**“Going to Rome” The Signs of the Times, 14, 17.**

E. J. Waggoner

In the “Catholic Christian Instructed,” chapter 23, we find the following questions and answers:- {SITI May 4, 1888, p. 202.1}

“*Question*-What warrant have you for keeping the Sunday preferable to the ancient Sabbath, which was the Saturday? {SITI May 4, 1888, p. 202.2}

“*Answer*-We have for it the authority of the Catholic Church, and apostolic tradition. {SITI May 4, 1888, p. 202.3}

“*Q*.-Does the Scripture anywhere command the Sunday to be kept for the Sabbath? {SITI May 4, 1888, p. 202.4}

“*A*.-The Scripture commands us to hear the church, ... but the Scripture does not in particular mention this change of the Sabbath. St. John speaks of the Lord’s day (Revelation 1:10), but he does not tell us what day of the week this was, much less does he tell us that this day was to take the place of the Sabbath ordained in the commandments; St. Luke also speaks of the disciples meeting together to break bread on the first day of the week. Acts 20:7. And St. Paul (1 Corinthians 16:2) orders that on the first day of the week the Corinthians should lay by in store what they designed to bestow in charity on the faithful in Judea; but neither the one nor the other tell us that this first day of the week was to be henceforward the day of worship, and the Christian Sabbath; so that truly the best authority we have for this is the testimony and ordinance of the church. And therefore those who pretend to be so religious observers of the Sunday whilst they take no notice of other festivals ordained by the same church authority, show that they act by humor, and not by reason and religion; since Sundays and holy days all stand upon the same foundation, viz., the ordinance of the church.” {SITI May 4, 1888, p. 202.5}

This is plain language, but no Sunday-keeping Protestant can deny it. After years of search by the ablest men, it has been impossible to find any Scripture warrant for the observance of Sunday, and many people have been driven to the claim that Christ certainly changed the day, but that he, for certain reasons, did not think best to say anything about it! Some of them really seem to think that the Lord would have made known the change if he had known how hard pressed they were going to be for argument to uphold their custom. {SITI May 4, 1888, p. 202.6}

But now the majority of professed Protestants are freeing themselves from the charge of partiality that is preferred against them by the Catholics. They do not propose to “act by humor” any longer, by neglecting the other festivals that stand on the same basis that Sunday does; and so Christmas, Lent, Good Friday, Easter, and “Holy Week” are coming to be devoutly observed. In proof thereof we publish the following from the *Congregationalist*, of April 5, which is only one of many like reports. It comes under the heading of “Observance of Holy Week:”- {SITI May 4, 1888, p. 202.7}

“Probably more Congregational Churches then ever before marked the eventful days of last week either at their regular services, or with special meetings. {SITI May 4, 1888, p. 202.8}

“In Lowell the John Street Church was open every afternoon, and Rev. H. T. Rose gave a brief address, many coming from other churches to listen, and to share in the worship. The churches of Salem united on Good Friday in a communion service at the Crombie Street Church, Rev. L. B. Voorhees preaching. {SITI May 4, 1888, p. 202.9}

“A remarkable series of discourses was given in Worcester at the union meetings of the Central Church and St. John’s Episcopal, each house of worship being alternately used. The preachers were Drs. Merriman, Tucker, Herrick, and Phillips Brooks. These union meetings, continuing through Lent, have fostered the spirit of unity, and desire for aggressive work. {SITI May 4, 1888, p. 202.10}

“As last year, union services were held in Pittsfield every noon, for half an hour, in the First Church, only one clergyman being in the pulpit, and the exercises consisting of prayer, hymns, a Scripture reading covering the incidents of the day, and a few fitting words. The congregation united in the Apostles’ Creed and the Lord’s Prayer. On Good Friday the service, ‘The Watch on the Cross,’ was held at St. Stephen’s Church from twelve till three o’clock, being conducted by Rector W. W. Newton. Each of the other evangelical clergymen of the town spoke briefly on one of the seven words from the cross. The services have had a meditative and strength-giving character, and the yearly observance of the week is now a settled thing. {SITI May 4, 1888, p. 202.11}

“The observance was more general than every in Hartford. The Asylum Hill and South Churches each held daily services at 5 P.M. The Center, Park, and Pearl Street churches held union services for five evenings. At the Fourth Church the annual week-night communion service was held. Doctor Stainer’s ‘Passion Music’ was rendered at the Good Friday service in the South Church.” {SITI May 4, 1888, p. 202.12}

The “beast,”-the Roman Catholic Church,-received “a deadly wound” as the result of the enlightenment that followed the Reformation; at the present rate of progress, with almost all professed Protestantism observing all her festival days, with a Pope who is the most shrewd politician that ever occupied the Papal chair, with elements of discord and anarchy working everywhere, with the idea gaining ground that the Pope alone can successfully act as peacemaker, and with leading Protestant journals (so-called) resenting an attack upon the Catholic Church as quickly as they would upon their own,-how long will it be before that deadly wound will be fully healed? It will not be long until “Protestantism” will be simply a name to distinguish the American church, which will be but a counterpart of the Papacy. {SITI May 4, 1888, p. 202.13}

And these things are but tokens of the near approach of the end. For when that anti-Christian power, puffed up by the adulation and servile homage which all nations will render to her, shall say, “I sit a queen, and am no widow, and shall see no sorrow,” then “shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her.” May it be ours to faithfully hold up the beacon light of truth to the many honest souls yet enslaved by her, so that when the final cry shall be given, “Come, out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues,” they may flock to the standard which the Spirit of the Lord hath raised. W. {SITI May 4, 1888, p. 202.14}

**“Intemperance in the Church” The Signs of the Times, 14, 17.**

E. J. Waggoner

The Presbyterian *Messenger* (London) shows that: {SITI May 4, 1888, p. 262.1}

“A church of 300 members, of whom one-third expend one penny per day, one-third twopence per day, and one-third fourpence per day, on drink and tobacco, will spend in one year £1,064 11s. 8d. ($5,000). {SITI May 4, 1888, p. 262.2}

“If all the members of the church would agree to cast the cost of tobacco and intoxicating beverages into the treasury, the sacrifice would be very small, and they would be richly repaid by improved health, and by the knowledge that they were setting a good example to those around them-to the rising generation in particular-at the same time knowing that they would not have the sorrow of expelling any members for drunkenness, as is too often the case at present, in many churches throughout the kingdom.” {SITI May 4, 1888, p. 262.3}

The *Interior*, from which the above is clipped, says that this “will be read on this side of the water as a curiosity. Nothing like it can be found in our temperance religious literature less than fifty years old.” The statement that “nothing like it can be found in our temperance religious literature” should not be taken to imply that no such state of things exists in our religious society, for it does exist on this side of the water also, though the religious press is not as faithful in dealing with these sins as the case demands. It is doubtless true that the common use of rum and other intoxicating drinks has decreased in the ranks of Christian people; but it is at the same time true that the prohibition of their use is not always strictly enforced by some of the nominally evangelical churches. Cards and wine are called upon to minister to the amusement and tastes of many people who occupy high places in society and church, and who “love the uppermost seats in the synagogues.” And as far as money figures go, it may well be supposed that the wine bill of the church is as large to-day as in the more primitive days when each man was his own manufacturer of liquors. {SITI May 4, 1888, p. 262.4}

But tobacco! O, what a horrid stench comes up to heaven from the once sacred limits of the church. Men made in God’s image chewing, smoking, and spitting, defiling themselves and all their surroundings. Out of the same mouth which is a pit of pollution, pouring out floods of filth, come the sacred name of Him who was pure and holy. “Doth a fountain send forth at the same place sweet water and bitter?” And this is a growing evil, as all statistics show. The man who does not use tobacco is an exception. The majority which use it is so great that those to whom it is unspeakably objectionable, must submit in abject silence to the insolence of the smoking, puffing crowds who blow the wretched fumes in their faces and glory in doing it. If a man is so unfortunate as to be born or educated with a clean breath, and sensitive stomach and olfactories, he must suffer the consequences without protest. And where is the church that will boldly take its stand on the side of purity and suffering humanity? Not amongst the mighty. A very few are lifting their voices against this slavery of men to a Satanic habit, but still the offering to Molech goes on and legions of professed Christians are in the ranks of its victims. How can a man thus enslaved present his “body a living sacrifice, holy, acceptable unto God?” {SITI May 4, 1888, p. 262.5}

**“May We Do as We Please?” The Signs of the Times, 14, 17.**

E. J. Waggoner

The following request has been received:- {SITI May 4, 1888, p. 202.1}

“Please explain Romans 14:5 for the benefit of one who has just embraced the Sabbath. V.B.” {SITI May 4, 1888, p. 202.2}

Romans 14:5 reads as follows: “One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind.” This is taken by very many as a warrant for everybody to believe just as he pleases concerning the Sabbath, and to act according to his own belief; to keep any day he chooses, or no day at all. But such a construction of the text can come only from wresting it from the context. We have no right to give any text a meaning not warranted by the context, or contrary to the teachings of other scriptures. {SITI May 4, 1888, p. 202.3}

The first verse of the chapter shows that the Sabbath is not under consideration at all: “Him that is weak in the faith receive ye, but not to doubtful disputations.” But the Sabbath is not a doubtful matter. The fourth commandment is very explicit and very emphatic: “Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work.” This is one of the commandments which “stands fast forever and ever,” which our Saviour came to magnify, every jot of which is more enduring than heaven and earth, and which are established by the gospel. We are to keep the seventh day of the week, for the commandment declares that that day, and that day only, is the Sabbath. The commandment is very definite. It does not leave us any chance for doubt as to which day is the Sabbath, and it does not give us any license to observe no day at all. Therefore the Sabbath is removed entirely from the scope of this chapter. {SITI May 4, 1888, p. 202.4}

But the days to which the apostle refers are only connected with questions concerning the eating of certain things. Now in connection with the old sanctuary service, “which was a figure for the time then present,” there were certain rules concerning “meats and drinks and divers washings” which many of the Jews observed very scrupulously, of course, “Christ being come an high priest of good things to come,” these things were of no consequence. Indeed, they never could “make him that did that service perfect, as pertaining to the conscience.” Nevertheless, the force of habit was so strong that many could not disregard these old customs. Paul’s relation to these things was one of utter indifference. If anybody felt like observing the Passover, and eating bitter herbs, he would not roughly combat his prejudices and perhaps thereby throw him into perplexity and doubt that might result in his ruin. His advice was: Do not reject a man who has faith in Christ, even though his faith be weak. Do not rudely shock his sensibilities, but rather encourage him and strengthen his faith, for the more perfect his faith becomes, the less will he care for these things that are nothing. Don’t dispute about rites and ceremonies which, if a man clings to as a child does to a toy, work neither benefit nor injury. {SITI May 4, 1888, p. 202.5}

“For no man liveth to himself, and no man dieth to himself.” This is why the apostle made the declaration which we find in another place where he is arguing on the same point: “Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.” 1 Corinthians 8:13. This is true Christian charity, which is tender of the feelings of others, always making concessions to the prejudice of the weak, when such concession involves no principle. Yet we find that this same apostle was as unyielding as a rock when a principle was at stake. But nowhere in the Bible can we find any warrant for considering as non-essential anything which God has commanded. Therefore we conclude that Romans 14:5 has no reference whatever to the Sabbath of the Lord, which is of primary, universal, and eternal obligation. W. {SITI May 4, 1888, p. 203.1}

**“Baptism for the Dead” The Signs of the Times, 14, 17.**

E. J. Waggoner

A friend asks for an explanation of 1 Corinthians 15:29, he says that his minister claims that in Paul’s day there were people who believed that if a man died without being baptized, a living man could be baptized in his stead, and it would be counted the same as though the dead man had been baptized. We do not believe that there were any people in Paul’s day who held to anything of the kind, and it is certain that Paul had no reference to any such custom. The Mormons now believe in and practice the baptism of the living as substitutes for the dead, professing to derive their authority therefore from this text; but the text gives no warrant for any such practice. {SITI May 4, 1888, p. 203.2}

In the first place, no man can perform an act of righteousness for another. No man can do more than his own duty, so as to have some of his good deeds placed to the credit of some other one who has come short. Christ is the only one whose righteousness can be imputed to another, and even his righteousness cannot be imputed to the dead. It can be imputed only to those who have faith for themselves. But the dead know not anything; “their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun.” Ecclesiastes 9:5, 6. The apostle says that “it is appointed unto men once to die, but after this the Judgment.” Hebrews 9:27. This text, taken with the one quoted just previously, shows that so far as a man is concerned, the next thing for him after death, is the Judgment. Death ends every man’s probation; it is as though he were brought immediately before the Judgment seat. It therefore necessarily follows that since there is no probation for the dead, it would be folly to be baptized for them. {SITI May 4, 1888, p. 203.3}

