**“Life and Death Opposite Terms” The Signs of the Times, 14, 26.**

E. J. Waggoner

In the last words which Moses at the command of the Lord spoke to the children of Israel, he said:- {SITI July 6, 1888, p. 406.1}

“See, I have set before thee this day life and good, and death and evil; In that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply; and the Lord thy God shall bless thee in the land whither thou goest to possess it. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live.” Deuteronomy 30:15-19. {SITI July 6, 1888, p. 406.2}

In this text we have the most positive evidence that life and death are exactly opposite states. It should be unnecessary to quote anything to prove such a self-evident proposition, yet it is well known that in the face of the statement that “the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord,” many claim that the wicked, as well as the righteous, will have eternal life. If it be true that both righteous and wicked are to have everlasting life, then life and death must mean the same thing, for the Bible says that life is for the righteous and death is for the wicked. {SITI July 6, 1888, p. 406.3}

We do not say that it is claimed that the wicked will have life under the same conditions as the righteous, but that they will have as long life as the righteous. But this we say is contradictory of Scripture. The Scripture promises life to the righteous, and death to the wicked. These terms are unqualified except as to duration,-both are eternal. Therefore, if it be claimed that the wicked will live eternally, it must be claimed that life and death are identical in meaning. {SITI July 6, 1888, p. 406.4}

But the scripture just quoted shows that they are not identical. They are as widely separated as the antipodes. They are no more alike than are blessing and cursing. “See,” says the Lord, “I have set before thee this day life and good, and death and evil.” Who will claim that good and evil have anything in common? No one certainly who has any regard for God’s word. Well, death and life are just as far apart as are good and evil. Life follows good, and death follows evil. Again the Lord says: “I have set before you life and death, blessing and cursing.” Who will say that blessing and cursing are identical terms? There is no question but that they are as far apart as the east is from the west. But life is the blessing wherewith God blesses those who love him, and the curse pronounced upon the disobedient is death. {SITI July 6, 1888, p. 406.5}

Notice a clause in the last verse of Deuteronomy 30. After admonishing the people to cleave unto the Lord, Moses says: “For he is thy life, and the length of thy days.” Question-If God is the life of his people, and the length of their days, what will become of those who do not cleave to the Lord? It must be that they will not have life nor length of days. This is what the Bible teaches. Paul says that those who “know not God, and that obey not the gospel of our Lord Jesus Christ,” shall “be punished with everlasting destruction.” 2 Thessalonians 1:8, 9. He says again that Christ “hath brought life and immortality to light through the gospel” (2 Timothy 1:10), which leads to the conclusion that all who do not accept the gospel will know nothing of life and immortality. {SITI July 6, 1888, p. 406.6}

Again the apostle John says: “He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him.” So far will the unbeliever be from having life, that he shall not see life. And this is literally true. This life amounts to nothing, unless it is used as a preparation for eternal life. It is hard enough at the best. In childhood even, when the world seems brightest and when the spirit is buoyant, there are troubles as great as the child can endure. As age comes on, cares increase, and the words of the patriarch, that “man is born to trouble, as the sparks fly upward,” are proved to be true. The life which we live in this earth is not real life. There is not a man who knows, even at his best, anything of the freshness and vigor of that life which will be felt by those who drink of the river of the water of life, and eat of the fruit of the tree of life. One moment of that life will contain more of vigor and joyous energy than threescore and ten years of this present life. And so the man who rejects God and the gospel, and who consequently is punished with destruction, may truly be said to have never seen life. {SITI July 6, 1888, p. 406.7}

Christ is the life-giver. He came to earth and died for no other purpose than that men who were doomed to death might have life. “I am come,” said he, “that they might have life, and that they might have it more abundantly.” John 10:10. To say that we can have eternal life without Christ, is to rob him of his highest honor. Who that loves Christ can refuse to worship him as the giver of our life, as well as of all good things? W. {SITI July 6, 1888, p. 406.8}

**“The Promise of His Coming” The Signs of the Times, 14, 26.**

E. J. Waggoner

That there was once upon this earth a man called Jesus of Nazareth, scarcely anyone will now deny. Whatever conflicting views different ones may hold concerning his nature and office, all agree on this one fact. That he was taken, “and by wicked hands crucified and slain,” is quite generally conceded. All, however, are not aware that the admission of these facts is virtually an admission of the inspiration of the Bible, but so it is. Those very things, which no human wisdom could foresee, were recorded by holy prophets hundreds of years before they occurred. This fact shows that those prophets were inspired, or, as Peter declares, they “spake as they were moved by the Holy Ghost.” 2 Peter 1:21. {SITI July 6, 1888, p. 406.9}

But this much being true, we must admit further that that which they wrote of the mission of Jesus was also true. Paul sums it up in brief when he says that “to him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.” Acts 10:43. Christ is, then, as all Christians agree, the “only begotten Son of God;” he is “the Lamb of God that taketh away the sin of the world;” he is the divine Word that, having been with God in the beginning, was made flesh and dwelt upon the earth. John 1. The incidents of his life, his subjection to his parents, his baptism, his temptation in the wilderness, his wonderful teachings, his marvelous miracles showing at once his tenderness and his power, his betrayal and crucifixion, and finally his triumphant resurrection and ascension to Heaven,-these are familiar to hundreds of thousands. {SITI July 6, 1888, p. 406.10}

Aside from his wonderful sacrifice, which demands the unending love of all creatures, the character of Jesus as a man was most lovable. His disciples who had been with him night and day for more than three years, had learned to love him devotedly, both for what he was and what he promised them. On him all their hopes centered. Their feelings were well expressed by Peter, who, when they were asked if they would leave Jesus, said, “Lord, to whom shall we go? thou hast the words of eternal life.” We can imagine, then, to some extent, their grief when Jesus said to them: “Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.” John 13:33. It was the blasting of all their hopes; their hearts were filled with anguish. Jesus, whom they loved, was to go away, and even though they should lay down their lives for him, he would not take them along. {SITI July 6, 1888, p. 406.11}

But the compassionate Saviour would not leave his children in torturing suspense. Noticing their despondent looks, he said: “Let not your heart be troubled; ye believe in God, believe also in me. In my Father’s house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.” John 14:1-3. {SITI July 6, 1888, p. 406.12}

“Ye believe in God, believe also in me.” What can these words mean, but that the words which he was about to utter were the words of God himself, true and unchangeable? Whatever this promise means, then, it will as surely be fulfilled as that God is a God of truth. We can rely upon it implicitly. {SITI July 6, 1888, p. 406.13}

And now as to the meaning of the promise. How could it be made more clear? The gist of it is contained in these simple words: “I will come again.” He was here then, a real being. The word “again,” meaning “once more,” implies a repetition of the same thing. That is, that he would come in the same form in which he then was,-glorified, of course, as we shall see,-but a real, tangible being,-Jesus of Nazareth. There is a great deal contained in the three verses which we have quoted, but at present we are concerned only with the simple fact that Christ has pledged his word to come again. {SITI July 6, 1888, p. 406.14}

The time which Jesus spent on this earth, from his birth in Bethlehem until his ascension from the Mount of Olives, is known as the first advent, or coming) of Christ. There is no question but that he had been upon the earth many times before, but that was his first appearance in connection with the great plan of salvation. And so, although he has since been on earth continuously, by his representative, the Holy Spirit, his second coming must be limited to that one mentioned in the promise, “I will come *again*.” This promise cannot be fulfilled by anything except by his personal presence in glory. It will be his second coming in connection with the great plan of salvation-this time to complete the work by taking his people to himself. {SITI July 6, 1888, p. 406.15}

That we are not mistaken in saying that Christ in comforting his disciples, gave promise of a second coming, is proved by the words of Paul, in Hebrews 9:27, 28: “And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.” This places the matter beyond dispute. {SITI July 6, 1888, p. 406.16}

