costs very much to carry on tent work there. Lumber comes from California and Oregon, and lumber suitable for seating costs $100 per thousand. To avoid the expense, chair were bought. It cost $200 to seat a fifty-foot tent, but the advantage is that chairs can be shipped at moderate cost. {SITI November 24, 1887, p. 711.9}

W. C. White, A. R. Henry, and C. H. Jones were appointed a Committee on Year Book. {SITI November 24, 1887, p. 711.10}

W. C. White then requested to be released from the Committee on Resolutions. His request was granted, and the President appointed E. J. Waggoner in his stead. {SITI November 24, 1887, p. 711.11}

**FOURTH DAY**

At 9 A. M. the annual meeting of the Sanitarium Association was held. Dr. Kellogg gave an interesting sketch of the growth of the institution, from its organization in 1866 until the present. The net profits last year were $40,000, and this year nearly as much. The net worth of the institution is now over $200,000, and the amount of charity work done is more than twice as much as the amount of the original capital. {SITI November 24, 1887, p. 711.12}

Sister White followed with remarks touching the necessity of broader plans for a judicious charity work. She also spoke of the Rural Health Retreat, as did also Elder Loughborough. There is now represented in the Health Retreat an investment of $60,000. {SITI November 24, 1887, p. 711.13}

Conference assembled at 3 o’clock. Elder S. Fulton spoke of the work in Florida. The cities and towns are largely inhabited by Northern people. Some people from New York City who were visiting in Florida attended the meetings and began keeping the Sabbath. One of the ladies told him that she never would have attended the meetings if the tent had been pitched in New York City, and would never have heard and accepted the truth if it had had to find her in that city. {SITI November 24, 1887, p. 711.14}

The president stated that Brother C. W. Olds, of Wisconsin, who went south to canvas, had sold $1,500 worth of books in Birmingham and vicinity, in Alabama. {SITI November 24, 1887, p. 711.15}

The Committee on Resolutions presented the following:- {SITI November 24, 1887, p. 711.16}

WHEREAS, There has been during the past year steady and tangible progress in all departments of our work, notwithstanding increased obstacles thrown in its way, and more active opposition than heretofore, on the part of those who desire to hinder its progress; therefore, {SITI November 24, 1887, p. 711.17}

1. Resolved, that we recognize in this prosperity and evident token of God’s willingness to respond to the prayers and efforts of his people, and a prophecy that his counsel will guide and his hand defend and sustain this his work in the future; and, {SITI November 24, 1887, p. 711.18}

WHEREAS, The increasing demands of our publications have rendered it necessary that both the Central and Pacific Publishing Associations should increase their facilities by enlarging the offices of publication at Battle Creek and Oakland, to nearly double their former capacity, {SITI November 24, 1887, p. 711.19}

2. *Resolved*, That we commend the prompt action of the managers of both these associations in making their provision to meet the demand for our books and periodicals; and we regard this great increase in the circulation of our literature as a cheering evidence that this message is soon to arrest the attention of this generation. {SITI November 24, 1887, p. 711.20}

3. *Resolved*, That we hail with pleasure the addition to our other periodicals, of a paper in the Holland language, and we are peculiarly grateful to God for the success which has so far attended its publication, and for the marked progress of his work among the people. {SITI November 24, 1887, p. 711.21}

WHEREAS, the great religio-political crisis, in which will be involved last conflict between truth and error, is even now overshadowing our land; and, {SITI November 24, 1887, p. 711.22}

WHEREAS, In these troublous times the Lord by the prophet (Daniel 12:1) Has assured protection to those only whose names are written in the book of life, and whose robes are washed and made White in the blood of the lamb; and, {SITI November 24, 1887, p. 711.23}

WHEREAS, the success of the cause of truth depends not upon human efforts, but solely upon the power of God, which power can be secured only by bringing ourselves into such harmony with his will that we may become partakers of the divine nature, therefore, {SITI November 24, 1887, p. 711.24}

4. *Resolved*, that we will, by the help of God, strive as never before to heed the injunction of the Scriptures, “Be ye holy, for I am holy,” and so separate ourselves from all sin and impurity of heart and life, that the divine counsel may guide, and the divine power attend, all our efforts. {SITI November 24, 1887, p. 711.25}

WHEREAS, The General Conference Association is a legally incorporated organization, capable of holding property and transacting business in any part of the world, and is therefore the proper body to look after the financial interest of our missions and other pioneer enterprises; and, {SITI November 24, 1887, p. 711.26}