But what does the text mean? Let us read it, and consider it in connection with the context: “Else what shall they do which are baptized for the dead if the dead rise not at all? why are they then baptized for the dead?” This language occurs in the midst of a chapter that is devoted to a defense of the doctrine of the resurrection. The apostle proves that the dead do rise, from the fact that Christ is raised. In him alone is our hope of salvation, and if he is not raised then our faith is vain and we are yet in our sins. He “was delivered for our offenses, and was raised again for our justification.” Romans 4:25. His death would have accomplished nothing for our salvation, if he had not risen from the dead. The apostle’s argument turns right upon this fact. {SITI May 4, 1888, p. 203.4}

Baptism is an act by which we express our faith in the death and resurrection of Christ. It is designed as an expression not merely of our belief in the historical fact that Christ did die and rise again, but to show our personal faith in that event as the means of justification from sin, and of our acceptance of it as accomplishing that for us. In another place the same apostle gives expression to this fact in these words:- {SITI May 4, 1888, p. 203.5}

“Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.” Romans 6:3, 4. {SITI May 4, 1888, p. 203.6}

Thus it appears that baptism is the act by which we express our death to sin, and our resurrection to a new life, and our union with the crucified and risen Redeemer, by which our new life is made possible. Not only this, but it is a token of our belief in the final resurrection of the dead, of which the resurrection of Christ was a pledge. With this view, it is easy to see how absurd it would be for anybody to be baptized if he did not believe in the resurrection. The argument might be paraphrased thus: You say that there is no resurrection of the dead; if that is so, then of course Christ is not raised; then why are we baptized? So many of us as were baptized into Jesus Christ were baptized into his death; but if the dead rise not, then we are baptized only into his death, into a dead Christ, and our baptism amounts to nothing. In short, if the dead rise not, then our baptism is only a baptism for the dead, having no reference to a new life in Christ, for baptism derives all its force from the resurrection. W. {SITI May 4, 1888, p. 203.7}

**“Joseph Before Pharaoh” The Signs of the Times, 14, 17.**

E. J. Waggoner

1. What is wisdom? {SITI May 4, 1888, p. 267.1}

“And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.” Job 28:28. {SITI May 4, 1888, p. 267.2}

2. Who have a good understanding? {SITI May 4, 1888, p. 267.3}

“The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments; his praise endureth forever.” Psalm 111:10. {SITI May 4, 1888, p. 267.4}

3. How was this shown to be true in the life of Joseph? Genesis 40. {SITI May 4, 1888, p. 267.5}

4. Who had a dream two years later? {SITI May 4, 1888, p. 267.6}

“And it came to pass at the end of two full years, that Pharaoh dreamed; and, behold, he stood by the river.” Genesis 41:1. {SITI May 4, 1888, p. 267.7}

5. What was the dream? Verses 2-7. {SITI May 4, 1888, p. 267.8}

6. What success did Pharaoh have in getting his dream interpreted? Verse 8. {SITI May 4, 1888, p. 267.9}

7. How was Joseph’s experience in prison now turned to his favor? Verse 9-14. {SITI May 4, 1888, p. 267.10}

8. What did Pharaoh say to Joseph when he came before him? {SITI May 4, 1888, p. 267.11}

“And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it.” Verse 15. {SITI May 4, 1888, p. 267.12}

9. Who did Joseph say of himself, and to whom did he ascribe the power? {SITI May 4, 1888, p. 267.13}

“And Joseph answered Pharaoh, saying, It is not in me; God shall give Pharaoh an answer of peace.” Verse 16. {SITI May 4, 1888, p. 267.14}

10. After Pharaoh had related his dream, how did Joseph interpret it? See verses 30-31. {SITI May 4, 1888, p. 267.15}

11. What did he say the repetition of the dream indicated? {SITI May 4, 1888, p. 267.16}

“And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass.” Verse 32. {SITI May 4, 1888, p. 267.17}

12. What advice did he give to Pharaoh? Verses 33-35. {SITI May 4, 1888, p. 267.18}

13. What did Pharaoh think of this advice? {SITI May 4, 1888, p. 267.19}

“And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.” Verse 37. {SITI May 4, 1888, p. 267.20}

14. Whom did Pharaoh think was the most ... for the work which Joseph had advised? {SITI May 4, 1888, p. 267.21}

“And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art; thou shalt be over my house, and according unto thy word shall all my people be ruled; only in the throne will I be greater than thou.” Verses 38-40. {SITI May 4, 1888, p. 267.22}

15. To what position did Pharaoh advance Joseph? Verses 41-44. {SITI May 4, 1888, p. 267.23}

16. What scripture was fulfilled in the history of Joseph in Egypt? {SITI May 4, 1888, p. 267.24}

“The wicked watcheth the righteous, and seeketh to slay him. The Lord will not leave him in his hand, nor condemn him when he is judged.” Psalm 37:32, 33. {SITI May 4, 1888, p. 267.25}

17. What sure promise is given to those who trust and serve the Lord? {SITI May 4, 1888, p. 267.26}

“Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.” Psalm 37:5, 6. {SITI May 4, 1888, p. 267.27}

**NOTES**

Human wisdom is always accompanied by iniquity. The fear of the Lord is the only true wisdom, and humility is a part of that wisdom. Joseph had the fear of God continually before his eyes, and God gave him divine wisdom. When called before Pharaoh to interpret his dream, Joseph said: “It is not in me; God shall give Pharaoh an answer of peace.” Note the similar answer that Daniel gave when he went in to interpret Nebuchadnezzar’s dream. Daniel 2:28, 30. {SITI May 4, 1888, p. 267.28}

Pharaoh showed his appreciation of the fact that true wisdom comes from God to those who are his servants in truth, by saying of Joseph when he had advised that men be appointed to preserve food for the time of famine: “Can we find such a one as this is, a man in whom the Spirit of God is?” He knew that there was no use in looking further. A man to whom God had given such wisdom, was just the one to carry out the work which he had advised. {SITI May 4, 1888, p. 267.29}

The question may arise, Was this knowledge that Joseph had miraculous? Did God give him special knowledge, just because he was a good man? We believe not, at least not wholly. The fear of the Lord, that *is* wisdom. Says the psalmist: “A good understanding have all they that do his commandments.” The law of God is infinite in breadth, and it is that in which a righteous man meditates. Surely then it ought to make him broad-minded. When the mind contemplates little things, it contracts; when it dwells upon great themes, it expands. Therefore since the law of God is the greatest thing, “exceeding broad,” it must enlarge the understanding of the man who thinks of it continually, in order that his way may be right. Take the book of Proverbs alone. The man who studies that book carefully, and who follows its teachings cannot go wrong. It is the best book in the world for a man to study, who wants to be successful in business. It is only in harmony with the words of our Saviour: “But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you.” But we are not to suppose that every man who studies the word of God and walks in its light, will have an equal amount of knowledge. God gives man the power to get wealth, but he does not give equal ability to all. So he does not give to all equal ability to acquire knowledge. And this should keep those of superior ability from boasting over those of less ability. “For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?” 1 Corinthians 4:7. {SITI May 4, 1888, p. 267.30}

**“Back Page” The Signs of the Times, 14, 17.**

E. J. Waggoner

In an article in an Oakland daily paper, a Catholic priest has the unblushing effrontery to claim that the Catholic Church wrote the Bible! And he actually expects that sober people will give him credence. The next thing we know, some of the priests will be claiming that the Pope of Rome made the world. {SITI May 4, 1888, p. 272.1}

The loss to workingmen in New York State alone during the year 1887, in consequence of strikes, was $2,230,296. Let it be remembered that for all the strikes and the consequent loss, labor unions are responsible. If it had not been for the labor unions, there would have been no strike; and if there had been no strikes, the workingmen of the State of New York would have been $2,230,296 better off. The labor unions of to-day are the greatest foe that the laboring man has. {SITI May 4, 1888, p. 272.2}

Last week the National Reform Association held its annual meeting in Philadelphia. We have not yet received any report, but we were struck with a remark by President Brumot, in his call for the convention. After stating what questions were before them, namely Sunday laws, religion in schools, etc., he said: “It is by no means certain that the answer we shall give to those questions will be the right answer.” We wish we could be sure that this is the beginning of a spirit of distrust of the principles which they have heretofore advocated. We are very certain that the answer which they will give will not be the right one, unless it is radically different from anything they have ever yet given. {SITI May 4, 1888, p. 272.3}

Sometimes even Doctors of Divinity get their illustrations a little confused. At the recent session of the New York Methodist Conference, there was a lively discussion on the temperance question. The Committee on Temperance brought in a report opposing all liquor license laws, and in opposition to this, Prof. George R. Crooks, D.D., said, “I will tie the monster, if I cannot kill him.” But if he can “tie the monster,” why can’t he kill him? A real, live monster could be fatally shot much more easily than it could be caught and tied. And such will be found to be the case with the liquor monster. It may never be killed, but we are sure that if it is not killed, no effort to “tie” it will ever diminish the power. {SITI May 4, 1888, p. 272.4}

A daily paper in a prohibition State calls upon its readers to mourn the sad fate of a liquor-dealer, whose family has been reduced to a state of utter destitution because his saloon has been closed up, and he has been thrown out of business. It calls such work “persecution,” and speaks of the “tyrannical prohibitory law.” Now it is all very well to sympathize with those who are in trouble, and a saloon-keeper’s family is as much entitled to commiseration when it is in distress, as is the family of any other man; but would it not be worthwhile to save some sympathy for the victims of that man’s prosperity when he was in business? Sorrow for the saloon-keeper’s family, *because he has been driven from his business*, is like pity expended on the family of a highwayman because of vigilance of the officers of the law renders it unsafe for the husband and rather no longer plunder travelers, to obtain means for the support of his wife and children. The family of such a man are to be pitied, not because their natural protector is no longer able to support them by the wages of iniquity, but because he will not devote himself to some legitimate business for the support of those who are dependent upon him. {SITI May 4, 1888, p. 272.5}

The following note in the *Congregationalist* has a queer sound:- {SITI May 4, 1888, p. 272.6}

“One of the good fruits which the visit of Professor Drummond to our American Colleges is bearing, is the increased demand for biographies of Christ. A librarian of one College reports almost a remarkable run upon lives of Christ.” {SITI May 4, 1888, p. 272.7}

Wonder if any of them ever heard of the Bible; that contains the best biography of Christ that we know of, for it was written by the personal acquaintances who witnessed the events of his life. We unhesitatingly recommend its perusal to everybody. If it cannot be found in any college library, this office can supply the deficiency, for it keeps constantly on hand a large assortment. {SITI May 4, 1888, p. 272.8}

At the recent meeting of the Napa Ministerial Association, held in Calistoga, Cal., Rev. C. E. Rich read a paper on “The Holy Spirit and Our Republic,” and the report speaks of the argument as “placing our republic in direct spiritual succession from the republic of Moses, which the Holy Spirit founded. Thus spreads the pernicious idea which is the soul of the National Reform movement. Thus the way is being prepared for religious persecution. It is useless to say that men in this enlightened age will not persecute; there are no better minds now than there were in the days of the Reformation, or in the early days of Christianity. Once let the idea become prevalent that this Government is the same as that of ancient Israel, and religious proscription must follow. {SITI May 4, 1888, p. 272.9}

A Catholic in an interior town in California, whose honest zeal evidently far surpasses his knowledge, writes to us concerning our articles on the Catholic Church as antichrist, and asks us to apologize *for* the Pope. We can’t do it. We do not know of anybody who stands in greater need of having something done for him than does the Pope of Rome, but we can find no excuse of apology for his course. If the Pope will apologize for himself, if he will come down from the stool of infallibility which he has erected for himself, and will humbly confess his sins, we know of no reason why he may not be forgiven as well as less pretentious sinners. This we say of the Pope as an individual. As to the Papacy, it cannot be reformed; utter destruction is the only thing left for it. {SITI May 4, 1888, p. 272.10}

**“The Annual Meetings in California” The Signs of the Times, 14, 17.**

E. J. Waggoner

The State laws require the holding of the annual business meetings of corporations upon a fixed date, and those for the Healdsburg College, Pacific Press, and Rural Health Retreat are located in April, and have all been held within the last two weeks. The former was held at the college, April 16, a report of which will appear. The meetings at Oakland followed, beginning April 20, and including in their course the dedication of the new church, the State Tract and Missionary quarterly meeting, business meetings of the Publishing Company, followed by an institute of one week for counsel and instruction in the various departments and features of our work. This latter part of the meeting is still in progress at this writing. {SITI May 4, 1888, p. 272.11}

Nearly all the laborers of the Conference are present, and participating in the exercises. The attendance of the people is quite large, and a good and growing interest has been manifested. The meetings have been attended with a degree of continual blessing, and many have taken advantage since the Spirit of God has witness to the word of truth. {SITI May 4, 1888, p. 272.12}