This text also settles another much mooted question, that of a future probation. “It is appointed unto men once to die, but after this the Judgment.” How long after death the Judgment takes place must be determined by other texts. The general truth is stated that men die but once, and that after that their future fate is determined by the Judgment. “So Christ was once offered to bear the sins of many.” That is, since men have but one life,-or probation,-which ends with their death, so Christ was only once offered. His offering had reference only to men in this present life. If man was to have two or more probations, then it would be necessary for two or more offerings to be made in his behalf; but there was only one offering. At his advent, Christ was offered “to bear the sins of many.” The Lord “laid on him the iniquity of us all.” Isaiah 53:6. “In his own body” he bore our sins on the tree. 1 Peter 2:24. In order to save us from sin, he was made to be sin (2 Corinthians 5:21); the innocent One was counted as guilty in order that the guilty might be accounted innocent. The benefits of this sacrifice are now free to all who will accept it, while Jesus is pleading its merits before the Father. But when he comes “the second time,” he will be “without sin;” he will then no longer act as substitute for sinners; no longer will he assume any responsibility in their behalf. The sins of the righteous will have been blotted out, and those of the impenitent rolled back upon their own heads. There can then be no more probation for them unless Christ should again take upon himself their sins and make another sacrifice; for there is no salvation in any other. Acts 4:12. And since Christ makes but one offering, it follows that their sins remain upon them, to sink them into perdition. {SITI July 6, 1888, p. 406.17}

In the texts already quoted, there is sufficient proof that the promised coming is not at the death of the saints, neither the conversion of sinners. He appears “to them that look for him;” to those who “love his appearing.” And this coming is not death, for it is only the “second” coming; if death were that coming, then there would be many millions of comings, for not an instant of time passes in which men do not die. He said that he would come “again;” now we submit that this can with no propriety be applied to death, unless his first coming was death, and they were all dead when he was speaking for “again” signifies repetition. {SITI July 6, 1888, p. 407.1}

But we have an inspired comment on this point in the last chapter of John. Christ had just signified to Peter by what death he should glorify God, when that disciple, turning about, saw John following, and asked, “What shall this man do?” “Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.” Verse 22. Now if the coming of Christ is at the death of his saints, these words of Christ are equivalent to this: “If I will that he live until he dies, what is that to thee?” But such a substitution makes utter nonsense of the passage. Then when Christ spoke of his coming, he had no reference whatever to death. W. {SITI July 6, 1888, p. 407.2}

**“Back Page” The Signs of the Times, 14, 26.**

E. J. Waggoner

The Bishop of Carlisle has characterized many of the sermons that he has listened to, as “a text floating in a vast quantity of weak soup.” No one can say that this is not an apt description. The question is, How much spiritual strength can people derive from such stuff? {SITI July 6, 1888, p. 416.1}

If the article from Elder Haskell, entitled “The Progress of the Work in England,” which will be found on another page of this paper, could be read in every Sabbath-school in the country, we feel sure that it would increase the interest of the members in the London Mission, and would have a corresponding effect on the contributions, which have been pledged to that work. {SITI July 6, 1888, p. 416.2}

One of the young Andover men who was rejected as a candidate for the American Board on account of his views on future probation, was recently ordained as evangelist and acting pastor of a church by a council of ministerial and lay delegates from eleven Boston churches. Opposition was manifested, but a large majority decided that his views in regard to the relation of the heathen to the gospel after death did not prevent him from being an acceptable pastor in the Congregational Church. {SITI July 6, 1888, p. 416.3}

The following from an article in the *Christian Union*, entitled “The Roman Church and the Schools,” written as a protest against some of the “liberal” positions that have been taken by that paper, expresses a style of thought that ought to be much more common than it now is:- {SITI July 6, 1888, p. 416.4}

“We seem to be in danger nowadays of sinking into ‘a mush of magnanimity.’ We dare not speak or hear a *hard* truth; if the truth doesn’t happen to be soft, it must be manipulated until it appears so. We want more teachers who do not like to say hard things, but will do it if needful; those who really believe that only truth is safe or saving. And the truth about Rome is that she is always the same at heart, however necessity modifies her actions. She is intolerance itself, as Protestantism is tolerance. She is ‘drunken with the blood of the saints’-not of the openly murdered thousands only, but of those uncounted who are known to have perished in her dungeons. One ceaseless cry goes up against her through all the ages; hers is a wickedness too colossal to be forgiven. These truths ought not to be stifled; it is not the place of charity to hide such deeds, and vigilance is still the price of liberty.” {SITI July 6, 1888, p. 416.5}

The great trouble with Protestantism is that it has degenerated on account of a mistaken idea of tolerance. It has become so extremely “tolerant” that it tolerates the most flagrant errors of Catholicism in its own person, and is thus becoming swallowed up by Catholicism. Protestantism is nothing if it does not vigorously protest against wickedness, and especially against all attempts to force people to be wicked, which is always done by those who attempt to force people to be religious. {SITI July 6, 1888, p. 416.6}

A brother in the northern part of the State writes to get an expression of our opinion upon the subject of voting. He wants to know if it is his duty to vote at the coming election. We presume he wants to know if it is right for him to do so. We can’t say what his duty is; there may be some peculiar circumstances in his case that we know nothing about. But we do not know of anything that should hinder his voting if he wants to. As yet this is a free country. We do not believe it is consistent for a Seventh-day Adventists to engage in political or any other kind of strife; but we know it is his *right* to deposit his ballot in a quiet manner, and it may often be a *duty*. While we have to live in this world, which cannot be indifferent to the government of the portion of it in which we live. Time will come full soon when it will be neither our right our privilege. {SITI July 6, 1888, p. 416.7}

A writer in the *Nineteenth Century* for May, states the following interesting fact, which serves to make more vivid and forcible one of the exhortations in the sermon on the mount:- {SITI July 6, 1888, p. 416.8}

“In the Bahamas one learns how the simile of casting pearls before swine may have been a familiar image to our Lord’s hearers in the far-off East. There the unclean beast was a forbidden animal, attended by lepers and outcasts, who no doubt flung the creatures any the food they could get, shell-fish-also forbidden food for Jews-amongst the rest. In the Bahamas none but the negroes eat the native pork, which is fed on offal, refuse, and whatever can be obtained. The flesh of the conch is the usual fare for pigs in the out islands, where conches are plentiful. In these conches pink pearls are found from time to time, and I have seen a large pearl that had been found in the pig’s trough, and which was scratched and discolored from having been champed by the hugs. Formerly, before pink pearls became an article of commerce in the Bahamas, and no search was made for them, it happened not infrequently that pearls were picked up in the hog pens. May not pearls from mussels or other shells have been found in a similar manner in Palestine, and thus have rendered the Saviour’s warning easily comprehensible to his listeners, the great mass of whom were common people?” {SITI July 6, 1888, p. 416.9}

An English writer, dwelling on the subject of the spread of Roman Catholic abominations, truthfully portrayed in the following words the servility of those who call themselves Protestants:- {SITI July 6, 1888, p. 416.10}

“These truths are too bad to be told.... For money, free trade, anything you please that is earthly, you may hold meetings, write books, be ‘earnest,’ and speak your mind. But for the free Bible-the right to tell what Popery was, is, and wants to be-you must hush to a whisper any voice you have, and still be reckoned a monomaniac. Is it not just possible that our wondrous delicacy is not from love but fear? Rather, perhaps, it is because that sort of tone pays best in general popularity. Nobody is so sure of applause as the man who is fiercely moderate.” {SITI July 6, 1888, p. 416.11}

All this is evidence of the wonderful power that Rome has over the minds of men. It is true that the Pope has no temporal power, but he never before had so much power in the world as he now has. This is in direct fulfillment of the prophecy which says, “And all the world wondered after the beast.” {SITI July 6, 1888, p. 416.12}

A recent article in the Berlin *Germania*, the leading Roman Catholic paper in Germany, says of the Reformation:- {SITI July 6, 1888, p. 416.13}

“That which the shameless monk of Wittenberg inaugurated about 350 years ago, is no longer looked upon as a reformation; no, it was a rushing into a bottomless pit. It is the most flagrant, the most radical, the most wicked revolution to which the world has ever seen. It was a revolution in the churchly, the religious, the learned, and in the historical worlds. The foundation of the so-called Evangelical Church has long since been understood by intelligent men. According to these Protestantism is nothing but a mere rejection of all and everything that is supernatural; it explains everything on the basis of all laws of nature, of material development, and not even the smallest nook is left open for the God of revelation.Its foundations are the purest thoughtlessness and religious nihilism; and on such a foundation only hate and empty words, only decay and destruction, in time and eternity, can be built.” {SITI July 6, 1888, p. 416.14}