WHEREAS, This association, in order to do the important work it is designated to accomplish, and must have funds; therefore, {SITI November 24, 1887, p. 711.27}

5. *Resolved*, That we recommend to those who have means to donate for the general advancement of the cause, or money which they can loan temporarily without interest, to deposit such means with this association, rather than with any institution which is more local in its operations. {SITI November 24, 1887, p. 711.28}

*Whereas*, The opening of missions in foreign lands involves much expense, and is attended with many difficulties, therefore, {SITI November 24, 1887, p. 711.29}

6. *Resolved*, That we hail with much gratitude the progress of the work in the different countries of Europe, as seen in the organization of four Conferences, the establishment of three offices of publication, and a large interest that has been awakened all over Europe. {SITI November 24, 1887, p. 711.30}

7. *Resolved*, That we approve of the efforts made in England, Central Europe and Scandinavia, in holding mission schools for the purpose of educating canvassers and colporteurs; and we hereby express our gratitude at the success of the canvassing work in those countries as a potent means of bringing the truth before the masses. {SITI November 24, 1887, p. 711.31}

8. *Resolved*, That we approve of the removal of the office of publication in England from Great Grimsby to London, and the opening of a depot for our publications in Paternoster Row; and we bid the mission workers there Godspeed in their efforts to establish the cause on a firm basis in the very heart of the English-speaking world. {SITI November 24, 1887, p. 711.32}

9. *Resolved*, That a standing committee of five be appointed by the Chairman, to confer with other committees which should be appointed in the various Conferences, in reference to the defense of those who may suffer persecution under repressive Sunday laws, and also to direct in efforts that may be needed in various States to oppose the passage of such Sunday laws. {SITI November 24, 1887, p. 711.33}

These resolutions were all carefully considered, and with the exception of resolutions four and nine, were adopted. The two resolutions excepted were referred to a special committee of nine, who should consider the whole subject broached by them, and should frame a resolution defining our relation to the work of National Reform and the Sunday laws. The committee were also to plan for a daily class for instruction in National Reform principles and how to oppose them. U. Smith, A. T. Jones, E. J. Waggoner, L. McCoy, D. T. Jones, J. M. Rees, J. N. Loughborough, E. W. Farnsworth, and A. R. Henry were named as said committee. {SITI November 24, 1887, p. 711.34}

Later items of interest will be found on the last page. {SITI November 24, 1887, p. 711.35}

**“‘Dreary Times’” The Signs of the Times, 13, 45.**

E. J. Waggoner

The following from the *Jewish Times* (San Francisco) will apply to any city:- xxx {SITI November 24, 1887, p. 712.1}

“The community is treated to a series of scandals, rotten enough for ancient Babylon and Rome. The growth of vice in a young city, not yet forty years of age, is a strong argument against a pious belief that we are better than our fathers, and that the millennium is nearer than it has been. The catalogue of sins that infest the city of San Francisco is so appalling that one turns with disgust from the daily accounts in the newspapers. Whether the publication of these accounts will tend to diminish crime is an open question. It will surely, if nothing else, pervert the morals of the innocent, for it is unwholesome food, and excites a morbid appetite for literature that is none the less obscene because it is a presumably truthful account of the happenings in society. We live in dreary times. The churches of San Francisco are to-day mute witnesses of the fact that religion has to battle harder than ever, and our schools are on the witness stand to prove that knowledge has not barred the progress of vice. It is enough to cause hypochondria. Will humanity ever remain the same? Will Satan ever retain the upper hand?” {SITI November 24, 1887, p. 712.2}

Yes, vice is rampant, and on the increase; but Satan will not always triumph. Evil will soon be rooted out, and the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea. Isaiah 11:9. It will not be, however, by the increase of education, or by the conversion of the world, but by the coming of Christ in his kingdom, who shall smite the earth with the rod of his mouth, and with the breath of his lips shall slay the wicked. It will be by the destruction of Satan and all his works-the burning up, root and branch, of all that do wickedly-and the renovation of the earth, so that in it righteousness may dwell. Until that time “wicked men and seducers shall wax worse and worse, deceiving and being deceived;” but when that time comes there will be such a revolution as the universe has never yet be held. Happy will it then be for those who resist the tide of evil that is carrying so many willing victims to ruin. Yes, these are drear times, but better times are coming for those to whom these times are indeed dreary. {SITI November 24, 1887, p. 712.3}