Daily instructions are given in Tract and Missionary work, and personal missionary work, church duties and relations, and ministerial labor and culture. {SITI May 4, 1888, p. 272.13}

The results of such meetings can but be for the upbuilding of the cause, and to unite more clearly hearts and efforts of those to our laboring to advance present truth. All feel that the present meeting is a profitable and precious season, and that the divine blessing rests upon the endeavors of God’s people to come near to him and to understand his will. {SITI May 4, 1888, p. 272.14}

**“Unreasonable Prejudice” The Signs of the Times, 14, 17.**

E. J. Waggoner

From an Auckland, New Zealand, paper we find the following local item, which was of interest to us as it evidently refers to the tent of brother ... by showing the unreasonable prejudice of the people there, goes to prove that human nature is much the same the world over:- {SITI May 4, 1888, p. 272.15}

“There was some chuckling in orthodox circles at Graiton Road last Sunday morning, when it was found that the storm had blown down and permanently demolish the preacher’s tent, which is... an eyesore to certain church-goers. A judgment clearly “the act of God,” and an outpouring of divine wrath-such was the all-but-universal verdict, but the good folks were rather taken aback when the Adventists found that beyond the pulling up of the stakes, and the smashing of a single lamp found not a bit of damage had been done to the tabernacle in the wilderness, or to its primitive furniture, by the Sabbatarians-or, to be strictly accurate, I should say the Sundayrians-had their amazement turned to unmitigated discuss when those practical ‘Saturday’ people set to work with hammer and mallet ‘on the Lord’s day, even on Sunday,’ repaired the tent, amid a tremendous ‘row,’ which was a perfect contrast to the noiseless building of Solomon’s Temple in the olden days before Sunday was invented. There was at first some talk of a prosecution for breach of the law which forbids labor on Sabbath, but that law appears only to apply to Chinamen, the modern Daniel was not brought to judgment.” {SITI May 4, 1888, p. 272.16}

**“‘Forever and Ever’” The Signs of the Times, 14, 18.**

E. J. Waggoner

“Will you please explain Revelation 20:10, which says: ‘And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.” Is it possible that their punishment will last forever and ever without an end? I thought that after the earth was thoroughly melted, and all things therein had burned up, the fires would go out, and the earth be prepared as a fit inheritance for the saints. Please explain to me, for I am a little confused. M. V. B. R.” {SITI May 11, 1888, p. 278.1}

This text has often been explained in these columns, but we are glad to repeat any point as often as it is required. On of the points upon which our friend is confused, although unconsciously, is in the terms “torment” and “punishment.” It is not only possible, but absolutely true, according to the Scriptures, that the punishment of the wicked will have no end. When Christ said, “These [the wicked] shall go away into everlasting punishment, but the righteous into life eternal,” he showed that the punishment of the wicked will last just as long as does the reward of the righteous; for the words “everlasting” and “eternal” in Matthew 25:46 are from the same Greek word, and the same word could not be used in two senses in such close connection. {SITI May 11, 1888, p. 278.2}

But what will be the punishment of the wicked? Paul answers, when he says that the wicked “shall be punished with everlasting destruction” (2 Thessalonians 1:9), and that “the wages of sin is death.” Romans 6:23. Death, destruction, will be the punishment of the wicked. “They shall be as though they had not been.” Obadiah 16. “For yet a little while, and the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away.” Psalm 37:20. While they will be made to suffer “indignation and wrath, tribulation and anguish,” they will not have received their punishment until they have consumed away into smoke and ashes, until it can be said of them, “They are dead; they are then as extinct as though they never had been.” From that death there will be no awakening; it will be eternal. {SITI May 11, 1888, p. 278.3}

This, however, is of itself sufficient to disprove the supposition that the wicked will to all eternity suffer torment. While they are being punished, they will suffer anguish; but how can they suffer torment after they have become as though they had never been? It is utterly impossible. This point may be emphasized thus: If the wicked die, and become as though they had not been, and this death never has any end, then they cannot suffer torment to all eternity; if it be true that the wicked are to suffer torment to all eternity, then it cannot be true that they will die, for so the Bible expressly declares in many places; therefore it is not true that eternal torment is to be the lot of any creature which God has made. {SITI May 11, 1888, p. 278.4}

What then must we conclude? that the Bible contradicts itself? Not by any means. That would be an impossibility, for the Bible is the word of God, “and he cannot deny himself.” Then we must conclude that the term “forever and ever” does not necessarily mean “eternity.” And that is just the case, as can be proved from instances in the Scriptures. One instance alone will suffice. {SITI May 11, 1888, p. 278.5}

In the thirty-fourth chapters of Isaiah there is a record of the punishment that is to be visited upon all the nations of the earth, and of the state into which the earth is to be brought. Although the judgment is said to “come down upon Idumea,” and the great slaughter is to be “in the land of Idumea,” the first four verses of the chapter, which read as follows, show that the whole earth is meant, and that Idumea is put for the earth:- {SITI May 11, 1888, p. 278.6}

“Come near, ye nations, to hear; and hearken, ye people; let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies; he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree.” Isaiah 34:1-4. {SITI May 11, 1888, p. 278.7}

The following verses, also, to which we wish to call special attention, show that the judgment spoken of is not local, but is the final judgment upon the whole earth:- {SITI May 11, 1888, p. 278.8}

“For it is the day of the Lord’s vengeance, and the year of recompenses for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever; from generation to generation it shall lie waste; none shall pass through it for ever and ever.” Isaiah 34:8-10. {SITI May 11, 1888, p. 278.9}

This language is just as strong as that used in Revelation 20:10, and refers to the same thing; and yet in the very next chapter we read:- {SITI May 11, 1888, p. 278.10}

“The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God.” “Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water; in the habitation of dragons, where each lay, shall be grass with reeds and rushes.” “And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.” Isaiah 35:1, 2, 6, 7, 10. {SITI May 11, 1888, p. 278.11}

This shows that the same land concerning which it is said that “the smoke thereof shall go up for ever; from generation to generation it shall lie waste; none shall pass through it for ever and ever,” will afterwards be inhabited. If anything more is needed to prove this, 2 Peter 3:10-13 furnish it. That text brings to view the melting of the earth, and also its restoration as an abode for the righteous. The psalmist also shows that the righteous are to dwell upon the same place from which the wicked are to be removed, when he says:- {SITI May 11, 1888, p. 278.12}

“For evildoers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.” Psalm 37:9-11. {SITI May 11, 1888, p. 278.13}

We understand, therefore, that the term “forever and ever,” as used in Isaiah 34:10; Revelation 14:11; 22:10, does not mean unending duration, but that it does mean that the thing spoken of shall continue a long time, and without intermission within the limits assigned to it. {SITI May 11, 1888, p. 278.14}

But then, it may be asked, How can we know when the term “forever and ever” is used in the sense of eternal duration? or how can we be sure that it is ever used in that sense? It is a proper question, and easily answered. We may know in the same way that we know that in the instances already considered it does not mean eternal duration, and that is by what is elsewhere taught us of the nature of things to which it is applied. True, we know that it does not mean eternal duration when applied to the torment of the wicked, and the destruction of the earth, because the Bible expressly declares the wicked shall cease to exist, and that the earth will be restored to the condition in which it was when God pronounced it “very good,” and shall be given the righteous for an inheritance. So when we read that the righteous shall shine “as the stars for ever and ever” (Daniel 12:3), we know that it means ceaseless duration, because in the same prophetic book it is declared that “the kingdom and dominion, and the greatness of the kingdom under the whole heavens shall be given to the people of the saints of the Most High,” and that the kingdom is “that which shall not be destroyed,” and “shall not be left to other people.” Daniel 7:27, 14; 2:44. There is not need for confusion upon the subject if one will but particularly compare scripture with scripture, giving to each its due weight. W. {SITI May 11, 1888, p. 278.15}

**“Sabbath Observance” The Signs of the Times, 14, 18.**

E. J. Waggoner

In a paper published in Edinburgh, called the *Free Church of Scotland*, which we take to be the organ of that church, we find the following item:- {SITI May 11, 1888, p. 279.1}

“The bishops in convocation have had before them the subject of Sabbath observance. It would appear that among the upper classes in London the Lord’s day is being more and more used for purposes of pleasure and amusement. The fact was much deplored; but when we find it said that most English churchmen now deny that the Lord’s day is to be identified with the Jewish Sabbath, it will be difficult to find a basis broad enough to urge with effect the duty of Sabbath sanctification.” {SITI May 11, 1888, p. 279.2}

Exactly; it will be difficult indeed to find a basis broad enough to urge the duty of Sabbath sanctification, if the day which it is designed to sanctify be different from the Sabbath of the fourth commandment. And those English churchmen do well to deny that Sunday (for that is what the item means by “Lord’s day”) is to be identified with the Sabbath of the commandment, which is commonly misnamed “the Jewish Sabbath.” That Sabbath is the seventh day of the week, and of course Sunday cannot be identified with it. Consequently there is no ground whatever for urging the duty of Sunday observance; if either the upper classes or lower classes are brought to observe that day, force will have to take the place of exhortations to duty. {SITI May 11, 1888, p. 279.3}

**“Back Page” The Signs of the Times, 14, 18.**

E. J. Waggoner

Elder G. C. Tenney and family departed from San Francisco, May 5, on the steamer *Zealandia*, bound for Australia, to join with the workers there in spreading abroad the glorious truth of the Third Angel’s Message. {SITI May 11, 1888, p. 288.1}

Even the SIGNS, or rather its editors, get sleepy once in a while, and not over their work. In one of those seasons, a few weeks ago, a remark by Madam Roland was attributed to Charlotte Conday. We noticed the error before the friend in Los Angeles’s kindly called our attention to it, but thought it not worthy of mention, as the point which we made in the note was not affected. We notice it now simply to save other friends the trouble of writing to notify us of the mistake. {SITI May 11, 1888, p. 288.2}

Our brother and will all be pleased to learn that the Elder A. J. Cudney arrived in Oakland, Cal., Thursday, May 3, on his way to Pitcairn Island. He and Brother Tay will sail for Pitcairn on the first ship that they can find which will land them there. They will also carry the message to other islands of the Pacific as God may give them opportunity. We know that many prayers will ascend to Heaven that the Lord may speed the sails which shall carry these brethren to the longing hearts on that lonely island. All who have letters or papers to send to Pitcairn Island should address them at once. The postage on letters is five cents a half ounce, on papers, two cents each. {SITI May 11, 1888, p. 288.3}

The following questions have been received:- {SITI May 11, 1888, p. 288.4}

“1. Is it right to administer the ordinances when the brethren are at variance? {SITI May 11, 1888, p. 288.5}

“2. Can one partake of the ordinances with a brother knowing him to be at fault with another brother?” {SITI May 11, 1888, p. 288.6}

1. It is not right to celebrate the Lord’s Supper when the brethren are at variance. Says Paul: “The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body; for we are all partakers of that one bread.” 1 Corinthians 10:16, 17. Now it is certain that if all are one body, all are united to Christ, all must be united to one another. There can be no distinctions among those who are Christ. So all efforts should be made to settle all differences and to secure perfect harmony before the ordinances are administered. {SITI May 11, 1888, p. 288.7}

2. If the church has done its duty, there will be no occasion to unite in the Lord’s Supper with one who is at enmity with another. For if the Bible plan has been followed, the offending one will have been restored, or, if stubborn, will have been brought before the church and subjected to proper discipline,-placed under censure, or disfellowshipped. There is, however, a wrong idea in the minds of many. They think that they cannot continue if there is one in the company who is not doing just right, although his action may not concern them personally. This is a mistake. If a man dares come to the Lord’s Supper with sin cherished in his heart and eats and drinks unworthily, not discerning the Lord’s body, the responsibility rests with him. I need not deprive myself of the blessed privileges, simply because somebody else is presumptuous. {SITI May 11, 1888, p. 288.8}

Here is something that is old, but it ought to be repeated until everybody has learned it by heart, and until everybody who has a conscience has learned its full meaning: “Calumny would soon starve and die of itself, if nobody took it in and gave it lodging.” There are some people who think that if they do not originate a false report, or if they do not absolutely know that it is false, they are at liberty to pass it along. They do not seem to realize that he who tells a thing which he does not know to be true, is guilty of falsehood if it should prove that the story is not true. Many people who would scorn to originate a slander, will pass it along to somebody else, and thus become an equal sharer in the guilt. In the Judgment, the maker of a lie and the lover of a lie will be classed together. {SITI May 11, 1888, p. 288.9}