When we remember that in a city in Germany, in which nearly all the churches are Lutheran, and where Lutherans form the bulk of the population, a man was recently fined and imprisoned for speaking against the Pope, the prosecuting attorney stating that Luther would not now be permitted to preach as he did; and when we read that in “Puritan” Boston, the Board of Education, a majority of which are professed Protestants, has thrown a certain history out of the school course, because in one short paragraph it tells the simple facts about Tetzel’s sale of indulgences, we wonder how long it will be before “the so-called Evangelical Church” will adopt the language of this Catholic paper. {SITI July 6, 1888, p. 416.15}

The school committee of the city of Boston is composed of thirteen Protestants (so-called) and eleven “liberal Catholics.” By a vote of a majority of this Board, Swinton’s “Outlines of History” has been removed from the Boston schools, and the sole ground of its expulsion is that it contains the following paragraph:- {SITI July 6, 1888, p. 416.16}

“When Leo X. came to the Papal chair he found the Treasury of the church exhausted by the ambitious projects of his predecessors. He therefore had recourse to every means which ingenuity could devise for recruiting his exhausted finances, and among these he adopted an extensive sale of indulgences, which in former ages had been a source of large profits to the church. The Dominican friars, having obtained a monopoly of the sale in Germany, employed as their agent Tetzel, one of their order, who carried on the traffic in a manner that was very offensive, and especially so to the Augustinian friars. The indulgences were in the early ages of the church remissions of the penances imposed upon persons whose sins had brought scandal on the community. But in process of time they were represented as actual pardons of guilt, and the purchaser of an indulgence was said to be delivered from all his sins.” {SITI July 6, 1888, p. 416.17}

It is certain that the facts could not be stated more dispassionately than they are here. That the Pope did sell indulgences, and that those indulgences were considered by the purchasers as license to sin, are matters of historical record; but the Catholic Church has so much influence in this country that it can cause “Protestants” to suppress history, when that history reveals any of her abominations. The *Independent* thinks that the Protestant members of the committee must have other reasons for displacing the book. The truth is that no Protestant members voted to exclude it. Men who do such things are not Protestants.The action taken by the Boston school committee is an indication of what will soon be done to men who dare denounce the abominations of Rome. {SITI July 6, 1888, p. 416.18}

**“Lawful Use of the Law” The Signs of the Times, 14, 27.**

E. J. Waggoner

The apostle Peter said of the epistles of Paul, that there are in them “some things hard to be understood,” and every man who has ever read those epistles has been made conscious of the truth of the saying. Indeed, some have thought that nearly all things in Paul’s writings are “hard to be understood.” But because some things are hard to be understood, there is no reason to say that they cannot be understood. The more difficult a thing is, the more need of study, and the greater will be the gain when study has made the subject clear. {SITI July 13, 1888, p. 422.1}

That it is not impossible to understand the hard things in Paul’s writings, is evident from what Peter further says of them. “Which they that are unlearned and unstable wrest, as they do also the other scriptures, to their own destruction.” It is only the unlearned and unstable that so wrest them. To wrest a thing is to pull or force it away from its natural position. The Bible is one book; every part depends on every other part. It is not like a chain, the last link has no immediate connection with the first, but every link is joined to every other link, so as to form the most perfect net-work. To some this makes it seem very intricate, but it is the beauty of the book. It is only because there is this interdependence of the various parts, that it can be understood. When a text is not wrested from its setting, and scripture is allowed to explain scripture, all may be understood. {SITI July 13, 1888, p. 422.2}

Of all the things which the unlearned wrest to their own destruction, those things which treat of the law of God are most frequently so mutilated. This is to be expected, since “the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.” And since the law comprises the duty of man and is the way of life, it is evident that where instruction concerning the law is perverted, destruction must follow. Among the texts which are perverted by the unstable, or which are a source of difficulty to many who are honest at heart, 1 Timothy 1:9 is prominent. As we have recently been asked to explain this text, we will quote it and consider it by the light of inspiration. It reads thus:- {SITI July 13, 1888, p. 422.3}

“Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,” etc. {SITI July 13, 1888, p. 422.4}

It needs nothing more than a knowledge of the meaning of some of the simplest terms in our language, to show one that this text does not teach that righteous men are absolved from allegiance to the law of God, and that they may break it with impunity. For “lawless” means contrary to law, and if a righteous man should think himself at liberty to disregard the law, he would at once become one of the lawless ones, for whom the apostle says that the law “is made.” This shows the necessity for the righteous to keep the law, if they would retain their righteousness. {SITI July 13, 1888, p. 422.5}

That the law of God is binding upon all men may be shown in various ways. The gospel commission shows it. Said Christ to his disciples: “Go ye into all the world, and preach the gospel to every creature.” Mark 10:15. The gospel is the “good news” of a Saviour “which is Christ the Lord” (Luke 2:10, 11), who is called Jesus, or Saviour, because “he shall save his people from their sins.” Matthew 1:21. The gospel, therefore, is God’s remedy for sin. But sin is the transgression of the law of God, the ten commandments. See 1 John 3:4 and Romans 7:7. Wherever sin is it is evidence that the law is there, and violated. Now God would not apply his remedy where it is not needed; but he has sent the gospel to every creature; therefore every creature is amenable to the law of God, and has broken it. {SITI July 13, 1888, p. 422.6}

This conclusion is plainly stated by Paul in Romans 3:9-20, a portion of which we quote:- {SITI July 13, 1888, p. 422.7}

“We have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one: .... Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.” {SITI July 13, 1888, p. 422.8}

The law can speak only to those who are within its sphere, who are subject to its jurisdiction; but as a consequence of what the law says, it proves all the world to be guilty before God, because all have transgressed it; therefore the law has claims upon all who are in the world. Then according to 1 Timothy 1:9, the law is made for the whole world, for “there is none righteous, no, not one.” {SITI July 13, 1888, p. 422.9}

The word rendered “made” in the text is from the Greek *koimai*. An illustration of one use of the word may be found in Matthew 3:10: “And now also the ax *is laid* unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.” The idea conveyed by these words is that the edge of the ax is against the bad trees for their destruction, and the words “is laid” are the same in the original as the words “is made” in 1 Timothy 1:9. Now when we remember that they who keep the commandments of God shall enter into life (Matthew 19:17), and that the wages of sin is death, we can see in what sense the law is *made for* or is against the lawless and not the righteous. {SITI July 13, 1888, p. 422.10}

The same thought is expressed by the apostle in Galatians 5:17-23. There he says that those who are of the works of the flesh are “under the law,” and those works are set forth. But those who are led of the Spirit, who do not walk after the flesh, are not under the law; for after enumerating the fruits of the Spirit, he adds, “against such there is no law.” Why is not the law *against* such things, and *against* those who do them? Because those things are the very principles of the law, as the psalmist says: “Blessed are the undefiled in the way, who walk in the law of the Lord.” Psalm 119:1. {SITI July 13, 1888, p. 422.11}

The law has various offices, depending on the condition of men. Its primary office was to give life. This office it can fulfill only to those who have never sinned. So long as a person is sinless, the law is the best friend he can have; but when he has once sinned, the law has nothing but death for him. Its office then is that of a stern taskmaster, or rather of a jailer and executioner. It shuts up in prison all who violate it, keeping them in ward until the time set for the execution. Fortunately a way of escape has been provided from the execution of the death sentence. Christ was manifested to take away sin; and when sin has once been taken away, the law has no power over the man to shut him up. Christ sets at liberty them that are bound, and those whom he sets free are free indeed. He is now the only source of life, and the law, instead of comforting the sinner, is against him, continually standing in his way, and hurling itself again and again against him, never relaxing its severity until the sinner flies for refuge to the hope set forth before him. While its original office was to give men life, its office now, owing to the sinful condition of men, is to drive them to Christ for life. When the sinner goes to Christ, the law is satisfied, and pursues him no further. But he has not fled outside the sphere of the law, for that is impossible. In the Son, as well as in the Father, the law stands personified, so that now he who was a sinner can say, “Oh how love I thy law! it is my meditation all the day.” Psalm 119:97. It is no longer a terror, but a delight, for there is “no condemnation to them which are in Christ Jesus.” Happy is the man who knows how to use the law in a lawful manner, for he shall prove it to be holy and just and good. W. {SITI July 13, 1888, p. 422.12}