**“‘The Ministers Aroused’” The Signs of the Times, 13, 45.**

E. J. Waggoner

The religious papers of New York are very much agitated over the matter of Sunday observance. About three weeks ago a large meeting of leading clergymen of New York and vicinity was held to consider the propriety of taking concerted action against the opening of the liquor saloons on Sunday. The Rev. Dr. John Hall was chairman of the meeting, and at his suggestion a committee was appointed to draw up resolutions expressing the sense of the meeting. They recommended that all the pastors be urgently requested to present to their people their duty regarding the maintenance and the enforcement of the laws regarding the sale of liquors on Sunday; that a public meeting be called for the purpose of calling attention to the advantages to be derived by the whole community from the preservation of Sunday as a day of periodic rest; that the position of every candidate for election to the Senate or Assembly be definitely ascertained, and that they take steps to secure the defeat of any candidate who declines to pledge himself to defend Sunday laws; and that a committee be appointed to secure the dissemination of English and German reading matter upon the subject. All the denominations were represented on the committee that was called for in the last resolution, and it was stated that an effort would be made to get either Archbishop Corrigan or Mgr. Preston to represent the Roman Catholic Church in the committee. {SITI November 24, 1887, p. 712.4}

The above facts are abridged from a report in the New York *Observer*, under the heading, “The Ministers Aroused.” The concluding paragraph of the article is as follows:- {SITI November 24, 1887, p. 712.5}

“Several of the ministers present made brief remarks, Dr. Hall suggesting that there should be special preaching on the matter in all the churches on the following Sunday. The tone of the meeting was one of intense earnestness. It is evident that the action of the liquor men in endeavoring to secure a repeal of the Sabbath laws has awakened a sentiment among the Christian people of the State that will make itself felt at the coming election.” {SITI November 24, 1887, p. 712.6}

If anything more were needed to show that the Sunday movement is simply a movement in favor of an establishment of religion, we find it in an expression in the *Christian Union’s* account of the same meeting. It says of the effort to have saloons open on Sunday: “The clergy can halt this movement for the destruction of the most sacred and imminent symbol of their holy religion, if they will.” {SITI November 24, 1887, p. 712.7}

This is a fair sample of all the movements to make Sunday laws. They take the guise of shutting up the saloons, and then those who do not believe in enforced Sunday observance, and do not join the movement, are denounced as enemies of temperance. We say emphatically that there is not the shadow of temperance principle in the effort to close saloons on Sunday. It is simply an entering wedge by the clergy to preserve “the most sacred and eminent symbol of their holy religion.” It is an effort to secure by civil law that which “their holy religion” has not vitality enough to do. Now we are staunch friends of temperance; we are foes to the saloons, and would gladly and enthusiastically unite in any movement to close them altogether, seven days a week. But no lover of religious liberty can join a pseudo-temperance movement, whose sole object is to force a religious custom (an unwarranted one at that) upon the people, leaving the saloons as much power as before. {SITI November 24, 1887, p. 712.8}

While we place ourselves on record as uncompromisingly opposed to saloons, we wish to emphasize the statement that the Sunday movements are in the interest of the liquor traffic rather than against it. For (1) if there is power among the clergy to close the saloons one day in the week, there is power to close them every day in the week; and the fact that, having that power, they do not use it, shows that they are not really concerned over the ravages of the liquor traffic, provided it does not encroach upon the symbol of “*their* [not God’s] holy religion;” and (2) the formal action of the clergy in taking steps to close the saloons only on Sunday, when they have the power to close them every day, gives the saloons standing in society; it is a sort of indorsement by the highest profession of the saloons for the last six days of the week. {SITI November 24, 1887, p. 712.9}

Let it not be forgotten that in this effort to secure the preservation of “the most sacred and imminent symbol of their holy religion,” the clergy are anxious to secure the co-operation of the Roman Catholic Church. They need not fear, for the Sunday institution is the most imminent, and indeed the only real symbol of the power of the Catholic Church, and she will guard her own. How complacently she must look upon the Protestants who are making themselves her willing servants. W. {SITI November 24, 1887, p. 712.10}

**“The Spirit of Antichrist. No. 1” The Signs of the Times, 13, 45.**

E. J. Waggoner

In 1 John 4:1-3 we find the following inspired warning and declaration:- {SITI November 24, 1887, p. 712.11}

“Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.” {SITI November 24, 1887, p. 712.12}

Again to 2 John 7 we find a similar statement: “For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. This is a deceiver and an antichrist.” {SITI November 24, 1887, p. 712.13}

“Antichrist” means “opposed to Christ.” The great antichrist, therefore, is Satan himself, for he is the instigator and abettor of everything that has ever come up in opposition to God and Christ. In Revelation 12:7-9 we find the following description of the first opposition to the Son of God, and its result:- {SITI November 24, 1887, p. 712.14}

“And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him.” Revelation 12:7-9. {SITI November 24, 1887, p. 712.15}

Michael is the archangel (Jude 9), that is, the chief or prince of the angels; and the archangel is Christ, for it is the voice of the archangel that will be heard at the last great day, when the dead shall be raised (1 Thessalonians 4:16); and Christ declared (John 5:26-29) that his own voice would be the one that should penetrate the graves, and called forth the dead. Therefore this war in heaven was between Christ and his angels on one side, and Satan and his angels on the other side. It was the beginning of the great controversy which has been going on till the present time. When Christ was on earth he again met the devil in person, and again vanquished him; but still the warfare is kept up; Satan still opposes Christ by seeking to blind the minds of men so that the light of the glorious gospel of Christ may not shine unto them (2 Corinthians 4:3, 4); and the contest will cease only with the utter destruction of Satan and all his works. {SITI November 24, 1887, p. 712.16}

The apostle, however, in the text first quoted, does not speak of antichrist himself, but of the “spirit of antichrist;” that is, not of Satan in person, but of the doctrines which he disseminates in order to blind the minds of them that believe not. This spirit of antichrist is declared to be a denial that Jesus is come in the flesh. It is commonly supposed that this refers to Roman Catholicism. This is probably because in 2 Thessalonians 2:3, the Papacy is spoken of as the one, “who opposeth and exalteth himself above all that is called God, or that is worship.” There is no question but that Roman Catholicism is antichrist; but we propose to demonstrate that what is known as modern Spiritualism is essentially the spirit of antichrist, being the direct mouth-piece of Satan himself, and that Roman Catholicism and other forms of error, whether of greater or lesser degree, are only outgrowths of the principle which is the very heart of Spiritualism. {SITI November 24, 1887, p. 712.17}

Our first business is to inquire what it is to deny that Jesus Christ is come in the flesh. Of course the most direct method of denying that Jesus Christ is come in the flesh is to deny the entire narrative contained in the gospels, to say that the whole thing is a fabrication, and that there never was such a person as Jesus Christ. But there are comparatively few in enlightened lands who deny that such a person as Jesus Christ ever lived on this earth. Many who will admit that such a person lived, and that he was a very good man, possibly the best man that ever lived, will still deny his divinity; they will not admit that he was *the Son of God*. Such persons do most emphatically deny that Jesus Christ is come the flesh, and are therefore deceived by the spirit of antichrist. But there is still another way in which the spirit of antichrist may be manifested, and that is by denying some essential part of the work of Christ, while still professing, to believe on him. Representatives of this class are brought to view in Matthew 7:21-23. This working of the spirit of antichrist is the most insidious of all, and is that which will wreck the greater part of those who will be lost. Let us examine it. {SITI November 24, 1887, p. 712.18}

In the first chapter of John we have undoubted reference to Christ, under the title of “the Word.” “In the beginning was the Word, and the Word was with God, and the Word was God.” In the fourteenth verses we read of him: “And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.” Grace means favor. Therefore the statement is that the Word was made flesh, and dwelt among us, full of favor. That is the same as saying that Christ came in the flesh as an exhibition of the favor of God to man. And in harmony with this are the words of Paul, “To wit, that God was in Christ, reconciling the world unto himself.” 2 Corinthians 5:19. “Christ Jesus came into the world to save sinners” (1 Timothy 1:13); he was “full of grace;” and so the apostle declares that the grace of God brings salvation. Titus 2:11. Now go back again to the statement that when Christ was made flesh and dwelt among us, he was full of favor. This favor was the favor of God, for his fullness was the fullness of God (Colossians 1:19; 2:9), and God was manifest in him, reconciling the world to himself. Now we read in Psalm 30:5 that “in his favor is life.” Therefore we conclude that Jesus Christ was made flesh and dwelt among us full of favor, in order to give life to men doomed to death; and this conclusion is strengthened by the statement, “In him was life; and the life was the light of man.” John 1:4. {SITI November 24, 1887, p. 712.19}