The Oakland general meeting closed Wednesday night, May 2. It was a most interesting and profitable meeting throughout. From Tuesday, April 24, to Wednesday, May 2, the time was devoted to a Ministerial Institute, the Tract and Missionary work, the Sabbath-school, the canvassing work, and the church-its organization, its officers and their duties. The attendance was good, and all entered into the work with a will to know what could be learned in the time that was given to instruction. Sunday the new Seventh-day Adventist house of worship was dedicated. The meetings closed with the ordination of Brother Robert Hare to the work of the gospel ministry. The workers have now all gone, with good courage, to their several fields of labor. We thank the Lord that he has counted us worth of a part in his work; and we thank him for these seasons of mutual encouragement and improvement. May all our work be indeed the work of faith, our labor the labor of love, our patience the patience of hope; and may it at last all be approved and accepted by Him who is the Author of faith and love and hope. {SITI May 11, 1888, p. 288.10}

Judge Love of the United States District Court in Iowa, thus expounds the law governing strikes, which is of special interest at the present time:- {SITI May 11, 1888, p. 288.11}

1. Railroad employés have a right to quit work. {SITI May 11, 1888, p. 288.12}

2. But they have no right to present others from taking their places, nor to interfere with the operation of the road. {SITI May 11, 1888, p. 288.13}

3. A railroad company must haul the freight of every other company on equal terms. {SITI May 11, 1888, p. 288.14}

4. It is no excuse for the company to say that its employés will not handle the cars of a road on which there is a strike. {SITI May 11, 1888, p. 288.15}

5. Such company must obey the law of the land, not the order of the Brotherhood of Engineers. {SITI May 11, 1888, p. 288.16}

6. If it refuses the traffic of another road it may be order to carry, by the courts, and, moreover, is liable to suits for damages at the hands of shippers. {SITI May 11, 1888, p. 288.17}

The California *Christian Advocate* says:- {SITI May 11, 1888, p. 288.18}

“As an outcome of the Law and Order League crusade against Sunday business in Pittsburgh, Pa., a club with 250 members has been organized, a State charter will be applied for, and there will be a hall secured where members and their wives can meet on Sunday and drink liquor without interference.” {SITI May 11, 1888, p. 288.19}

This will afford the National Reform Association another chance to cry out against “the demands of liberalism,” and to urge the necessity of laws to prevent the world from swallowing the church. They conveniently ignore the fact, which is stated above, that there were no Liberal Leagues and “demands of liberalism” until the National Reform Association and kindred orders began to make demands for the church, such as Christ never authorized. Infidels have never banded together to secure laws inimical to Christianity, when Christians were continually carrying out the divine commission; they only make “demands” when the churches stop outside the sphere, and *demand* things which they have no right even to request. {SITI May 11, 1888, p. 288.20}

The following from the dramatic columns of the San Francisco *Chronicle*, does not give much support to the theory that the theater has a general elevating effect on the morals of those who frequent them. {SITI May 11, 1888, p. 288.21}

“One thing is perfectly certain, that the question of morality and immortality has been for a long time held altogether of too little importance in a ... a book. The youngest of our theater-goers has come to believe that it is unmanly to be moral. He has been allowed to see men on the stage habitually imposed as gentlemen, and women habited and posed as ladies, guilty of the most terrible of moral crimes, and, as a rule, the soft-hearted American playright and the scrupulous manger have made the act always end happily for everybody except the ... lain, who may suffer some temporary inconvenience, but who, unless it is a melodrama, goes guilty ... the end to have more *liaisons* with other women. This question is one of much greater importance than many people will admit. It helps a moral ... ity which in the rapidly-developing generation is likely to have painful social results. It is quite liable now to reflect how loose the relations between the sexes are, and how widespread the immortality is.” {SITI May 11, 1888, p. 288.22}

Quite a sensation is reported from Louisville, Kentucky, over the proposed action of the First Christian Church of that place, in the case of two robbers who are whisky dealers. Recent revival and temperance meetings by Moody and Murphy have stirred up the people and they propose that the whisky men must leave their business or the class. The dispatch says:- {SITI May 11, 1888, p. 288.23}

“The action of the church in the matter has aroused a great deal of indignation among which men, who are leaders here in business circles and regard themselves quite as good Christian as anyone else. Liberal-minded laymen are also opposed to the movement, but a majority of the congregation will be found in approval. It is understood that this movement is to be followed up by other churches and in that event the whisky men will very likely establish a church of their own.” {SITI May 11, 1888, p. 288.24}

It is quite natural that there should be indignation among whisky men, who think themselves “quite as good Christians as anyone else;” but it is pitiable to read that church members apologize to the dispensers of the liquid poison, simply because they sell it by the wholesale and so make much money. There is no doubt that the whisky men are quite as good Christian as the “liberal-minded laymen who champion their cause. But just fancy a church established by and composed of whisky men. We read of “the synagogue of Satan,” and we can imagine no more perfect specimen of it. {SITI May 11, 1888, p. 288.25}

**“The Throne of David” The Signs of the Times, 14, 19.**

E. J. Waggoner

Again we return to the children of Israel in the land of Canaan. We pass by the time of the judges, of their apostasies and consequent afflictions, and come to the time when the kingdom had been established, and given to David. The record says that “when the king sat in his house, and the Lord had given him rest round about from all his enemies” (2 Samuel 7:1), the king proposed to build a house for the Lord. The prophet Nathan approved of his project, but afterwards, at the command of the Lord, he told him that he should not build the house. After briefly rehearsing his dealings with the children of Israel, the Lord said:- {SITI May 18, 1888, p. 294.1}

“Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime.” 2 Samuel 7:10. {SITI May 18, 1888, p. 294.2}

Note this text carefully. When these words were spoken to David, the children of Israel had been in the land of Canaan four hundred years, and at that very time David, as king of all Israel, was in quiet possession of the land, for, “the Lord had given him rest round about from all is enemies;” and yet, ignoring all this, the Lord promised to plant his people in a land of *their own*, and to give them rest from their enemies. What could the Lord have meant by that? Simply this, that the possession of the small territory of the land of Canaan, was not the rest that God designed for his people. Not yet had the promise to Abraham been fulfilled, and the Lord had not forgotten it. {SITI May 18, 1888, p. 294.3}

At this time the Lord identified David with the promise, almost as closely as was Abraham. The Lord said to him:- {SITI May 18, 1888, p. 294.4}

“And thine house and *thy kingdom shall be established for ever* before thee; thy throne shall be established for ever.” 2 Samuel 7:16. {SITI May 18, 1888, p. 294.5}

And in praising God for the largeness of his promise, David said:- {SITI May 18, 1888, p. 294.6}

“Then went king David in, and sat before the Lord, and he said, Who am I, O Lord God? and what is my house, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant’s house for a great while to come.... Wherefore thou art great, O Lord God; for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears. And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods? For thou hast confirmed to thyself thy people *Israel to be a people unto thee for ever*; and thou, Lord, art become their God.” 2 Samuel 7:18-24. {SITI May 18, 1888, p. 294.7}

Starting with this specific promise that David’s kingdom should be established forever, and that Israel should be a people forever, we shall very briefly trace the history of that kingdom. We find that it continued prosperous and undivided only through the remainder of his reign, and through the reign of his son Solomon. When Solomon died, his son Rehoboam succeeded to the throne. 1 Kings 11:43. No sooner was Rehoboam seated upon the throne than the people came to him to learn what would be the policy of his reign, and asking that he would lighten the burdens imposed on them by his father. Following the counsel of the young men, Rehoboam replied: “My father made your yoke heavy, and I will add to your yoke; my father also chastised you with whips, but I will chastise you with scorpions.” 1 Kings 12:14. {SITI May 18, 1888, p. 294.8}

“So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse; to your tents, O Israel; now see to thine own house, David. So Israel departed unto their tents. But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.... So Israel rebelled against the house of David unto this day. And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel; there was none that followed the house of David, but the tribe of Judah only.” 1 Kings 12:16-20. {SITI May 18, 1888, p. 294.9}

This division of the kingdom was effected in the year 975 B.C. It was in fulfillment of a prophecy made to Jeroboam, by Ahijah, which is recorded in the eleventh chapter of 1 Kings. The reason why the greater part of the kingdom was to be taken away from the house of Solomon, was thus stated by the prophet:- {SITI May 18, 1888, p. 294.10}

“Thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee; (but he shall have one tribe for my servant David’s sake, and for Jerusalem’s sake, the city which I have chosen out of all the tribes of Israel;) because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father.” 1 Kings 11:31-33. {SITI May 18, 1888, p. 294.11}

Thus the kingdom, with the exception of one tribe, was taken from the house of David, on account of Solomon’s terrible idolatry; and to Jeroboam the Lord said:- {SITI May 18, 1888, p. 294.12}

“And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel. And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee.” 1 Kings 11:37, 38. {SITI May 18, 1888, p. 294.13}

But Jeroboam did not heed the words of the Lord. As soon as he came to the throne, he made two calves for the people to worship, so as to keep them from going to Jerusalem to worship the Lord (1 Kings 12:26-30); and although he was reproved by the prophet of the Lord, he “returned not from his evil way,” but “made Israel to sin,” for which reason the Lord cut him off. Read 1 Kings 13 and 14. {SITI May 18, 1888, p. 294.14}

The succeeding kings were no better; for among all the kings of Israel we find not one good man. They were all idolaters, and some of them were men of the vilest character, without a single redeeming trait. The children of Israel sinned against the Lord “and walked in the statutes of the heathen, whom the Lord cast out from before the children of Israel;” “and they set them up images and groves in every high hill, and under every green tree; and there they burnt incense in all the high places, as did the heathen whom the Lord carried away before them; and wrought wicked things to provoke the Lord to anger.” “And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger.” See 2 Kings 16:7-23. {SITI May 18, 1888, p. 294.15}

So in the year 721 B.C. after the kingdom of Israel had continued 254 years, and had made a record of wickedness, which has probably never been exceeded by any nation, the Lord removed them “out of his sight.” In that year the king of Assyria took Samaria the capital of the kingdom, “and carried Israel away into Assyria,” and filled their places with “men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim.” 2 Kings 17:24. From this date the kingdom of Israel has no more a place in history. {SITI May 18, 1888, p. 294.16}

The history of the kingdom of Judah was somewhat different. Some of the kings were as wicked as any of the kings of Israel, and some of them were men of eminent piety. There was a succession of apostasies, of judgments, and of repentance and apostasy. Toward the close of its history the prophet Jeremiah said:- {SITI May 18, 1888, p. 294.17}

“Thus said the Lord unto me; Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem; and say unto them, Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates; Thus saith the Lord; Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work, but hallow ye the Sabbath day, as I commanded your fathers. But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction. And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall remain for ever.” Jeremiah 17:19-25. {SITI May 18, 1888, p. 294.18}

A few remarks concerning God’s purpose with Israel may be in place here. He chose Abraham because Abraham had a heart to serve him, and would keep the light of God’s truth from dying out. He called the Israelites out from Egypt, so that they might serve him; and he made them the depositories of his holy law, in order that they might hold up the standard of truth to the surrounding nations. In numerous places we learn that provision was made that the strangers who wished to serve the Lord could become a part of Israel, and heirs of the promise equally with the descendants of Abraham. If the children of Israel had been true to their high calling, and had not departed from God, or, having departed and repented, had remained faithful, they would ever have continued as a nation. And the text that we have just read indicates that in that case Jerusalem itself would have stood forever as the capital of the kingdom. What transformation it would have undergone to make it suitable for the eternal habitation of the saints, we cannot tell. On the other hand, the following judgment, if they should depart from God, was uttered by Jeremiah:- {SITI May 18, 1888, p. 294.19}

“But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.” Jeremiah 17:27. {SITI May 18, 1888, p. 294.20}

These warnings were not heeded. In the twenty-fifth chapter of Jeremiah we find the announcement of their captivity, because of their refusal to obey God. And the twenty-seventh chapter contains the record that the Lord told the king of Judah, and the kings of the surrounding nations, that he had given their lands to the king of Babylon, and that they should submit to him. Jeremiah was commanded to say to the messengers of the kings:- {SITI May 18, 1888, p. 294.21}

“Thus saith the Lord of hosts, the God of Israel; Thus shall ye say unto your masters; I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son’s son, until the very time of his land come; and then many nations and great kings shall serve themselves of him.” Jeremiah 27:4-7. {SITI May 18, 1888, p. 294.22}

This was in the reign of Zedekiah, after Nebuchadnezzar had besieged Jerusalem once, and had taken part of the people captive. But Zedekiah would not obey the Lord, neither would he submit to the punishment which the Lord put upon him through Nebuchadnezzar. The record says: “And he did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet speaking from the mouth of the Lord. And he also rebelled against king Nebuchadnezzar, who had made him swear by God; but he stiffened his neck, and hardened his heart from turning unto the Lord God of Israel.” 2 Chronicles 36:12, 13. {SITI May 18, 1888, p. 295.1}

The record continues:- {SITI May 18, 1888, p. 295.2}

“Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place; but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, *till there was no remedy*. Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age... And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof... To fulfill the word of the Lord by the mouth of Jeremiah.” 2 Chronicles 26:14-21. {SITI May 18, 1888, p. 295.3}