**“Is It an Answer?” The Signs of the Times, 14, 27.**

E. J. Waggoner

The *Interior* (Presbyterian) of June 28, contains a series of questions by one of its subscribers in Kansas, which are so pertinent that we believe our readers can derive benefit from their perusal. We hope that all will read them carefully, and give them a conscientious answer. Here they are:- {SITI July 13, 1888, p. 422.13}

“*Dear Interior*: In the study of Sabbath-school lesson for June 10, the *Westminster Teacher* offers proof of the resurrection of our Saviour as follows: ‘The change of the Sabbath from the last to the first day of the week is a monument of Christ’s resurrection.’ In the consideration of this subject I am anxious and desirous of asking these questions: (1) By whom was the change made and when? (2) By what authority, human or divine? (3) If by human authority based upon no divine injunction, is it not a perpetuation week after week of a flagrant violation of a command of God, peremptory in its language and emphasized by its repetition? (4) If it is preached and taught in our Christian churches that the moral law shall forever stand, why has no change been made in the language of the fourth commandment? (5) Is it reasonable to teach our children the fourth commandment, enlarging upon the expressed punishments to follow its non-observance, and then by our example lead them to its absolute violation? (6) If God is an unchangeable God, he is not influenced by whims or fancies, but when he makes a law such as that in question he intends it to stand and expects our obedience. I cannot find in my life-long study of the word any divine direction, expressed or implied, to cease to keep holy the seventh day, or to substitute another. Can you? (7) Are we justified, as we array the solemn, oft-repeated commands of God to keep the seventh day holy, to follow the fashion instituted by the early Christians thereby placing in contrast a human sentiment and God’s imperative law? I have read defenses for the change, but have never seen quoted the divine ‘thou shalt.’ I have read all that can be advanced in Holy Writ for the change, but cannot find one single word of direction from God supporting it. Can we not, with as much justification on our side, hew lanes through every command of God to suit the purposes of humanity’s whims and fancies and sentiment! Honestly, is it right for us when God says, Thou shalt keep the seventh day holy, to say: ‘Well, Christ rose from the dead on the first day of the week, and we think that is the day that ought to be the Christian Sabbath, no matter what God’s thoughts or expressed commands may be on the subject.’ The early Christians, we read, met on the first day of the week. That may have been their prayer-meeting night; but it does not say that, as devout Jews, as well as devout Christians, they omitted the observance, the scrupulous observance, of the seventh day as their Sabbath. In conclusion I will say that if the foundation of our hopes for the future were as poor and visionary as this for the change of Sabbath, we surely would have a very sandy and very unreliable one indeed.” {SITI July 13, 1888, p. 422.14}

These are straightforward questions, and need no comment. All that they require is an answer, and this is how they are answered by the editor of the *Interior:*- {SITI July 13, 1888, p. 422.15}

“‘The letter killeth, but the spirit giveth life.’ Brother Parker would have us celebrate the finishing of creation and Passover the most momentous and glorious fact in the annals of the existence of God. But if he is determined on the letter alone let him show it to us. The fourth commandment does not command the sanctification of the seventh day. Did he ever think of that? On the contrary, with divine foreknowledge of the Christian Sabbath, it says, God rested on the seventh day; but he ‘blessed and hallowed’ what? the seventh day? The command does not say so. It says the “SABBATH DAY, meaning thereby that the ‘Sabbath’ should not be limited to the Jewish day, but should be transferred to the Christian day. If now, why does not the command say: ‘Wherefore the Lord blessed the *seventh* day and hallowed it’? The Lord did not say so because he intended *not* to say so. Notice how accurate the spirit of inspiration was. How this little substitution of ‘Sabbath’ for ‘seventh’ prepares the way for the honor due to Christ. Brother Parker can show no command for the sanctification of the ‘seventh’ day.’ It is the ‘Sabbath’-the institution, the one day in seven devoted to rest.” {SITI July 13, 1888, p. 422.16}

“The letter killeth, but the spirit giveth life.” Very true; but that doesn’t mean that the letter is to be carefully disregarded. The letter alone will kill, because mere outward observance of any commandment is actual violation of that commandment. The spirit gives life. Why? Because that comprehends all. Whoever keeps the spirit of a law must necessarily keep the letter also. A man cannot keep the spirit of the first commandment while he is worshiping false gods; he cannot obey the spirit of the eighth commandment while he is actually stealing; so it is impossible to keep the spirit of the fourth commandment while disregarding the day which that commandment says must be kept holy. {SITI July 13, 1888, p. 423.1}

Notice particularly what wonderful perception the *Interior* has. It says that the commandment does not say that God sanctified the seventh day, but that he sanctified *the Sabbath day*, “meaning thereby that the Sabbath should not be limited to the Jewish day, but should be transferred to the Christian day.” But how can we who are slow of perception be made to know that that is so? Must we accept it on the authority of the *Interior*? We can’t do that, for we don’t believe that it has any special private faculties for knowing the mind of the Lord, that we have not; and we have no means of knowing what the Lord wants except by what he says. Now suppose that for the moment we allow that the commandment does not say that God sanctified the seventh day, but only the Sabbath, how does that prove that it contemplates the observance of the first day? It says nothing of a “Christian day.” Where is the “thou shalt” for thus expanding the commandment? If the commandment is unlimited, then what right has anybody now to limit it to the first day of the week? The *Interior* has added a cipher to a cipher, and supposes that it has thereby strengthened its position. {SITI July 13, 1888, p. 423.2}

But we do not need to guess at what the commandment enjoins, nor to accept the opinion of any man. We have the most positive evidence that the Lord did actually sanctify the SEVENTH DAY. Read Genesis 2:3: “And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.” So far as this argument is concerned, it matters not whether this was done immediately after the week of creation, or twenty-five hundred years later; the undeniable fact remains, that God did bless and sanctify the seventh day. And that shuts off all chance for guess-work about the fourth commandment being spread over the whole week. Such nonsense as that God simply performed a general act of sanctification, without reference to any specific day, so that if men wish to keep Sunday then that is the day which he sanctified, and if they want to keep Monday then that is the day sanctified, finds no shadow of support in the word of God. {SITI July 13, 1888, p. 423.3}

We do not need, however, to go back to the record in Genesis for proof that the Lord blessed and sanctified the seventh day. The fourth commandment plainly teaches this. Granted that the last clause of the commandment says that God “blessed the Sabbath day and hallowed it,” is the commandment so long that there is no connection between the first part and the last part? Certainly we may not accuse the Lord of having forgotten the first part of the commandment when he uttered the closing sentence. It is true that God sanctified the Sabbath day; but which day is the Sabbath? The commandment itself says: “The *seventh day* is the Sabbath.” That is God’s own declaration. That is, the name of the seventh day is “the Sabbath.” Other days are known solely by their numbers, but the seventh day has a name, and that name is Sabbath. So when the fourth commandment says that *the seventh day is the Sabbath*, and then follows that by the statement that God sanctified the Sabbath, it is then really a direct statement that God blessed and sanctified the seventh day, as is stated in Genesis 2:3. {SITI July 13, 1888, p. 423.4}

Did the *Interior* answer its correspondent’s question? We submit that it has now even a larger task on its hands than it had in the first place, for instead of giving a “Thus saith the Lord,” it has deliberately contradicted the word of God. W. {SITI July 13, 1888, p. 423.5}

**“Religion in Japan” The Signs of the Times, 14, 27.**

E. J. Waggoner

It is well known that much missionary work has been done in Japan, and that Christianity has been looked upon with favor by those high in authority; and it has been declared highly probable that the empire will erelong become officially “Christian.” The Emperor is expected, like Constantine of old, to declare Christianity to be the religion. This step has been looked for with a great deal of anxiety by those interested in foreign missions, as a wonderful victory for Christianity. We have before expressed our opinion on the subject, that if such a step is taken, it will be the worst thing that could possibly happen for real Christianity in Japan. The Christianity that would be adopted would be a formal religion, a matter of policy alone, and it would put an effectual stop to the growth of vital godliness.The empire would no longer be missionary ground, and the labors of devoted missionaries would soon cease. Those who accepted the State religion in obedience to the imperial edict, would be forever content with the *form* of religion, and so the last state of the empire would be worse than the first. We have no faith in charms, and we don’t think that the *name* of Christianity will make a man or a nation any better than will the name of the reality of paganism. {SITI July 13, 1888, p. 425.1}