The following texts show plainly that Christ’s sole object in coming to this earth was to give life to those who otherwise would not have had it: John 3:16: “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.” The obvious conclusion is that if he had not come, all men would have perished, and that although he has come, and none will have life except those who believe in him. And this conclusion is stated in so many words, in John 3:36: “He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.” {SITI November 24, 1887, p. 712.20}

1 John 5:10-12: “He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.” {SITI November 24, 1887, p. 713.1}

John 10:9, 10: “I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly.” {SITI November 24, 1887, p. 713.2}

These texts abundantly prove that to give life was the sole object of the manifestation of Christ in the flesh. Therefore we say that to deny that he alone gives life,-to claim that without Christ man may have life-even under the most distressing conditions-is virtually to deny that Jesus Christ is come in the flesh, and is consequently the spirit of antichrist. For to deny the essential part of Christ’s work,-to deny the very thing and the only thing for which he was manifested in the flesh, full of grace and truth,-is the same as denying that he ever was manifest in the flesh at all. If men may have life without Christ, then his words, “Ye will not come unto me, that ye might have life,” they might have responded, “We don’t need to, for we can have life, without coming to you.” And this they did say in effect. {SITI November 24, 1887, p. 713.3}

The spirit of antichrist which is in the world is, therefore, when traced to its very simplest form, merely a denial that man is dependent upon Christ for life; it is the claim that all men will have life, whether they believe in Christ or not. This spirit is pre-eminently exemplified in modern Spiritualism. The fundamental principle of Spiritualism, and, indeed, the whole sum and substance of it, is the doctrine of the natural immortality of man. We will let Spiritualists define it in their own words. N. F. Ravlin, formerly a Baptist minister, and now one of the leading Spiritualist lecturers in California says:- {SITI November 24, 1887, p. 713.4}

“The very central truth of Spiritualism is the power and possibility of spirit return, under certain conditions, to communicate with those in the material form.” {SITI November 24, 1887, p. 713.5}

Mrs. E. L. Watson, a noted “inspirational” lecturer, in an address in San Francisco, in the *Golden Gate* of February 6, 1886, said:- {SITI November 24, 1887, p. 713.6}

“Spiritualism *per se* is a science; it is the demonstration of certain facts relative to the nature of man; it explains the psychical phenomena which have transpired in the past, and the mysteries which have surrounded us as spiritual beings. It demonstrates the fact of man’s continued existence after death, and enlightens us in regard to the manner of that existence.” {SITI November 24, 1887, p. 713.7}

The standing motto of the *Spiritual Magazine*, for many years the leading Spiritualist publication in England, was this:- {SITI November 24, 1887, p. 713.8}

“Spiritualism is based on the cardinal fact of spirit communion and influx; it is the effort to discover all truth relating to man’s spiritual nature, capacities, relations, duties, welfare, and destiny, and its application to a regenerative life. It recognizes *a continuous divine inspiration* in man. It aims, through a careful, reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to God and the spiritual world. It is thus catholic and progressive, leading to true religion as at one with the highest philosophy.” {SITI November 24, 1887, p. 713.9}

In an article entitled, “Spiritualism and Religion,” in the *Golden Gate* of July 9, 1887, John Weatherlee said:- {SITI November 24, 1887, p. 713.10}

“The central idea of modern Spiritualism is the key-stone of the religious arch. That is, a continued existence.” {SITI November 24, 1887, p. 713.11}

But the central idea of Spiritualism is diametrically opposed to the Bible, for that declares that there is no such thing as continued existence for man unless he is one of the righteous ones who shall be alive when the Lord comes, and who will be translated. {SITI November 24, 1887, p. 713.12}

The patriarch Job said: “But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep.” Job 14:10-12. And he adds: “His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them.” Verse 21. {SITI November 24, 1887, p. 713.13}

The psalmist says: “For in death there is no remembrance of thee; in the grave who shall give thee thanks?” Psalm 6:5. Again: “The dead praise not the Lord, neither in the that go down into silence.” Psalm 115:17. Again, still more positively: “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 the earth; in that very day his thoughts perish.” Psalm 146:3, 4. {SITI November 24, 1887, p. 713.14}