This was the complete overthrow of the kingdom of Judah. Although after seventy years of captivity, all who wished were given full liberty to return to Jerusalem, and the city and the temple were rebuilt, no king since that time has ever sat upon the throne of Israel. The Jews were in Babylon till that empire was overthrown by the Medes and Persians, B.C. 538. Cyrus, and Darius, and Artaxerxes, kings of Persia, gave them permission to return to their own land, but they had no king, and they existed only through the sufferance of the kings of Persia. Alexander the Great showed them favors, and to him they acknowledged allegiance. When the empire of Greece was divided at the death of Alexander, they were subject by turns to different kings until finally they turned to the rising Roman power for complete protection, and remained subject to them as long as they had any existence as a nation. But before we speak of their final fate, we must look at a prophecy concerning the kingdom, which was uttered by Ezekiel toward the last of Zedekiah’s reign. After foretelling the invasion by the king of Babylon, the prophet said:- {SITI May 18, 1888, p. 295.4}

“And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God; remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it; and it shall be no more, until he come whose right it is; and I will give it him.” Ezekiel 21:25-27. {SITI May 18, 1888, p. 295.5}

In this prophecy the history of the world from that time until the end of time is briefly told. When the diadem was removed from the head of Zedekiah, the kingdom passed into the hands of Nebuchadnezzar, king of Babylon. Not simply the narrow limits of the kingdom over which Zedekiah ruled, but all the kingdoms of the earth, or, rather, the dominion of the whole earth, was given to Nebuchadnezzar. See Jeremiah 27:5-7; Daniel 2:37, 38. Then, said the Lord, “I will overturn, overturn, overturn it.” Three kings reigned in Babylon after Nebuchadnezzar, and then the first overturning took place, and the empire of the world passed into the hands of the Medes and the Persians. See Ezra 1:2. This took place B.C. 538. The Persian Empire, for the Median portion was overshadowed by the Persian element, lasted for 297 years, until B.C. 331. Then the second overturning took place, and the empire of Greece had the universal control in the earth. See Daniel 2:39. After the death of Alexander the empire was divided into four parts, each striving for supreme control; but by the year 168 B.C. the third overturning had taken place, and the world came under the dominion of the Romans. This was to be the last overturning, said the prophet, “until he come whose right it is,” when it should be given to him. The one whose the earth is by right, is Christ, for the Father has said to him, “Ask of me, and I shall give thee... the uttermost parts of the earth for thy possession.” Psalm 2:8. Moreover Christ has purchased the possession by bearing the curse which came upon it in consequence of Satan’s maliciousness, and which constituted the evil one’s sole claim to it. Thus he bought Satan’s technical and usurped claim, and became sole heir to the whole earth. But the promise to give the dominion to Christ did not have reference to his first advent, as will appear from the following:- {SITI May 18, 1888, p. 295.6}

1. At the first advent of Christ the Romans ruled the whole world (Luke 2:1); and that empire continued, powerful and undivided, for nearly four hundred years afterward. Although the Jews rejected Jesus, they had not the power to put him to death, and he was formally condemned and executed by the Romans. {SITI May 18, 1888, p. 295.7}

2. Just before his crucifixion, Jesus wept over Jerusalem, saying:- {SITI May 18, 1888, p. 295.8}

“O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.” Matthew 23:37-39. W. {SITI May 18, 1888, p. 295.9}

**“The Day of the Lord” The Signs of the Times, 14, 19.**

E. J. Waggoner

Under the heading “Fulfilled Prophecy,” the *Christian Oracle* undertakes an exposition of Acts 2:16-21, in which it claims that that day of Pentecost was the “great and notable day of the Lord,” of which Joel prophesied. Says the *Oracle*, “If it was not the ‘day of the Lord,’ then the day of the Lord has never yet come.” With this we most heartily concur. Yes, we gladly agree with this statement, while we protest against the idea that the day of Pentecost was the day of the Lord; for if the day of the Lord had come at some time in the past, then our salvation, and that of other people whom we hope to meet in Heaven, would be an impossibility. In proof of this, we will first compare two portions of Scripture. The first is from the prophecy of Isaiah:- {SITI May 18, 1888, p. 295.10}

“The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God.” Isaiah 61:1, 2. {SITI May 18, 1888, p. 295.11}

The second is found in Luke 4:16-21, which says of Jesus that, {SITI May 18, 1888, p. 295.12}

“He came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears.” Luke 4:16-21. {SITI May 18, 1888, p. 295.13}

Now why did Jesus close the book as soon as he had read the words, “to preach the acceptable year of the Lord”? Simply because if he had read the next line he could not have said, “This day is this scripture fulfilled in your ears.” Those who heard him “wondered at the gracious words that proceeded out of his mouth,” because he was “full of grace and truth.” He came announcing a “great salvation,” which was afterwards “confirmed unto us by them that heard him;” and the call has been reiterated since that time by whosoever has heard. Since ten days before the day of Pentecost, Christ has been at the right hand of God, ready to “save them to the uttermost that come unto God by him” (Hebrews 7:25); there will come a time, however, when he will “put on the garments of vengeance for clothing,” and “according to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies” (Isaiah 59:17, 18); but that time will be when there is “no intercessor.” That is to say, when the day of the Lord comes, the day of salvation will be in the past. {SITI May 18, 1888, p. 295.14}

To this end the prophet Zephaniah speaks when he says:- {SITI May 18, 1888, p. 295.15}

“Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord’s anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord’s anger.” Zephaniah 2:1-3. {SITI May 18, 1888, p. 295.16}

The prophet Ezekiel says:- {SITI May 18, 1888, p. 295.17}

“The word of the Lord came again unto me, saying, Son of man, prophesy and say, Thus saith the Lord God; Howl ye, Woe worth the day! For the day is near, even the day of the Lord is near, a cloudy day; it shall be the time of the heathen.” Ezekiel 30:1-3. {SITI May 18, 1888, p. 295.18}

Isaiah says: “Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty.” “Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it.” Isaiah 13:6, 9. {SITI May 18, 1888, p. 295.19}

But perhaps some may say that these quotations are all from the Old Testament, and were written long before the day of Pentecost. Very true, but was a single one of their specifications fulfilled on that day? was that day of Pentecost “a day of darkness and of gloominess, a day of clouds and of thick darkness”? was it a day to cause all the inhabitants of the land to tremble? was the land then laid desolate? and were all sinners then destroyed by the “fierce anger” of the Lord? To all of these questions everyone must answer, No. Then the day of Pentecost was not “the great and the notable day of Lord,” and by the same things it is evident that the day of the Lord has not yet come. {SITI May 18, 1888, p. 295.20}

Texts showing the nature of the day of the Lord might be quoted by the score, but we will quote only one more, and it should settle the question, even with the editor of the *Oracle*. The same Peter who preached the sermon on the day of Pentecost, wrote an epistle more than thirty years afterward, in which he used these words:- {SITI May 18, 1888, p. 295.21}

“But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.” 2 Peter 3:10. {SITI May 18, 1888, p. 295.22}

This text alone, from the most prominent speaker on the day of Pentecost, shows the folly of calling that day the day of the Lord. Such an exposition may not be an example of “handling the word of God deceitfully,” but it is certainly an instance of handling it very carelessly. It is an instance of a custom that is altogether too common, that of jumping to conclusions without stopping to see what is the word that cometh from the Lord. {SITI May 18, 1888, p. 295.23}

The editor of the *Oracle* closes with these words: “‘The day of the Lord’ has to us a light of hope and joy, and does not of necessity mean death and desolation.” Which causes us to think that he might profit by the following words, which seem to be specially addressed to him:- {SITI May 18, 1888, p. 295.24}

“Woe unto you that desire the day of the Lord! To what end is it for you? The day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness and not light? even very dark, and no brightness in it?” Amos 5:18-20. W. {SITI May 18, 1888, p. 295.25}

**“Mormonism” The Signs of the Times, 14, 19.**

E. J. Waggoner

The following from the *Methodist Advocate*, of Chattanooga, does not afford much ground to hope that the plague-spot of Mormonism in the heart of our country is diminishing in size:- {SITI May 18, 1888, p. 296.1}

“Probably but few persons are aware of the extent to which the Mormons are pushing their work here in the South. It is not generally known that the national plague-spot has an agency and an office right here in Chattanooga, and that there are probably five hundred of these fellows preaching their abominable doctrines, and proselyting the more ignorant of the Southern whites. So far as we are aware they have not as yet received any revelation in regard to the colored population. From this point they are annually shipping hundreds of the poor deluded creatures whom they claim as converts, to Utah Territory, to strengthen numerically that sworn enemy of the national Government.” {SITI May 18, 1888, p. 296.2}

**“The Commentary. The Bondage in Egypt” The Signs of the Times, 14, 19.**

E. J. Waggoner

**LESSON 22.—SABBATH, JUNE 2**

1. When Joseph had made himself known to his brethren, what did he tell them to do? {SITI May 18, 1888, p. 298.1}

“Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt; come down unto me, tarry not; and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children’s children, and thy flocks, and thy herds, and all that thou hast; and there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.” Genesis 45:9-11. {SITI May 18, 1888, p. 298.2}

2. What liberal offer did Pharaoh make? {SITI May 18, 1888, p. 298.3}

“And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan; and take your father and your households, and come unto me; and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. Also regard not your stuff; for the good of all the land of Egypt is yours.” Verses 17-20. {SITI May 18, 1888, p. 298.4}

3. What timely caution did Joseph give his brethren? {SITI May 18, 1888, p. 298.5}

“So he sent his brethren away, and they departed; and he said unto them, See that ye fall not out by the way.” Verse 24. {SITI May 18, 1888, p. 298.6}

4. How did Jacob feel when his sons returned with this story? {SITI May 18, 1888, p. 298.7}

“And they went up out of Egypt, and came into the land of Canaan unto Jacob their father, and told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob’s heart fainted, for he believed them not.” Verses 25, 26. {SITI May 18, 1888, p. 298.8}

5. What finally induced him to consent to go? {SITI May 18, 1888, p. 298.9}

“And they told him all the words of Joseph, which he had said unto them; and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived; and Israel said, It is enough; Joseph my son is yet alive; I will go and see him before I die.” Verses 27, 28. {SITI May 18, 1888, p. 298.10}

6. When he started, what encouragement did the Lord give him? {SITI May 18, 1888, p. 298.11}

“And Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices unto the God of his father Isaac. And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I. And he said, I am God, the God of thy father; fear not to go down into Egypt; for I will there make of thee a great nation; I will go down with thee into Egypt; and I will also surely bring thee up again; and Joseph shall put his hand upon thine eyes.” Genesis 46:1-4. {SITI May 18, 1888, p. 298.12}

7. How many were there who went down into Egypt? {SITI May 18, 1888, p. 298.13}

“Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls.” Acts 7:14. {SITI May 18, 1888, p. 298.14}

8. How long did they live there in peace? Compare Genesis 41:46; 45:11; 50:26. {SITI May 18, 1888, p. 298.15}

9. How did the children of Israel prosper in Egypt? {SITI May 18, 1888, p. 298.16}

“And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.” Exodus 1:7. {SITI May 18, 1888, p. 298.17}

10. What took place some time after Joseph’s death? {SITI May 18, 1888, p. 298.18}

“Now there arose up a new king over Egypt, which knew not Joseph.” Verse 8. {SITI May 18, 1888, p. 298.19}

12. What did they do to the Israelites? {SITI May 18, 1888, p. 298.20}

“Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses.” Verse 11. {SITI May 18, 1888, p. 298.21}

13. How did this affect them? {SITI May 18, 1888, p. 298.22}

“But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.” Verse 12. {SITI May 18, 1888, p. 298.23}

14. What did the children of Israel have to suffer at the hands of the Egyptians? {SITI May 18, 1888, p. 298.24}

“And the Egyptians made the children of Israel to serve with rigour; and they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field; all their service, wherein they made them serve, was with rigour.” Verses 13, 14. {SITI May 18, 1888, p. 298.25}

15. Of what prophecy was this a fulfillment? {SITI May 18, 1888, p. 298.26}

“And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years.” Genesis 15:13. {SITI May 18, 1888, p. 298.27}

16. What cruel order did the king of Egypt make? {SITI May 18, 1888, p. 298.28}

“And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.” Exodus 1:22. {SITI May 18, 1888, p. 298.29}

17. Relate the story of one child who was saved from the king’s decree. Exodus 2:1-10. {SITI May 18, 1888, p. 298.30}

18. What led the parents of Moses to do as they did? {SITI May 18, 1888, p. 298.31}

“By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king’s commandment.” Hebrews 11:23. {SITI May 18, 1888, p. 298.32}