To show that our statement of the case is correct, we copy the following the London dispatch to the San Francisco *Chronicle* of June 10:— {SITI July 13, 1888, p. 425.2}

“The Japan *Weekly Mail* in a recent issue summarizes the discussion now being carried on in Japan by several eminent publicists respecting the advisability of the people of that country embracing Christian religion. A movement started by some three prominent persons, is on foot to give an impetus to the speed of Christianity by laying stress on the secondary benefits its acceptance means. Those connected with the movement say the Christian dogmas are a bitter pill to swallow, but advised that it be swallowed promptly for the sake of the after effects. Fukuzawa, a well-known writer, urges this course, although he says he takes no personal interest whatever in religion, and knows nothing of the teachings of Christianity, but he sees that it is the creed of highly civilized nations. To him religion is only a garment to be put on or taken off for pleasure, but he thinks it prudent that Japan assume the same dress as that of her neighbors, with whom she desires to stand well. {SITI July 13, 1888, p. 425.3}

“Professor Toyama, of the Imperial University, has published a work to support this view. He holds that Chinese ethics must be replaced by Christian ethics, and that the benefits to be derived from the introduction of Christianity are: (1) The improvement of music; (2) a unit of sentiment and feeling leading to a harmonious cooperation; (3) furnishing a medium of intercourse between men and women. Mr. Kato, the late, president of the Imperial University, who says that religion is not needed for the educated, and confesses his dislike to all religion, urges the introduction of religious teachings in the Government schools on the ground that the unlearned in Japan have their faith in the old moral standards shaken, and that there is now a serious lack of moral sentiment among the masses.”\* {SITI July 13, 1888, p. 425.4}

And that is just as high as the standard religion would be in this country if Christianity were declared to be the national religion. A State religion never has and never will be adopted except from selfish motives. {SITI July 13, 1888, p. 425.5}

**“The Commentary. Free Gifts for the Tabernacle” The Signs of the Times, 14, 27.**

E. J. Waggoner

**NOTES ON THE INTERNATIONAL LESSON.
(July 21.-Exodus 35:20-29.)**

Giving to the cause of God is a part of religion, and by no means as unimportant a part as many people suppose. It is a part of religion not because the Lord has need of the gifts, or because he can be propitiated by offerings, for God is not “worshiped with men’s hands, as though he needed anything,” but because men need to give for their own good. And from the earliest ages men were required to offer sacrifices to the Lord for this very reason. {SITI July 13, 1888, p. 427.1}

As soon as man had fallen and the plan of salvation had been announced, sacrifices were required, that by the shedding of blood men might be enabled to realize something of the heinousness of sin; and that his faith in the promised Saviour might be kept in lively exercise. “The blood of the beast was to be associated in the minds of sinners with the blood of the Son of God. The death of the victim was to evidence to all that the penalty of sin was death. By the act of sacrifice the sinner acknowledged his guilt and manifested his faith, looking forward to the great and perfect sacrifice of the Son of God, which the offering of beasts prefigured. Without the atonement of the Son of God there could be no communication of blessing or salvation from God to man. God was jealous for the honor of His law.” {SITI July 13, 1888, p. 427.2}

The offerings which form the subject of this lesson were, however, of a different nature from the sacrifices offered because of sin; they were free-will offerings of material for the building of the tabernacle. “Great and expensive preparations were necessary. Precious and costly materials must be collected. But the Lord accepted only the free-will offerings. Devotion to the work of God and sacrifice from the heart were first required in preparing a place for God. And while the building of the sanctuary was going on, and the people were bringing their offerings unto Moses, and he was presenting them to the workmen, all the wise men who wrought in the work examined the gifts, and decided that the people had brought enough, and even more than they could use. And Moses proclaimed throughout the camp, saying, ‘Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.” {SITI July 13, 1888, p. 427.3}

“The repeated murmurings of the Israelites, and the visitations of God’s wrath because of their transgressions, are recorded in sacred history for the benefit of God’s people who should afterward live upon the earth; but more especially to prove a warning to those who should live near the close of time. Also their acts of devotion, their energy, and liberality, in bringing their free-will offerings to Moses, are recorded for the benefit of the people of God. Their example in preparing material for the tabernacle so cheerfully, is an example for all who truly love the worship of God. Those who prize the blessing of God’s sacred presence, when preparing a building that he may meet with them, should manifest greater interest and zeal in the sacred work in proportion as they value their heavenly blessings higher than their earthly comforts. They should realize that they are preparing a house for God. {SITI July 13, 1888, p. 427.4}

“Many will expend much to erect comfortable and tasty buildings for themselves; but when they would prepare a place that they may receive the presence of the high and exalted One, they manifest a wonderful indifference, and have no particular interest as to the convenience, arrangement, and workmanship. Their offerings are not given cheerfully from the heart, but are bestowed grudgingly; and they are continually studying in what manner the sacred building can be made to cost the least, and answer the purpose as a house of worship. Some manifest more interest in building their barns, wherein to keep their cattle, than they do in building a place for the worship of God. Such value sacred privileges just in that proportion which their works show. And their prosperity and spiritual strength will be just according to their works. God will not cause his blessing to rest upon those who have so little estimate of the value of divine things. Unwilling and stinted offerings are not accepted of God. Those who manifest that earnestness to bring to the Lord acceptable offerings, of the very best they have, willingly, as the children of Israel brought their presents to Moses, will be blessed in that proportion that they have estimated the value of divine things.”-*Great Controversy, Vol. I*. {SITI July 13, 1888, p. 427.5}

God might have ordained that his worship should cost nothing; yea, he might even now fill the treasuries of his church full to overflowing without taking a dollar from anyone, but everybody knows what the result would be; the church would be shorn of her power, for she would forget the words of the Saviour, “Without me ye can do nothing,” and gold would become her god. {SITI July 13, 1888, p. 427.6}

“If any man will come after me,” said the Saviour, “let him deny himself, and take up his cross, and follow me.” This denial means vastly more than merely abstaining from that which the world recognizes as sin-it means the giving up of legitimate comforts and enjoyments for the good of others; and following the Saviour means much more than simply not doing evil-it means doing good. It is walking even as Christ walked; and his life was one not of self-pleasing, but of self-denial for the salvation of others. He left the courts of Heaven and even laid down his life for us; and can we hope to be his disciples while selfishly enjoying all that we can of this world, and planning only, like the men of the world (Psalm 17:14), to leave the rest of our substance to our children? {SITI July 13, 1888, p. 427.7}

While we cannot say that a people’s spirituality is always measured by their generosity, it is certainly true that their spirituality never rises *above* their generosity; always remembering, however, that the gift is measured not by its money value, but, as in the case of the poor widow (Luke 21:2-4) by the motive which prompts the gift. Those who give most from a sincere desire to advance the cause of truth, are blest most; not because the gift of God can be purchased with money, but because having given their means they will also give their prayers; and in so doing what they can to water others, their own souls will be watered. {SITI July 13, 1888, p. 427.8}

**“Back Page” The Signs of the Times, 14, 27.**

E. J. Waggoner

It is stated that the Pope intends to invite the co-operation of the Catholic and other Governments in determined efforts to bring about the suppression of slave-dealing wherever it prevails. It would have been a good thing if some of Leo’s “infallible” predecessors had taken some steps of this kind; so far have they been from doing so, however, that the church of herself has trafficked in “slaves and souls of men.” True, Protestants have not been faultless in this respect, but Rome alone professes infallibility. {SITI July 13, 1888, p. 432.1}

In a recent article in the New York *Evangelist*, Rev. T. L. Cuyler says: “Some remarkable statistics have lately been published in regard to the Protestant churches in New York City. In a population of much over one million, the Methodist Churches have but 13,000 communicants. The Dutch Reformed, but 7,200. The Congregationalists have decreased from 2,450 to 2,315. The Presbyterians of all shades number 23,016. The Episcopalians, who attract many other denominations, report 33,000 members. The total membership of all these denominations, including 13,600 Baptists, is only 93,000. This is a sad showing for the great metropolis.” {SITI July 13, 1888, p. 432.2}