Solomon wrote: “For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die; but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun.” {SITI November 24, 1887, p. 713.15}

No matter how poor or how ignorant a man may be, he is infinitely richer and knows infinitely more than a dead man. The man who has barely conscience enough to know that he is going to die, and who knows not another thing, knows far more than a dead man; for the dead know not anything,-their thoughts have perished. {SITI November 24, 1887, p. 713.16}

The dead are represented as dwelling in the dust, asleep. Thus Isaiah 26:19: “Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead.” And Daniel 12:2: “And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.” {SITI November 24, 1887, p. 713.17}

All the Scripture declarations, and many more of like import-for the Bible teaches nothing different on this point-are contradicted by Spiritualism, which declares that man has a continued existence, and that there is no death. But this contradiction of the plain declaration of the Bible shows Spiritualism to be inspired by the spirit of antichrist; for the prophets spoke as they were moved by the Holy Ghost (2 Peter 1:21), and the Spirit of Christ was in them dictating all that they wrote. 1 Peter 1:10, 11. W. {SITI November 24, 1887, p. 713.18}

**“The Sunday and the Saloon” The Signs of the Times, 13, 45.**

E. J. Waggoner

The action of the “Personal Liberty League” of New York and Pennsylvania in demanding open saloons on Sunday from 2 P.M. till midnight, has given to the Sunday cause such an impetus as it probably has not had since the days of Constantine; and the reason of it is that the impetus is wholly political. The religious papers with one voice advocate decided and positive political action, and so do many of the secular papers. Principles have no place. All consideration of principle is given to the winds, and everything is rallied to the political protection of Sunday. This demand of the liquor interests does not seem at all to have enlarged the genuine prohibition sentiments of the public; it is only Sunday prohibition that is demanded. The following from the New York *Observer* is a sample of the general discussion of the subject:- {SITI November 24, 1887, p. 713.19}

“It may be thought by some that the personal liberty movement will not materially affect the business portion of our communities, or, in other words, that it will not touch the pockets of our reputable business men, and therefore can hardly be expected to interest them as much as if that were the case. Of course this is a very important point,-the pocket,-and a very tender one. But the movement.. Sabbath, a saloon day, may affect that particular spot quite seriously. If the Legislature should pass a law opening the grog-shops on Sunday it may be followed by a considerable exodus from the State of respectable, law-abiding, Sabbath-loving people. In this city, for example, which lies within easy distance of two other States, the question of choosing a suburban residence might be determined for many by this Sunday-saloon business.” {SITI November 24, 1887, p. 713.20}

Oh, yes! the saloon, with all its abominable evils, can run day and night six days in the week, and the “respectable, law-abiding, Sabbath-loving people” can stand it all without a murmur, and can choose their suburban or other residences without any special thoughts of an exodus. But, oh! oh! oh! the Sunday saloon is an awful evil. At the mere suggestion of the *Sunday* saloon, there is danger of an exodus of these exemplary people. So the evil is not in the saloon itself, it is only in the *Sunday* saloon. We verily believe that if the Sunday elements throughout the country would with one consent agree and faithfully stand to the agreement to shut all the saloons during the whole of Sunday, they could go on unquestioned during the other days and nights of the week, and there would not be enough prohibition element in the nation to cause a ripple on the surface of public affairs. The force that can abolish the Sunday saloon can abolish the saloon altogether. Then why is it not done? {SITI November 24, 1887, p. 713.21}

The truth is that it is not the prohibited liquor traffic, but the *enforced* *Sunday*, that they want. {SITI November 24, 1887, p. 713.22}

**“Back Page” The Signs of the Times, 13, 45.**

E. J. Waggoner

When we talk against sympathizing with a criminal, some people will accuse us of a lack of charity. Such persons do not know the meaning either of sympathy or charity. We pity a criminal condemned to death; we may pity him because of his fate, and because of his lawless disposition. But we may not sympathize with him, for that implies a fellow-feeling; it indicates that we are at heart partakers of his crimes. Any feeling which leads one to try to save a criminal from just punishment, does not arise from charity. Such a feeling argues disregard for the law, but charity rejoices not in iniquity, but exalts law. {SITI November 24, 1887, p. 720.1}

It is customary for the Methodist ministers of San Francisco to meet together every Monday morning, to compare notes, discuss questions of varying degrees of importance, etc. From the report of the last one held we extract the following:- {SITI November 24, 1887, p. 720.2}