**NOTES**

“Now there arose up a new king over Egypt, which knew not Joseph.” This text has been brought quite prominently before the public, recently, by the discovery of the mummy of Ramses II., “the Pharaoh of the Oppression.” Some have affected considerable contempt for this discovery, claiming that it is a myth, because, as they say, the Pharaoh of the oppression was drowned in the Red Sea. Such ones either forget that the “new king” who “knew not Joseph” was the great oppressor of Israel, inasmuch as he first enslaved them, or else they imagine that he was identical with the one who opposed the work of Moses and Aaron. But Exodus 2:24 tells us that the Pharaoh whose daughter found Moses, died before Moses was sent to deliver Israel. It was this Pharaoh whose mummy has recently been found in Egypt, and which is now in the museum of Bulaq. {SITI May 18, 1888, p. 299.1}

In connection with their discovery, considerable light is thrown upon the statement that “there arose up a new king over Egypt, which knew not Joseph.” He was literally “a new king,” inasmuch as he was the founder of a new dynasty. He was not an Egyptian, but an Assyrian, and therefore it could not be expected that he would be moved by any sentimental consideration of what Joseph had done for Egypt. The memory of Joseph’s service for the country might have prevented a native king from oppressing his countrymen, but would have no weight with a foreigner. With this view of the case, Isaiah 52:4 becomes perfectly clear: “For thus saith the Lord God, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause.” {SITI May 18, 1888, p. 299.2}

We are not to understand from Genesis 15:13 that the Israelites were in Egypt four hundred years. The actual time spent in Egypt was only about two hundred and fifteen years, but they were sojourners in a land that was not theirs for a much longer period than that. As the four hundred and thirty years of Exodus 12:40 are to be dated from the promise to Abraham, so the four hundred years are to be dated from thirty years later, or about the time that Ishmael, “he that was born after the flesh, persecuted [Isaac] him that was born after the Spirit.” Galatians 4:20. {SITI May 18, 1888, p. 299.3}

**“Back Page” The Signs of the Times, 14, 19.**

E. J. Waggoner

Quite a sensation is said to have been created in the Methodist General Conference now in session in New York, by the introduction of the resolution to the effect that no one should be elected or consecrated bishop until he had taken a cast-iron oath to abstain from the use of tobacco. The resolution, was voted down. {SITI May 18, 1888, p. 304.1}

The little boy of whom the following story is told, was certainly a philosopher. He had been to the cemetery, and on his return he said:- {SITI May 18, 1888, p. 304.2}

“Mamma, where do the good people go to when they die?” {SITI May 18, 1888, p. 304.3}

“They go to Heaven.” {SITI May 18, 1888, p. 304.4}

“And where do the bad people go to?” {SITI May 18, 1888, p. 304.5}

“They go to the bad place, my son.” {SITI May 18, 1888, p. 304.6}

“And what kind of people do they put in the graves?” {SITI May 18, 1888, p. 304.7}

It is too bad to think that a boy with so fine a mind as that should be discouraged in a search for truth, by being compelled to believe the stories that are commonly told the children under such circumstances. {SITI May 18, 1888, p. 304.8}

The editor of *New Thought*, a Spiritualist paper, does us the honor to say that the SIGNS OF THE TIMES is “the biggest liar” on its list of exchanges. To be regarded as a liar from the standpoint of those whose work it is to change the truth of God into a lie, is good evidence that we have been successful in our efforts to make the truth so plain that anybody can understand it. But to learn that out of two hundred papers ours has been the most successful in this respect, is more than we dared to hope. That same editor challenges us to go with him “into an investigation of the comparative merits of Spiritualism and Adventism.” What would be the use? We have no common ground from which to start. He would reason from his own self-consciousness, and we from the Bible; but he doesn’t believe in the Bible, and we don’t believe in him. So that ends the matter. {SITI May 18, 1888, p. 304.9}

The superintendent of a Connecticut Sunday-school says that their Sunday-school library, numbering upwards of eight hundred volumes, is composed mainly of fiction of the best quality that we have been able to find, “and wants to know how the children can be induced to draw the few books of travel, biography, etc., that the library contains, and what can be done “to cultivate more taste for such profitable books.” The *Sunday School Times*, to which the question is addressed, very sensibly says that the way to induce children to read more profitable books, is to have the library composed “mainly” of such books; that “one way, and a very good way, of cultivating the taste of children for books which are profitable reading for children, is by providing such reading for them, and not providing any other.” It seems strange that this simple remedy has never occurred to that Connecticut superintendent. The closing remarks of the *Sunday School Times* are so much to the point that we quote them:- {SITI May 18, 1888, p. 304.10}

“Surely no Christian man, in Connecticut or elsewhere, would say that children ought to be provided with only such food, at the home table, from the pulpit, or in the Sunday-school, as they happen to have a natural fancy for. Those who are responsible for the children we have, are responsible for the children’s training-including the training of the children’s taste.” {SITI May 18, 1888, p. 304.11}

Yet that is just what many people do. Instead of traning children they allow them to follow their own inclinations, and then wonder why they do not develop better taste. {SITI May 18, 1888, p. 304.12}

For some time there have been negotiations between the Presbyterians of the North and those of the South, looking toward a union of the two bodies; but there does not seem at present to be much prospect of any such union. The Presbytery of Louisville has adopted the following resolution:- {SITI May 18, 1888, p. 304.13}

“Until our northern brethren can see their way clear to adopt a policy organizing the colored people of the Northern States into separate churches, presbyteries, and synods of their own, and until there shall be clearer and fuller understanding brought to bear upon the minds of many of our people in reference to their interpretation and application of these points of our common ecclesiastical law that now deal with secular and political questions, we judge that the quiet, peace, and prosperity of both churches will be best served by ceasing to educate or prosecute the question of organizing a union.” {SITI May 18, 1888, p. 304.14}

Quiet and peace may come as a result of this step, but whatever prosperity comes will be fictitious. A church founded on caste may gain names, but it cannot gain souls. In Christ Jesus there is neither Jews nor Greek, there is neither bond or free, there is neither male nor female, but all are one. {SITI May 18, 1888, p. 304.15}

Bishop Coxe, of Western New York, has been delivering a series of lectures on the works of the Ante-Nicene Fathers, the object of which, as indicated by the title, “The Reunion of Christendom,” is to show that “Christian union,” that is, a union of all the sects, can be effected only by a general acceptance of the dogma of apostolic succession. That is, every minister outside of the Catholic and Episcopal Churches, must admit that he has not been properly ordained, and must consent to receive ordination at the hands of someone who received of somebody else who received it at the hands of somebody else who was ordained by somebody else,-and so on back to the man who received ordination at the hands of one of the apostles. Only this little thing is needed in order to make Christendom a unit. In other words, all must receive ordination from the Catholic Church, and must acknowledge that the Roman Catholic Church received its commission from the apostles. And in that case they must admit that the slaughter of so-called heretics by the Catholic Church was a Christian act. There are a good many professed Protestants who are so anxious for “Christian” union that they will accept it on those terms; but as for us, we would rather be known as born directly of the Spirit, than to be obliged to trace our ancestry back through the Catholic Church. {SITI May 18, 1888, p. 304.16}

One of the Eastern Spiritualist papers has for a correspondent an “M.D.” who indulges his fancy by writing impossible stories illustrating the meanness and narrowness of Christians, and the inherent goodness of all Spiritualists. In a recent number he describes a *s*é*ance* at which a young lady previously opposed to Spiritualism was entranced and made to play more skillfully on the piano than she could when in her right mind. The following extract, of which the italics are ours, shows some of the wonderful things that can be accomplished by spirit aid:- {SITI May 18, 1888, p. 304.17}

“Under this influence she went to the piano, and displayed new and marvelous power in her performance. She played piece after piece of the richest and most difficult music. Several of the pieces were new both to herself, and to all the hearers. *She performs several pieces in foreign languages, which she did not speak or understand*. The whole circle were enchanted with this unexplained and remarkable mediumship, coming in so sudden a manner.” {SITI May 18, 1888, p. 304.18}

No wonder they were astonished. To hear the piano played *in English* and then, without warning to hear the same instrument played in French, German, or Spanish, or possibly Chinese or Russian must be an event of one’s life-time. We are reminded of the young man who, on visiting France, found to his surprise that the roosters crowed in English! What wonderful thing will Spiritualism develop next? {SITI May 18, 1888, p. 304.19}

The New York Senate has, with only seven negative votes, passed a bill partially repealing the Saturday half-holiday law, leaving it in force only on June, July, August, and September. This is the law for which so many religious journals, notably the *Christian at Work*, so zealously worked, expecting great results from it. But the *Independent*, more shrewd than the others, says of the action just taken:- {SITI May 18, 1888, p. 304.20}

“This is better than to have the law apply to all the months of the year; but it plainly does not go far enough, since it leaves this piece of humbug and demagogy to be operative during one-third of the year. What should be done is to sweep the law from the statute-book altogether. The pretext of order which the law was originally passed at the commendation of Governor Hill, was that it would promote the interests of workingmen. His motive in making the recommendation was to court the labor vote of this State. Republicans fearing that they might lose by not tickling this vote, united with the Governor and the Democrats in enacting such a law. The whole thing was nothing but political trickery from the beginning to end.” {SITI May 18, 1888, p. 304.21}

But this law was only a Sunday law in disguise, or, rather, the stepping-stone to a Sunday law, and what the *Independent* says of it may be said of all Sunday laws. Professedly they are in the interest of the workingmen, but actually they are “nothing but political trickery from beginning to end.” {SITI May 18, 1888, p. 304.22}

The New York *Observer* says that “the license court of Philadelphia has been engaged for the past three or four weeks in going about with a lantern in search of an honest man among the liquor-dealers of that city.” “In twelve wards of the city it was decided to reject about seventy-five per cent. of the applications for a license, on account of the revelations that were made in regard to the character and previous record of the applicants.” The *Observer* further says:- {SITI May 18, 1888, p. 304.23}

“The facts brought out thus far in the investigation together constitute a record of dishonor, corruption, and shameless disrespect of the laws that it would be impossible to parallel in the conduct of any other business. It is shown that a large proportion of the liquor-dealers themselves are ruthless and professional criminals, and their places of business the resort of the lowest in vilest specimens of humankind.” {SITI May 18, 1888, p. 304.24}

It is highly probable that the saloon-keepers and the applicants for that position are themselves the most surprised that anybody over this investigation. They must wonder what has got hold of people to cause them to suppose that a moral character is necessary in order to sell whisky. Certain it is that if the license court of Philadelphia finds an honest man among the applicants for a saloon license, and grants him one, it will have contributed toward making one more dishonest man in that city. The liquor traffic makes criminals of men, no matter on which side of the bar they stand. {SITI May 18, 1888, p. 304.25}

**“Salvation-Present and Future” The Signs of the Times, 14, 20.**

E. J. Waggoner

There are some scriptural expressions that have been so misused by ignorant and fanatical persons that they have almost fallen into disrepute among sober-minded people. One of these terms is the word “saved,” as applied to an individual in this present life. In a certain class of revivals it is very common to hear persons who have been wrought up to the proper pitch of excitement, testify that they are saved. The more that can be induced to rise and say with greater or less vehemence, “I am saved,” or who, in response to the question, will hold up their hands to that effect, the greater the list of “converts” the revivalist has to report. Now we earnestly deprecate any such methods as this; yet simply because the term “saved” is abused, we ought not to reject it, any more than we would refuse to believe in present conversion, because the term is used by many people who have not the slightest idea of its meaning. {SITI May 25, 1888, p. 310.1}

The word “saved” is frequently used in the Bible in a sense similar to that of “conversion.” Paul says: “For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.” 1 Corinthians 1:18. Here it is used in the present tense, and has no reference to future salvation. Again he says: “Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.” 2 Timothy 1:8, 9. {SITI May 25, 1888, p. 310.2}

To the same intent the word is used in Titus 3:4-6:- {SITI May 25, 1888, p. 310.3}

“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.” {SITI May 25, 1888, p. 310.4}

Other texts might be quoted, but these are sufficient. They show that when one has been forgiven for all his past transgression,-when the burden of sin that clung to him as a body of death, has been removed,-and a new heart has been given him,-a heart loving righteousness and hating iniquity,-it is proper to say that he is saved. The trouble arises from confounding that salvation which is wholly future as is evident from the following texts:- {SITI May 25, 1888, p. 310.5}

“And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved.” Matthew 24:12, 13. Here we learn that those who are converted-saved-must endure to the end if they would be saved. {SITI May 25, 1888, p. 310.6}

“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time.” 1 Peter 1:3-5. Here again we learn that at “the last time” a salvation is to be brought to those who, having a hope in God through the resurrection of Jesus, endure, through the grace of God, to the end. There is a possibility that this present salvation may not be lasting, that those who have “tasted the good word of God, and the powers of the world to come” (Hebrews 6:5, 6) may fall away; but the salvation “to be revealed at the last time” cannot be lost, as is seen by the following text:- {SITI May 25, 1888, p. 310.7}