How many are there of those who read the Bible through by course, who do not skip the tenth chapter of Genesis? And how many of those who read it in a perfunctory way, derive any benefit from it, or regard it as anything but a dry collection of meaningless names? How many are there who do not wonder what was the use of putting it in the Bible? We venture the assertion that the number who do not come under one of these heads is very small. Now there is no reason why that chapter should be skipped or lightly regarded. In the short space of fifty pages, of the book entitled “Sacred Chronology,” published and for sale at this office, the matter is made so plain that any child can understand it. Get the book and read it, and all of your subsequent reading of history will be aided by it. {SITI July 13, 1888, p. 432.3}

The following question has been received from one of our brethren, by the editors of the SIGNS OF THE TIMES:- {SITI July 13, 1888, p. 432.4}

“Are there any tent-meetings been held by our people in the California Conference this season? If there are, we should very much like to hear from those who are conducting them, what the interest is, and what progress the truth is making. We give of our means to support the work, and we like to hear how it prospers. Besides this, we like to pray for our ministering brethren in their labors, but how can we pray intelligently when we know nothing about where they are, nor what they are doing, nor whether they are in the field at all or not? “G.” {SITI July 13, 1888, p. 432.5}

We print this just as it is received. We must confess that we think the points are well taken. As the question is addressed to us, we will answer as far as we are able, and that is, that there are supposed to be at this time, and to have been for nearly two months past, about seven tent-meetings in progress in different parts of the California Conference. That is as far as we can answer; the rest of the communication we submit to the brethren in charge of the tent-meetings, and in behalf of the inquiring brethren, request them to reply. Please let us hear from you, brethren, not only once, but often. We ought to have, and may we not hope to have, at least seven reports each week, from now onward? {SITI July 13, 1888, p. 432.6}

Not long since it fell to Judge Biddle, of Philadelphia, to deliver a charge to the jury on the subject of lotteries, in which he said:- {SITI July 13, 1888, p. 432.7}

“The history of public morality in regard to lotteries is quite curious. I have a lottery ticket issued as far back as 1761, to aid in building a church at Oxford, afterward presided over by a brother of President Buchanan. At the present day lotteries are held only by two classes of people; and, strange to say, the most difficult thing is to eradicate them among the first-named class.” {SITI July 13, 1888, p. 432.8}

If, therefore, the holding of lotteries is immoral-and it certainly is-and if these very religious people cling most tenaciously to it, then these “very religious people” are very immoral. And in that case these “very religious people” are also very bad people. Then it logically follows that lotteries are in fact held only by one class of people, that is, by a very bad people. {SITI July 13, 1888, p. 432.9}

Quite recently someone, we think he was a clergyman, wrote to the *Christian Union* as follows: “I have long been a subscriber to your most excellent paper, and about the only thing that prevents it from giving perfect satisfaction is that every once in a while you bring out the doctrine of the Judgment day, and the second coming of Christ.” That doctrine was the one with which Christ comforted his disciples when they were sorrowing to think that he was about to leave them. It comforted Job in his deep affliction. Paul calls it “the blessed hope,” and speaks of the “patient waiting for Christ,” as though it was an event so much to be desired that people would need to exercise patience if it should be delayed. Indeed, in writing to the Hebrews he says: “For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry.” This shows that the true followers of Christ will be in danger of growing impatient as they long for his coming. Again we read that only to those who “love his appearing” will he give the reward when he comes. What then must be the condition of those who don’t want to hear about it? The Lord will surely come, whether people desire his coming or not. How much better, then, to be ready, waiting for him, when he does come. Everyone who truly loves the Lord will love to hear of his soon coming. {SITI July 13, 1888, p. 432.10}

It is frequently stated by Spiritualists that Spiritualism answers the question asked by Job, “If a man die shall he live again?” As a matter of fact it does nothing of the kind. Spiritualism claims that there is no death, that a man continues to live forever; but the patriarch’s question was based on the fact that men do cease to live. If men never die, then there can be no such thing as living *again*. “Again” signifies “another time,” “once more,” and from the Bible use of this word alone, we know that death is a cessation of life. The prophet John was shown in vision those who had been slain “for the word of God,” and he says, “they lived and reigned with Christ a thousand years. But the rest of the dead lived not *again* until the thousand years were finished.” Revelation 20:1, 5. Here we learn that some who have died begin to live again at the beginning of a certain period of a thousand years, and that others do not live *again* until the thousand years are ended. Now as it cannot be said of a man that “he is in the city again,” unless he has at some time been out of the city, and has returned, so it cannot be said of any man that they “live *again*,” unless they have at some time ceased to live. {SITI July 13, 1888, p. 432.11}

The Rev. Addison P. Foster writes from Boston to the *Advance* that an irrepressible conflict is going forward in that city, of which no one can predict the issue. He says: “It is as yet a war without violence, but one no less determined for all that, and one in which the popular feeling is steadily rising. And it is a conflict which has its bearings on the condition of the whole country. I watch its progress with apprehension. Who can tell to what it may grow? The conflict is between the Catholics and Protestants, and the question at issue is whether Catholic principles and methods as dictated by an aged priest in Italy shall shape our municipal affairs.” It is high time for somebody to be waking up. Unfortunately for the Protestant population of Boston, the minions of the old priest in Italy have been awake all the time, and we fear that they will keep at all hazards the advantage which they have been allowed to gain. {SITI July 13, 1888, p. 432.12}

The Pope’s Encyclical on “Liberty” has the following:- {SITI July 13, 1888, p. 432.13}

“Human liberty in individuals, as in societies or Governments, implies the necessity of conforming to a supreme rational law which emanates from God. The church is not an enemy of honest, legitimate liberty, but is an enemy of license. It condemns the false liberalism or naturalism which declares that there is no supreme law, and that everyone must form his own faith and religion. Such doctrine tends to destroy the consciousness of the difference between good and evil, between justice and injustice, and makes force the sole basis of society.” {SITI July 13, 1888, p. 432.14}

Of this a Protestant journal says: “With a Protestant interpretation, it would be hard to improve his statement.” But the Pope is not a Protestant, neither are any of his followers, and they *do not* give Protestant interpretations to his utterances. When he speaks of the necessity of “conforming to a supreme rational law which emanates from God,” he does so with the understanding that he is that self-appointed representative of God; and so he means only that true liberty consists in obedience to the Pope of Rome. {SITI July 13, 1888, p. 432.15}

Man is a sinner, and though his environment may in some measure account for gross crimes against human law and order, it does not account for his depraved heart. The Rev. Dr. Parker well says: “When man did fall, he fell, not in a metropolitan alley, not in a London slum; he fell where the sunshine was broadest, where the rivers were deeper and calmest. When he fell, he fell amid surroundings which he himself had placed for his convenience and gratification. The only cure is not in change of circumstances, but in change of heart. That crucial change can be made only by the grace of God.”-*Observer*. {SITI July 13, 1888, p. 432.16}

**“Purified by Fire” The Signs of the Times, 14, 28.**

E. J. Waggoner

Picking up the daily paper this morning, one of the first things that my eye rested upon was this heading: “The Famous Cock-Pit Saloon is Purified by Fire.” It appeared from the item that followed, that a certain notorious cock-fighting resort, which, as a matter of course, had a saloon connected with it, had been burned to the ground. When the alarm was sounded, the usual efforts were made to put out the fire, but the buildings were dry as tinder, and all efforts to stay the progress of the flames were unavailing, until they expired for lack of material upon which to feed. And thus the *in* famous place was purified. {SITI July 20, 1888, p. 438.1}

This item with its heading set us to thinking of how fire purifies. The Roman Catholic Church has received and retained as a legacy from its pagan ancestry, the doctrine of a purgatory, in which those who die with some sins upon them may have the stains removed by fire. Thus they rob Christ of healing virtue, and bestow it upon fire, becoming, just to that degree, fire worshipers. True, they say that those who die in mortal sins, will not have the privilege of being cleansed in purgatory, but will be obliged to suffer to all eternity the far more intense flames of hell, forgetting that if the comparatively feeble fires of purgatory can cleanse from “little” sins, the fiercer flames of hell must in time cleanse its victims from their deeper stains, so that universal salvation is the virtual outcome of their doctrine. In this they are but following the lead of Origen, one of the greatest fathers of the abominations of the Catholic Church. {SITI July 20, 1888, p. 438.2}