“Rev. Dr. Wythe, of Oakland, then read a very interesting paper to prove that the brain is not, as is generally supposed, the special seat of the mind. He maintained that the mind is an independent organization which may operate at any part of the body, and preside at any given time where its action is required. There are, he said, three grades of organization-physical, psychical, and spiritual. The first is the lowest, embracing the sensuous, then the psychical, embracing all mathematical and purely intellectual forms, while the highest grade is the spiritual, embracing all religious conceptions and moral ideas, and being in fact itself the basis of morality. The practical effect of this view, Dr. Wythe remarked, would be to do away with materialism by showing that the mind can act independently of the brain.” {SITI November 24, 1887, p. 720.3}

We would like to know the arguments by which these remarkable propositions were “maintained.” How did the Doctor find out that the brain is not the seat of the mind? If the brain does not do the thinking, what does? Is thought itself an entity? and if so, of what is it made? Is it gathered from the air? These are a few of the many questions we would like to ask. And one more: If it is all as Dr. Wythe says, will he tell us what the brain is good for anyway?-his own, for instance. {SITI November 24, 1887, p. 720.4}

The gospel of Christ is the power of God unto salvation. Romans 1:16. Salvation has reference to sin, for Christ Jesus came into the world to save sinners (1 Timothy 1:15), and that is why he was called Jesus, which means Saviour. Matthew 1:21. If it were not for sin there would be no need of the gospel; therefore wherever and whenever God authorizes the preaching of the gospel, it must be that there is sin. What is sin? “Sin is the transgression of the law.” 1 John 3:4. What law? The law which says, “thou shalt not covet.” Romans 7:7. And what law is that? The ten commandments, which God spoke with his own voice from mount Sinai, and wrote onto tables of stone. See Exodus 20:3-17; Deuteronomy 10:4. Then since the gospel is preached only where there is sin, and sin is the transgression of the ten commandments, it must be that wherever and whenever the gospel is preached, the ten commandments must be in existence as the rule of life. And how extensively and how long is the gospel to be preached? “And this gospel of the kingdom shall be preached in all the world for a witness under all nations; and then shall the end come.” Matthew 24:14. What is the “end” here spoken of? The end of the world. See Matthew 24:3. Then just so surely as the Bible is the word of God, the ten commandments must be of binding obligation at least until the coming of Christ, and the end of the world. Whoever denies this, denies the gospel. Let anyone gainsay this reasoning and conclusion who can. {SITI November 24, 1887, p. 720.5}

Last week we promised that we would speak further concerning the Chicago anarchists, and the sympathy that was shown them. It is well known by all who have given the daily papers even a cursory examination, that sympathy almost without stint was lavished upon the anarchists while they were under sentence of death. Now many people see in this nothing alarming, but we say that it indicates a moral condition that will eventually be disastrous to this country. Now many people see in this nothing alarming, but we say that it indicates a moral condition that will eventually be disastrous to this country. These men were red-handed murderers; they had caused the death of seven men, and the severe injury of many more. It was not their fault that they did not kill hundreds for the bombs were thrown into a crowd. These men, who were actually guilty of killing seven men, and constructively guilty of killing hundreds received attention from thousands, while their victims and their families were passed by with scarcely a thought. Why? Because there is a widespread sympathy with lawlessness. Let the most commonplace man commit a heinous offense, and straightway he becomes a hero; and the worse his offense, the more attention he will receive. {SITI November 24, 1887, p. 720.6}

It is claimed that this country is in no danger whatever from anarchists. The newspapers are congratulating themselves and the people that anarchy is now stamped out of this country. Not by any means. Anarchy is simply a lack of law; the spirit of anarchy is the spirit of lawlessness; sympathy with lawlessness is sympathy with anarchy; and sympathy for a lawless person in his lawless acts is sympathy with lawlessness. We say that the widespread sympathy that was aroused for those men who were willing to slay hundreds in order to overturn law and order, shows that in “free America” there is a disregard for the sacredness of the law, and that is the spirit of anarchy. {SITI November 24, 1887, p. 720.7}