“But Israel shall be saved in the Lord with *an everlasting* salvation; ye shall not be ashamed nor confounded world without end.” Isaiah 45:17. From this we learn of a salvation that is to be everlasting, that will be shared by Israel-all who overcome. This is the salvation that is to be revealed at the last time. {SITI May 25, 1888, p. 310.8}

Now, what connection have the two? Simply this, the first is a preparation for the second. One is salvation in the kingdom of grace, and the other is salvation in the kingdom of glory. Paul, in writing to the Colossians, prays that they might walk worthy of the Lord unto all pleasing,- {SITI May 25, 1888, p. 310.9}

“Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins.” Colossians 1:12-14. {SITI May 25, 1888, p. 310.10}

Here is present salvation, and translation into a kingdom; yet it is not until Christ comes “the second time without sin unto salvation” (Hebrews 9:28), sitting upon the throne of his glory, accompanied by all his holy angels, that he says to the righteous: “Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” Matthew 25:34. Now, of those who have been delivered from the powers of darkness, and translated into the kingdom of God’s grace, “through the redemption that is in Christ Jesus,” only those will have an entrance ministered unto them “abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ,” who heed the exhortation, “Give diligence to make your calling and election sure” (2 Peter 1:10, 11), so that they do not fall. {SITI May 25, 1888, p. 310.11}

The kingdom of grace receives subjects to be fitted for the kingdom of glory. It saves men from the guilt and the love of sin, clothing them with the divine nature, so that when the Lord shall come in his glory, they may be clothed upon with immortality, which will then be the only thing lacking. But none will share this glory who indulge in vain boasting, or who imagine that a work just begun for them is already done. “Wherefore let him that thinketh he standeth take heed lest he fall.” W. {SITI May 25, 1888, p. 310.12}

**“The Throne of David. (Concluded.)” The Signs of the Times, 14, 20.**

E. J. Waggoner

The rejection of the Messiah filled up the cup of the iniquity of the Jewish nation. “He came unto his own, and is own received him not.” John 1:11. If they had accepted him, they might even at that late day, and after so many apostasies, have still remained the chosen people of God, through whom the nations of the world should be enlightened, and around whose standard all the faithful would flock. But they rejected the last offer of mercy. As Jesus thought of what they might have been if they had received him, he wept, saying:- {SITI May 25, 1888, p. 310.13}

“If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.” Luke 19:42. {SITI May 25, 1888, p. 310.14}

Never again would the tribes go up to Mount Zion, the joy of the whole earth; no longer should the gorgeous temple be called a house of prayer for all nations. They day of Israel was past, and soon their city would be destroyed, because they knew not the time of their visitation. When Christ uttered that last cry upon the cross, “It is finished,” the vail of the temple was rent in twain from the top to the bottom, showing that their house was left unto them desolate. Less than forty years later (A.D. 70), the Romans besieged Jerusalem and utterly destroyed it, fulfilling the words of Christ, recorded in Matthew 24:1, fulfilling the words of Christ, recorded in Matthew 24:1, and Luke 19:43, 44. This destruction, which marked the utter extinction of the Jewish people as a nation, also prefigured the final destruction of all that reject the gospel. From this point we leave the lineal descendants of Abraham. {SITI May 25, 1888, p. 310.15}

But God had not forgotten his promise. Centuries before, he had said to David that his throne shall be established, and the people of Israel should continue forever; and this promise he could not break. Said He:- {SITI May 25, 1888, p. 310.16}

“My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven.” Psalm 89:34-38. {SITI May 25, 1888, p. 310.17}

Later still Isaiah had made the prophetic statement that:- {SITI May 25, 1888, p. 310.18}

“Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.” Isaiah 9:6, 7. {SITI May 25, 1888, p. 310.19}

Here, as in the promise made to Abraham, we find that Christ is the seed. It is through Christ that David’s kingdom is to be established forever, and so when the angel Gabriel came to Mary to announce the birth of Jesus, he said:- {SITI May 25, 1888, p. 310.20}

“Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.” Luke 1:31-33. {SITI May 25, 1888, p. 310.21}

David understood that the promise concerning the establishment of his kingdom was to be fulfilled in this manner. On the day of Pentecost, Peter quoted the words of David in the sixteenth psalm: “Therefore did my heart rejoice, and my tongue was glad, moreover also my flesh shall rest in hope, for thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.” Acts 2:29-31. {SITI May 25, 1888, p. 310.22}

It was this assurance that caused David, like the other patriarchs, to die in full faith that the promise would be fulfilled. {SITI May 25, 1888, p. 310.23}

Christ knew full well that the house of Jacob and the throne of David should endure forever, even while he was foretelling the utter destruction of the Jewish nation. When he stood before Pilate he acknowledged that he was a king, but indicated that the time had not yet come for him to manifest kingly power, by saying: “My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence.” John 18:36. {SITI May 25, 1888, p. 310.24}

After his resurrection, as he was about to ascend to the Father, his disciples asked him, “Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, it is not for you to know the times or the seasons, which the Father hath put in his own power.” Acts 1:6, 7. Immediately afterward he ascended to Heaven, to sit down at the right hand of God. Why he went there, and what he is doing there, will be briefly indicated by a few scriptures. Through the prophet John he said:- {SITI May 25, 1888, p. 310.25}

“To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” Revelation 3:21. {SITI May 25, 1888, p. 310.26}

So he has not yet received his kingdom, but sits upon his Father’s throne, which is a throne of grace (Hebrews 4:14-16), procuring pardon and salvation for all who come unto God by him. It was this work that the prophet Zechariah foretold in these words:- {SITI May 25, 1888, p. 310.27}

“Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both.” Zechariah 6:12, 13. As he sits upon a throne of grace, the kingdom in which he now rules must be a kingdom of grace. This is an entirely different kingdom from the kingdom of glory, and is designed to fit subjects for that kingdom. It is this kingdom of grace that is referred to in the following texts: {SITI May 25, 1888, p. 310.28}

“Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins.” Colossians 1:12-14. {SITI May 25, 1888, p. 311.1}

“For the Kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.” Romans 14:17. {SITI May 25, 1888, p. 311.2}

It is a kingdom in which the Spirit of God is being used; and Christ said: “But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.” Matthew 12:28. {SITI May 25, 1888, p. 311.3}

The Spirit performs its work silently, as Jesus said: “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.” John 3:8. And so Jesus said of the kingdom of grace, when the Pharisees demanded when the kingdom of God should come: “The kingdom of God cometh not with outward show; neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is among you.” Luke 17:20, 21, marginal reading. By the coming of the kingdom of God, the Pharisees meant the coming of the Messiah, and he was already among them, “full of grace and truth.” {SITI May 25, 1888, p. 311.4}

So it was this same kingdom that John was in when he said: “I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.” Revelation 1:9. {SITI May 25, 1888, p. 311.5}

Those who are in the kingdom of grace may expect to suffer tribulation, because tribulation works patience, and causes the sufferer to know more of the grace of God. But the kingdom of glory will put an end to all tribulation. So Jesus comforts the despised and sorrowing little band of disciples with the words: “Fear not, little flock; for it is your father’s good pleasure to give you the kingdom.” Luke 12:32. {SITI May 25, 1888, p. 311.6}

James says: “Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, *and heirs of the kingdom* which he hath promised to them that love him.” James 2:5. Here is the kingdom of which those rich in faith are only heirs; it is *promised* to those that love God, but they do not yet possess it. And to the same intent Peter, after mentioning the Christian graces,-faith, virtue, godliness, patience, brotherly kindness, charity, etc. “Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” 2 Peter 1:10, 11. {SITI May 25, 1888, p. 311.7}

Thus we see that the grace of God, which is freely dispensed while Christ sits upon the throne of grace, and by means of which we are enabled to overcome (Hebrews 4:14-16), simply fits us for the kingdom of glory, into which an abundant entrance will be ministered to the faithful at the coming of our Lord and Saviour Jesus Christ. And so Christ said:- {SITI May 25, 1888, p. 311.8}

“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the *throne of his glory* [not the throne of grace]: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” Matthew 25:31-34. {SITI May 25, 1888, p. 311.9}

While he sits upon his Father’s throne, it is as a priest, counseling with his Father for the peace of mankind. David tells until what time he will remain there, saying, “The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool.” Acts 2:34, 35; Psalm 110:1. {SITI May 25, 1888, p. 311.10}

From all these texts it is evident that Christ did not receive the kingdom at his first advent. Instead of having a kingdom, he had not so much as a place to lay his head. But he has ascended to the right hand of God, there to remain until the kingdom is given to him, and his enemies are made his footstool, when he will return to rid his kingdom of his enemies, and to plant his people Israel in their own land. {SITI May 25, 1888, p. 311.11}

The parable of the ten pounds, as recorded by Luke, was given for the purpose of teaching this very thing. “And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.” Luke 19:11-15. Then follows the accounting with the servants, and the commendation of those who had been faithful; and the parable closes with these words: “But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.” This is so plain as to need no comment. It shows that Christ has gone to Heaven to receive the kingdom, and that he will return when he has received it. {SITI May 25, 1888, p. 311.12}

In the seventh chapter of Daniel, verses 9 and 10, there is a graphic word-picture of the judgment in Heaven, which will determine who are worthy to be raised from the dead, or to be translated, when the Lord comes. s soon as this judgment is over, Christ will receive his kingdom, as we read in the following verses:- {SITI May 25, 1888, p. 311.13}

“I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.” Daniel 8:13, 14. {SITI May 25, 1888, p. 311.14}

This is the fulfillment of the words of the angel Gabriel to Mary, when he announced the birth of Jesus, saying: “And the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.” Luke 1:32, 33. W. {SITI May 25, 1888, p. 311.15}

**“The Impelling Power” The Signs of the Times, 14, 20.**

E. J. Waggoner

A writer in the *Lutheran Observer* comments upon the “Sad Results of Our [Their] Divisions,” among which he names the lack of American Lutheran theological seminaries in the West. After telling what the German and Swedish Lutherans have done he says:- {SITI May 25, 1888, p. 311.16}

“But now, what of the *young people* of these vast multitudes, who are rapidly becoming anglicized, and cannot be kept long in the churches using only the languages of their fathers? Are we Americans following them up, and ready to supply them with English Lutheran ministers, to gather them into congregations, and to break the bread of life to their souls? What are we doing to provide ministers for them? Must I answer, *Nothing?* Comparatively NOTHING. Not an American *theological school* in all these mighty Northwester States! Perhaps a dozen or twenty young men, sent from the West, in our Eastern theological seminaries, studying for the ministry, and they will stay in the East, if they can get better salaries!” {SITI May 25, 1888, p. 311.17}

And then he closes with the sad confession:- {SITI May 25, 1888, p. 311.18}

“Not the love of Christ, nor the love of men’s souls, commends the ministers of the present day, but the *almighty dollar!*” {SITI May 25, 1888, p. 311.19}

This reminds us of the words of an ancient prophet: “They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us.” Micah 3:10, 11. And the worst of all is that the people themselves are responsible for such a state of things. See 2 Timothy 4:3, 4; Hosea 4:9. {SITI May 25, 1888, p. 311.20}

**“Moses and His Work” The Signs of the Times, 14, 20.**

E. J. Waggoner

1. Who claimed Moses as her son? {SITI May 25, 1888, p. 314.1}

“And the child grew, and she brought him unto Pharaoh’s daughter, and he became her son. And she called his name Moses; and she said, Because I drew him out of the water.” Exodus 2:10. {SITI May 25, 1888, p. 314.2}

2. What advantages did this give him? {SITI May 25, 1888, p. 314.3}

“And when he was cast out, Pharaoh’s daughter took him up, and nourished him for her own son. And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.” Acts 7:21, 22. {SITI May 25, 1888, p. 314.4}

3. What happened one day when he was grown? {SITI May 25, 1888, p. 314.5}

“And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand.” Exodus 2:11, 12. {SITI May 25, 1888, p. 314.6}

4. How old was he when this happened? {SITI May 25, 1888, p. 314.7}

“And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian.” Acts 7:23, 24. {SITI May 25, 1888, p. 314.8}

5. Why did he do this? {SITI May 25, 1888, p. 314.9}

“For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not.” Verse 25. {SITI May 25, 1888, p. 314.10}

6. What is indicated by this verse?-*That Moses had in some way learned that God would make use of him to deliver the children of Israel; and he supposed that they would understand it also.* {SITI May 25, 1888, p. 314.11}

7. Did they understand it? {SITI May 25, 1888, p. 314.12}

8. What shows that they did not? {SITI May 25, 1888, p. 314.13}

“For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not. And the next day he showed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us? Wilt thou kill me, as thou didst the Egyptian yesterday?” Verses 25-28. {SITI May 25, 1888, p. 314.14}