But a little observation and thought should suffice to convince all that fire doesn’t purify in that way. How was it in the instance before us? The news editor said that the old saloon that had been the scene of so much cruelty, blasphemy, and drunken reveling, was purified by fire. Are we to understand from that expression that the place will now be used as a church, where songs of praise shall be heard instead of oaths and brutal laughter? Why, no; for the place doesn’t exist; the fire that purified it, turned it into smoke and ashes. That is a peculiarity that fire has. It purifies by removing. {SITI July 20, 1888, p. 438.3}

As it was with the saloon, so will it be with men. We have heard good people pray, in the innocence of their hearts for the baptism of fire, and heard them sing with real fervor, “Spirit of burning, come.” What did they mean? Why, they wanted the fire to burn away their sins, and to warm them into life. In short, they wanted a sort of Catholic purgatory. They forgot that fire doesn’t always stop with that which it is desired to have burnt. The man who should touch a match to the dry thistles in his stack of wheat, in order to purify the grain, would be very foolish. For wheat is combustible, as well as thistles, and all would be consumed together. Better wait until the machine has winnowed the chaff and foul matter from the grain, and then apply the match to that which is fit only for destruction. {SITI July 20, 1888, p. 438.4}

This is the Lord’s way. To the mixed multitude of good and bad that stood on the banks of Jordan, the prophet John said:- {SITI July 20, 1888, p. 438.5}

“He that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.” Matthew 3:11, 12. {SITI July 20, 1888, p. 438.6}

The purging is done before the burning. The floor is purged, the wheat is gathered into the garner, and then the chaff is burned with fire unquenchable,-fire that cannot be checked until everything within reach is consumed. {SITI July 20, 1888, p. 438.7}

So it is in the parable of the wheat and tares. After showing that “the good seed are the children of the kingdom; but the tares are the children of the wicked one,” the Saviour said: “As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth.” Matthew 13:40-42. {SITI July 20, 1888, p. 438.8}

To like intent Christ says: “I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.” John 15:1, 2. How does the husbandman purge the branch that gives prospect of fruit? Is it by kindling a fire under it? Not by any means. That would destroy it. He prunes it, cutting off those things that are unprofitable in themselves, but which would hinder the perfecting of the fruit. But what of the branch which will not bear fruit, even after pruning, and which is taken away? Says Christ: “If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.” John 15:6. {SITI July 20, 1888, p. 438.9}

Notice that in all these cases the burning is not until after the purging or pruning has been accomplished. The burning is not for the purpose of purifying worthless branches, but for the removal of that which is worthless. {SITI July 20, 1888, p. 438.10}

“But,” says one, “the prophet speaks of the time ‘when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.’” Isaiah 4:4. To be sure he does, but he does not mean, as you seem to suppose, that the fire is going to burn up the filth and thus make the filthy persons pure; that the fire will “purge the blood of Jerusalem,” and not harm the bloody men, but leave them clean handed. Not at all; that would simply be universal salvation by purgatorial fires, as we stated before concerning the Catholics. The preceding verses must be read in connection with the fourth, and then we shall understand how the fire is going to purify Zion, which here stands for all who profess to know God. We quote verses 2-4:- {SITI July 20, 1888, p. 438.11}

“In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem; when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.” {SITI July 20, 1888, p. 438.12}

Ah! now we understand how it is that the filth of the daughters of Zion is to be washed away by the spirit of judgment and by the spirit of burning. It is by burning up those filthy daughters and when that shall have been done, in accordance with judgment previously rendered, then they “that are *escaped*,” “he that *is left*,” “he that *remaineth* in Jerusalem,” even “*everyone that is written among the living*,” shall be called holy. But will they have been purified by fire? Oh no; their purification will have been accomplished before the fire begins its work. It is the same time of which the prophet speaks, when he says: “Therefore [because the inhabitants of the earth have transgressed the laws, changed the ordinance, broken the everlasting covenant] hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left.” Isaiah 24:6. But the few men who are left “shall lift up their voice, they shall sing for the majesty of the Lord.” Verse 14. {SITI July 20, 1888, p. 438.13}

This is the only way that filth can be removed by fire. The saloon of which we read had been defiled by oaths and brutal sport. Could the fire remove those? No; but it could remove the place that had harbored them. Suppose you say that the place was defiled by real, physical filth-whisky stains, tobacco juice, etc. Very well, but fire could not remove even these without consuming also the timber that was thus defiled. So men and women are defiled by sin-sin which is a part of their very natures. Now even allowing that evil deeds and words were combustible, which is not the case, the people who are defiled by them are combustible also, and when fire shall be lighted to consume that filth, it will not go out until it has burned up that which is defiled, together with the defilement. {SITI July 20, 1888, p. 438.14}

Listen again to the words of the prophet Isaiah:- {SITI July 20, 1888, p. 438.15}

“The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil.” Isaiah 33:14, 15. {SITI July 20, 1888, p. 438.16}

Only those who are pure can dwell with the devouring fire. If they were not already pure, the fire would not purify them, but would destroy them. And why does not the fire affect them? Because, being already pure, they are not suffered to feel it. They “shall dwell on high.” They will have washed their robes of character, and made them white, not in the fire, but in the blood of the Lamb, and because they have learned to dwell in secret with God, they “shall abide under the shadow of the Almighty.” {SITI July 20, 1888, p. 438.17}

“Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling.” Psalm 91:9, 10. “Only with thine eyes shalt thou behold and see the reward of the wicked.” {SITI July 20, 1888, p. 438.18}

One more text. The apostle Paul wrote to the Corinthians that “the fire shall try every man’s work of what sort it is.” 1 Corinthians 3:13. True, but the fire does not make good any man’s work that is imperfect. If it is wool, hay, stubble, the fire will consume it; only the gold, silver, and precious stones will be untouched. But the fire does not have the power of transmuting wood, hay, and stubble, into gold, silver, and precious stones. If the work is not fine gold, the fire will destroy it. {SITI July 20, 1888, p. 438.19}

Let no one, then, wait for fire from heaven to come and consume his evil nature. His evil nature is a part of himself, and when it dies he must die too. Let him remember the fate of Sodom and Gomorrah, which are set forth for an example. His evil nature must indeed be crucified, and he must be crucified with it; but far better to suffer the painful process now, in Christ, than to suffer it in person, with none to help. Better to be baptized now into Christ’s death, than to be baptized in the lake of fire, from which none can rescue. Let the heart be purified by faith, purified in obeying the truth through the Spirit, and when the fire comes it will find nothing to devour. W. {SITI July 20, 1888, p. 438.20}

**“America’s Wickedness” The Signs of the Times, 14, 28.**

E. J. Waggoner

“America’s Social Wickedness” is the title of an article written by Rev. Morgan Dix, and published in a late number of the *Methodist*, showing the terrible state of wickedness which prevails in this country, and especially in our great cities. Of this country, Mr. Dix says: “Nowhere has there ever been a better field for the devil’s double propaganda, and all about us are signs of his activity. True, there are checks which still restrain the evil, but each day some barrier gives way. To keep to the straight and narrow path of settled principle and living and purity of heart is harder now for our young people than it was a quarter of a century ago, because a false sentiment, widely influential, condones their excesses, and even approves of their misdoings.” {SITI July 20, 1888, p. 438.21}

All of which is true; and it might have been put still more strongly without doing violence to the truth. Sin is no longer called sin, for fear of offending ears polite; and all sorts of evil, instead of being denounced, is excused or even defended. Says Mr. Dix: “It would be painful to inquire what kind of life is developed under the influences at work for the public ruin-to gauge with the line and plummet of God’s word and law the demoralization of society.” {SITI July 20, 1888, p. 438.22}

Yes, it would be painful, and for that reason, and also because they would lose caste by it, very many whose sacred duty it is to sound an alarm, and cry out against popular sins, speak only “smooth things” and “prophesy deceits.” The time has come “when men will not endure sound doctrine,” but having itching ears they are heaping “to themselves teachers after their own lusts,” and turning away their ears from the truth, they are being turned unto fables.” See 2 Timothy 4:3, 4. {SITI July 20, 1888, p. 439.1}

**“Why Sad?” The Signs of the Times, 14, 28.**

E. J. Waggoner

Under the heading, “From the Shadow into the Light,” the *Golden Gate* says:- {SITI July 20, 1888, p. 439.2}