A good many people imagine that they love law and order, when they do not. It is a fact that many, indeed the great majority of men, are perfectly indifferent as to whether or not the laws are enforced, so long as they themselves do not suffer by their violation. Laws are enforced in this country principally from selfish motives, and not from a love of justice. There is a not an abhorrence of evil because it is evil. Men will make an outcry against a crime which involves their interests, and will excuse the same if they are in no way concerned. This is evidence that the law is not considered sacred and it is a necessary consequence of the teaching that the law of God does not now have any claims upon men. When men have become accustomed to seeing God’s law trampled underfoot with impunity, it is the most natural thing in the world that they should esteem human laws lightly. The greater portion of the inhabitants of the earth, including many professed Christians, are anarchists so far as the law of God is concerned, and if they are not open anarchists in relation to human laws, it is not through any virtue of their own. There is no nation on earth that is to-day more in danger from the assaults of anarchists than the United States. {SITI November 24, 1887, p. 720.8}

The spirit of anarchy is just what the students of prophecy would expect to see rife at the present day, and the fact that it is so prevalent as shown by the sympathy for crime and criminals, even among what are called the “best classes,” is an evidence that we are in the last days. Hear the words of the apostle Paul: “This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves.” There you have a clear sign of the last days. The ground both of the Decalogue,-the one which... {SITI November 24, 1887, p. 720.9}

**“Laborers for the Harvest-field” The Signs of the Times, 13, 45.**

E. J. Waggoner

At the seventh meeting of the Conference session the Committee on the Distribution of Labor made a partial report, of which the following are the chief items: It was recommended that Elder S. H. Lane take charge of the work in Georgia and Florida, and that those two States be organized into a Conference as soon as consistent; that Elder O. C. Godsmark, of Indiana, go with Elder Lane to the South; that Elder J. P. Henderson, of Indiana, go to Arkansas to labor; that Elder Victory Thompson make Indiana his field of labor; that Elder G. G. Rupert, who has been laboring in South America, go to Michigan; that Elder G. C. Tenney, of Minnesota, after spending a few months at the office of the SIGNS OF THE TIMES, proceed to Australia, to work upon the *Bible Echo;* that Elder A. D. Olsen take the presidency of the Minnesota Conference, and W. B. White of the Dakota Conference; that Elder E. H. Gates go to Colorado and take the presidency of that Conference, and that C. P. Haskell, of Colorado, take the place on the Ohio Conference Committee made vacant by Elder Gates; that J. M. Erickson make Sweden his field of labor; and that H. R. Johnson take the oversight of the Scandinavian work in Iowa and South Dakota. All these recommendations were adopted. {SITI November 24, 1887, p. 720.10}

The officers of both the General Conference and the International Sabbath-school Association have been elected for the ensuing year, and are as follows-Conference officers: President, Elder Geo. I. Butler; Secretary, Elder U. Smith, Corresponding Secretary, Mrs. M. H. Chapman; Treasurer, A. R. Henry; Committee: Elders Geo. I. Butler, S. N. Haskell, O. A. Olsen, W. C. White, R. A. Underwood, U. Smith, R. M. Kilgore. The General Conference constitution was so amended as to provide for three more secretaries: One for Foreign Missions, one for Home Missions, and one for the educational work. These have not yet been elected. {SITI November 24, 1887, p. 720.11}

The officers of the International Sabbath-school Association, as elected, are: President, C. H. Jones; Vice-President, W. C. White; Secretary, Winnie Loughborough; Executive Committee, C. H. Jones, W. C. White, E. W. Farnsworth, E. J. Waggoner, F. E. Belden, Winnie Loughborough, and R. S. Owen of California. A motion to so amend the constitution as to provide for a corresponding secretary has been referred to a committee. {SITI November 24, 1887, p. 720.12}

From the publishers of the *Review and Herald*, Battle Creek, Mich., we have received a copy of the well-known book, “Thoughts on Daniel,” in the Dutch language. It is unnecessary for us to say anything concerning the contents of this book, for it has been before our readers for a long time; but we can recommend the style of the book in the (to us) unknown tongue. There are a great many Hollanders in different portions of this country who would gladly read this book if it were presented to them; and while there is no doubt but that a canvasser would succeed better if he could talk with them in their own tongue, yet experience has shown that a canvasser who speaks only English may have good success in canvassing among the Dutch. We confidently expect that this work will have the circulation both in this country and in Holland, which its merits demand. Order from *Review and Herald*, Battle Creek, Mich., or from Pacific Press, Oakland, Cal. Price, $1.50. {SITI November 24, 1887, p. 720.13}