9. By this attempted deliverance of Israel, what stand did Moses take?-*He identified himself with Israel.* Hebrews 11:24. {SITI May 25, 1888, p. 314.15}

10. What choice did he make? {SITI May 25, 1888, p. 314.16}

“Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.” Hebrews 11:25. {SITI May 25, 1888, p. 314.17}

11. What did he value more highly than the wealth of Egypt? {SITI May 25, 1888, p. 314.18}

“Esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward.” Verse 26. {SITI May 25, 1888, p. 314.19}

12. When Moses found that even his own people would not acknowledge him as a deliverer, what did he do? {SITI May 25, 1888, p. 314.20}

“Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian; and he sat down by a well.” Exodus 2:15. {SITI May 25, 1888, p. 314.21}

“Then fled Moses at this saying, and was a stranger in the land of Midian, where he begat two sons.” Acts 7:29. {SITI May 25, 1888, p. 314.22}

13. How long did he remain there? {SITI May 25, 1888, p. 314.23}

“And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush.” Acts 7:30. {SITI May 25, 1888, p. 314.24}

14. What did he do all these years? {SITI May 25, 1888, p. 314.25}

“Now Moses kept the flock of Jethro his father-in-law, the priest of Midian.” Exodus 3:1, first part. {SITI May 25, 1888, p. 314.26}

15. At the expiration of forty years, what took place? Acts 7:30. {SITI May 25, 1888, p. 314.27}

16. What did the Lord then propose to do with Moses? {SITI May 25, 1888, p. 314.28}

“I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.” Verse 34. {SITI May 25, 1888, p. 314.29}

17. Did the Israelites believe in the mission Moses this time? {SITI May 25, 1888, p. 314.30}

“And Moses and Aaron went and gathered together all the elders of the children of Israel; and Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people. And the people believed: and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.” Exodus 4:29-31. {SITI May 25, 1888, p. 314.31}

18. What must have been the reason that they did not accept him before?-*Because although he had been appointed to do the work, he did not go in the Lord’s way nor the Lord’s time; he had only his own credentials.* {SITI May 25, 1888, p. 314.32}

**NOTES**

“And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.” The learning of the Egyptians was proverbial. The sacred historian in describing the wisdom of Solomon, could express it in no better way than to compare it with the wisdom of the Egyptians. He says: “And Solomon’s wisdom excelled the wisdom of all the children of the East country, and all the wisdom of Egypt.” 1 Kings 4:30. Rawlinson’s “Herodotus,” chapter 8, first paragraph, says: “That the Greeks should have been indebted to Egypt for their early lessons in science is not surprising, since it is known, in those days, to have taken the lead in all philosophical pursuits. Thales, the first Greek who arrived at any proficiency in geometry, went to study there; and his example was afterwards followed by others, who sought the best school of science and philosophy.” “It was doubtless from Egypt that Thales and his followers’ derived the fact of the moon receiving its light from the sun.” {SITI May 25, 1888, p. 314.33}

Still further Rawlinson says (we leave out his references):- {SITI May 25, 1888, p. 314.34}

“No one will for a moment imagine that the wisest of the Greeks went to study in Egypt for any other reason than because it was there that the greatest discoveries were to be learnt; and that Pythagoras or his followers suggested, from no previous experience, the theory of the sun being the center of our system; or the obliquity of the ecliptic, or the moon’s borrowed light, or the proof of the milky way being a collection of stars.... The same may be said of the principle by which the heavenly bodies were attracted to a center, and impelled in their order, the theory of eclipses, and the proof of the earth being round. These and many other notions were doubtless borrowed from Egypt, to which the Greeks chiefly resorted.” {SITI May 25, 1888, p. 314.35}

Stephen’s statement would indicate that Moses was not simply well versed in the arts and sciences, but that he was a practical man. Josephus says (“Antiquities,” book 2, chap. 10) that he was placed at the head of the Egyptian armies, and that by his skillful leadership he defeated the Ethiopians, gaining great glory for the Egyptians. Whether this is true or not, it is certain that he was a great general. In all the years of his stay in the court of Egypt, as well as while he was in the land of Midian, God was preparing him for the great work of his life. God works through means. While he could have miraculously endowed an ignorant man with the knowledge necessary to lead his people, he chose to take a man possessed of all the natural and acquired qualifications that from a human standpoint would seem necessary, and to place his Spirit upon him. The Lord doesn’t usually call people to do a work for which they have no fitness. One of the qualifications of a minister of the gospel is that he should be “apt to teach.” If he has not this aptness, and cannot cultivate it, he may accept that fact as evidence that God has not called him to the ministry. When God calls a man to a work, he calls him to prepare for it. W. {SITI May 25, 1888, p. 314.36}

**“Back Page” The Signs of the Times, 14, 20.**

E. J. Waggoner

On Sunday, the 20th, Elder A. J. Cudney sailed in the bark *Sonoma* for Honolulu, *en route* to Tahiti, whence he will sail for Pitcairn Island on the first opportunity. Brother Tay will sail shortly for Tahiti direct, and will meet Brother Cudney there. {SITI May 25, 1888, p. 320.1}

By the terms of a law just passed in Brazil, slavery is abolished in that empire. All the emancipated negroes now on coffee plantations are required to remain there until the next coffee crop is gathered, but in the meantime they are to receive a small rate of wages from their former owners, and are not to be locked up in their quarters as formerly. Former owners receive no compensation for liberated slaves. Nearly a million and a half of slaves are liberated by the new law. {SITI May 25, 1888, p. 320.2}

The pamphlet containing the Sabbath-school lessons (with notes) for the last half of the present year is now in process of preparation. The pamphlet containing the lessons for the first six months of the year was an experiment, and, owing to the little time left for its preparation after the General Conference, but few notes were inserted. This defect will not appear in the present series. Copious notes will be appended to every lesson. Send in your orders to Pacific Press, Oakland, Cal., early and they will be filled as soon as the pamphlet is ready. {SITI May 25, 1888, p. 320.3}

The Chinese minister in England has warned Lord Salisbury that his Government will probably respond to the exclusion of Chinese from Australia, by an immediate edict enjoining absolute prohibition of the entry of Australian ships or produce to any points in China. In consequence of this threatened action on the part of China, the British premier has promised that the home Government will not give its support to any immigration laws passed by the colonies independently of the Imperial Parliament, and will specially oppose any such laws that bear directly against the Chinese. {SITI May 25, 1888, p. 320.4}

We are asked to correct the statement made a few weeks ago in giving a favorable notice of an article from the *Christian Leader*, to the effect that the Campbellites (Disciples) quite generally reject the Old Testament, and that some of them reject all that was written or spoken before the crucifixion, not excluding the Lord’s prayer. Of course we did not mean that they rejected all as uninspired, but that they do not regard it as having any force in the Christian age. We see no reason to modify the statement which we made, for we spoke from knowledge. The one who asked us to retract our statement, says in the very letter in which he makes that request that “some of the Disciples question the propriety of present use of the Lord’s prayer, on account of the phrase ‘Thy kingdom come.’” So according to his admission we were correct in our statement. We would ask only this: If it is not proper to use the Lord’s prayer now, was it ever proper to use it? Why did the Lord give it to his disciples if it was not to be used? {SITI May 25, 1888, p. 320.5}

In answer to a query as to what conditions “polite society,” and what a gentleman must do to be popular, the new journal, *America*, says:- {SITI May 25, 1888, p. 320.6}

“Society could be defined as a conglomeration of pleasure, dissipation, gossip, and sick-headaches. The poor devotee is limited in his fears; if he talks about literature, the world brands him as a pedant; if he talks about people, he is a gossip; if he converses on politics, and he is objectionable to those holding opposite views; should his conversation turn to religious subjects, he is a fanatic; if he has musical tastes, he is congenial to none but his *confreree;* should he converse on art, he is understood by few; if he brings business into social life, he is considered a boor. What course remains for him to follow? But one-flattery.” {SITI May 25, 1888, p. 320.7}

Guessing at the meaning of prophetic symbols, and trying to imagine a hidden meaning for every incidental allusion in a parable, and then putting forth such conjectures and vain imaginings with as much confidence as though they were matters of special revelation, are among the most pernicious things that are done under the head of Scripture exposition. Nobody has any right to declare anything from the Bible, which he cannot prove by the Bible. “No prophecy of Scripture is of any private interpretation.” What any man *believes* or *thinks* about a given passage is not worth the paper on which it is written, no matter how learned and pious the man may be, if he cannot present Bible authority for his position. There is no man on earth that is to be taken as an authority on any matter of doctrine. There is no authority but the Bible. {SITI May 25, 1888, p. 320.8}

Under the heading, “A Narrow Escape from Death,” a religious exchange prints a report from a minister, in which he tells of an accident that occurred to him as he was driving. The harness broke as he was going down a steep hill, and he was thrown out of the carriage, receiving a severe shock which rendered him unconscious for some time. After telling of this he adds, “Oh, it would have been delightful, when so near the ‘border-land,’ to have been permitted to pass over. But our God seems to have had other thoughts,” etc. Now just think of it! He was unconscious, almost died just within sight of Heaven, and if life could have gone out with consciousness he is sure that he would have gone straight to Heaven, but fortunately he *escaped such* a dread calamity! But that is just as consistent as error can be. It shows that however fully people may sing themselves into the belief that “death is the gate to endless joy,” they instinctively feel that death is an enemy, a bitter and cruel foe, to be feared and shunned, as is taught in the Scriptures. Nowhere in the Bible are people encouraged to look upon death as a friend. {SITI May 25, 1888, p. 320.9}

A lady correspondent of the *Open Court* makes the following vigorous protest against a common nuisance, which we print, not with any hope that it will abate the nuisance, but for the satisfaction it gives. It is, however, barely possible that there are some smokers who have not become so narcotized as to be wholly selfish, and who may be made to see themselves as others see them:- {SITI May 25, 1888, p. 320.10}

“Is there not a question of *right*, involved in a condition which bears so hardly upon one side and gives the other so vast an advantage? Why should the smoker be given, or take, the mean privilege of driving from comfort to misery all those who dislike tobacco, even in the most public places? Can anyone explain, on principles of justice or good breeding, the right of the smoker to render the air of cars, steamboats, public coaches, hotels, and boarding-houses, and all other places where he likes to be, disagreeable, and often sickening? It has been truly said that “smoking is the only vice that all people are compelled to share the effects of in their own persons.” If my neighbor drinks whisky, I am not obliged to take even a drop into my system. But if my neighbor smokes, I am obliged, as long as he remains my neighbor, on the plazza or other places of resort, to inhale some of the poison he is consuming. There is much to say about the pecuniary waste and physical harm of tobacco-using as a personal habit, but the sole purpose of this article is to draw attention to the infringement upon the rights of those who dislike tobacco, perpetuated by tobacco users and sanctioned by those who cater to a tobacco-smoking public. This aspect of the question has passed beyond the boundaries of taste, or preference, or conventional good manners. It has entered the domain of *ethics*. The point now to be determined is, in brief, this: Have those who dislike tobacco any rights which tobacco-users are bound to respect?” {SITI May 25, 1888, p. 320.11}

On the point that is mentioned elsewhere in this paper, concerning the propriety of using the Lord’s prayer, we would simply offer the following: The prayer occurs in the sermon on the mount, which was given in the second year of our Lord’s earthly ministry. He introduced the prayer with the command, “After this manner therefore pray ye.” And at the close of his ministry on earth, when he delivered the great commission to his disciples, he said: “Go ye therefore, and teach all nations.... teaching them to observe all things whatsoever I have commanded you.” Matthew 28:19, 20. This certainly includes the commandment to use the Lord’s prayer as a model petition. But the fact that the Lord’s prayer is the prayer for Christians of all ages, is self-evident that we feel almost ashamed to give even the defense of it. Those who reject it would certainly do well to consider Luke 6:46. {SITI May 25, 1888, p. 320.12}

The Papal rescript intermeddling in Irish affairs is meeting with considerable apparently determined opposition in Ireland, and indeed among Irish Catholics everywhere, but it is safe to say that very soon the most of those who now boldly talk rebellion against the Pope will be again at his feet, supplicants for the Papal blessing. {SITI May 25, 1888, p. 320.13}

The McGlynn protest in New York amounted to nothing; neither will the protests of the Irish Catholics. Every Catholic believes, is taught from the infancy to believe, that the Pope holds the keys of the kingdom of Heaven, and that he can close the gates against whomsoever he will. Only let the communion and absolution be withheld from the Catholics of Ireland, and the nationalist leaders can no more lead them than a shepherd could a flock of sheep with a pack of wolves in the midst of them. {SITI May 25, 1888, p. 320.14}

The Papal system enslaves its votaries, body and soul; it puts a man in the place of God and clothes him with divine powers, and all who assent to these monstrous claims of the Pope must of necessity be his slaves and do his bidding, not only in spiritual but also in political affairs. {SITI May 25, 1888, p. 320.15}