“The sad news reaches us fro St. Cloud, Minnesota, of the transition to the higher life of the writer’s elder brother.” {SITI July 20, 1888, p. 439.3}

Now we should like to know why that writer should call that *sad* news, which announces that his brother has gone from the shadow into the light? Is this writer sorry that his brother has gone into the light? Would this writer count it sad news if he were informed that his brother had had a transition from the sphere of a common citizen to the higher sphere of a Senator or President of the United States? Assuredly not. Then why does he call it sad news, when it announced to him that his brother has made the transition to the higher life, which, according to the doctrine of the *Golden Gate*-Spiritualist-is as much more excellent than to be a Senator or President as eternity is greater than time? If this Spiritualistic transition to a higher life, and from the shadow into the light, is such a glorious thing as the Spiritualists try to make out, then it seems to us one of the queerest things about the phenomena of Spiritualism that they should be sorry when it happens to one of their friends, and sad when they get the news. The truth of the whole matter is that human nature is stronger than all their finely-spun theories. And the very consciousness of every human soul bears witness that death is an enemy, however it may be passed off as a friend. Accordingly, in spite of the *Golden Gate* writer’s theory, which demands that he should be *glad*, his own heart confesses that he is *sad*, at the news of the death of his brother. {SITI July 20, 1888, p. 439.4}

**“Back Page” The Signs of the Times, 14, 28.**

E. J. Waggoner

Brother W. H. Saxby writes that work in the Washington, D.C., mission is progressing favorably. A hall for meetings has been secured for a year, at 1630 Fourteenth Street N.W. Several new workers are expected at the mission soon, and altogether the outlook is very encouraging. {SITI July 20, 1888, p. 448.1}

According to the terms of the treaty recently entered into between the Vatican and the United States of Columbia, the Romish clergy have entire control of the Government schools and universities, all church property is exempt from taxation, and the protection of Roman Catholicisim as the State religion is guaranteed. {SITI July 20, 1888, p. 448.2}

It is reported from Europe that the Pope contemplates withdrawing from Rome at an early day, owing to the attitude recently assumed by the Italian Government. But inasmuch as all the Italian Government asks is that the Pope attend to his own affairs and let the Government alone, it does not appear that the “successor of St. Peter” has any just ground of complaint. The threat to the throne is not original with Leo XIII.; Pius IX. made the same bid for sympathy, and had probably just as much intention of leaving “the eternal city” as has the present Pope, and no more. {SITI July 20, 1888, p. 448.3}

Some time ago a young hoodlum of San Francisco shot and killed a young girl on the street. He was immediately arrested, and after the usual delay was tried and convicted. The usual technicalities were interposed, and the case was twice appealed to the Supreme Court of the State, and afterwards to the Supreme Court of United States, where it was refused a hearing. As a last resort, one of the lawyers, a man holding high office in the State, appeal to the Governor to let the young assassin loose upon society. The Governor refused to interfere in the just findings of law, and administered the following deserved rebuke:- {SITI July 20, 1888, p. 448.4}

“I desire in this connection to say that there seems to be an evident effort to shield criminals from suffering the responsibility which follows in the path of crime-a desire which is on the increase instead of diminishing. So far as I am concerned, I will not tolerate or sanction it. In this modern dispensation of justice, the criminal labors under the idea that he is an injured member of society, and that everything should be done to render his pathway to a point of escape from the penalty of the crime committed, easy and sure, but little thought being given to the victim of his lust, cowardice, and passion. I will never be party to the deification of crime or criminals. {SITI July 20, 1888, p. 448.5}

Governor Waterman is deserving of all honor. Criminal lawyers need to be given to understand that the object of law is not to protect criminals and foster vice, but to protect society by the punishment of criminals. The duty of the attorney for a murderer is simply to secure a fair trial; if he goes beyond this, he makes himself a party to the crime. {SITI July 20, 1888, p. 448.6}

According to a recent dispatch to the New York *Evening Post*, the famous annual racing event on Derby day in England is made the occasion of wicked revelry, which is anything but creditable to the boasted civilization, of this enlightened age. The dispatch says: “From the Sunday preceding the race, at Epsom and its neighborhood, the scene is disgraceful until Saturday. ‘There are few places on the face of the globe,’ says a competent eye-witness, ‘where more sin and wickedness are perpetrated in a single week than here.’” It is also stated that the Prince of Wales is still a patron of these races; and that the princess also witnesses them. {SITI July 20, 1888, p. 448.7}

One of the Eastern religious weeklies devoted some space to the consideration of the question, “Was Methuselah a good man?” After several paragraphs of conjecture, it winds up with a quotation from Matthew Henry, preceded by the remark “Matthew Henry stands in doubt as to the character of Methuselah.” Well, why shouldn’t he inasmuch as the Bible says not a word concerning the character of Methuselah, nor of several other of the patriarchs mentioned in the fifth chapter of Genesis. The strange thing, however, is that people should go to the writings of Matthew Henry, or any other man, to find out the character of a Bible personage of whose character the Bible itself says nothing. Unfortunately, too much of what is called explanation of the Bible is nothing but speculation concerning something which the Bible has not revealed. {SITI July 20, 1888, p. 448.8}

*America’s* Rome correspondent writes that among the multitude of presents received by the Pope this year were “a row-boat, a boot-blacking ... and a bicycle. His holiness should have been supplied with a pair of boxing-gloves, and a... mask to make his outfit complete. The Pope is reported as preferring money to useless gifts, which are valuable only as curiosities. If he received the money equivalent of his presents he could purchase what his necessities require and keep the rest for a rainy day. While his holiness was the recipient of many ridiculous presents, probably nothing could be more ridiculous than presenting him the Constitution of the United States, and lest we except the Declaration of Independence, both of which documents are the representative of thoughts diametrically opposed the doctrines of the Vatican.”-*America*. {SITI July 20, 1888, p. 448.9}

**“An International Question” The Signs of the Times, 14, 28.**

E. J. Waggoner

We have received from Brother LaRue, who is in China, a copy of the Hongkong *Daily Press*, of June 19, 1888, which contains an important item showing that there is a prospect that the Sunday Law question will soon be an international one. It appears that there is no Sunday law which embraces the port of Hongkong. The Rev. A. Gurney Goldsmith, seaman’s chaplain, addressed a communication to the Chamber of Commerce, asking its support to petition the governor of the colony of Hongkong, humbly submitting, “that the time has now arrived when some decisive step may be taken, and respectfully solicit that their day of rest may be assured to them by legislation or otherwise.” The Chamber of Commerce replied that:- {SITI July 20, 1888, p. 448.10}

“The objects sought are worthy of every encouragement, but, in view of the many conflicting interests involved, the committee do not see their way to support legislation to compel total cessation of Sunday work in the harbor, and unless an unyielding law applicable to all classes and nationalities of vessels be passed, it would be unfair.” {SITI July 20, 1888, p. 448.11}

This shows clearly that just as soon as the Sunday-law agitators secure the national Sunday laws which they now demand, they will then be open for an *international* Sunday law. And when that time comes, then look out for the Pope to assume his place as the grand international Sunday boss. Then will be fulfilled the Scripture, “And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb.” Revelation 13:8. {SITI July 20, 1888, p. 448.12}

**“A Wild Project” The Signs of the Times, 14, 28.**

E. J. Waggoner

The latest phase of the Jerusalem craze is a proposition to rebuild the city, as a recent New York dispatch says, “in harmony with the prophetic description of the Bible,” whatever that may mean. A certain Rev. Dr. Silvertha, of Chicago, is at the head of this movement, and recently sailed for Europe in the interests of his project. The Doctor thinks that a large immigration from Europe and America will flow into Palestine early in the autumn; and that as only about one-sixth of the proposed population will be Jews, the rest being English and American, as soon as there are people enough to form the nucleus of a new nation, the powers of Europe will unite in declaring Palestine independent. {SITI July 20, 1888, p. 448.13}

Of course all of this seems a little visionary to sober-minded, common-sense people, especially if they happen to be Bible students and able to distinguish between prophecies relating to the earthly Jerusalem, and those relating to the heavenly city; but to the minds of quite a number of age-to-come enthusiasts, who flatter themselves that they are doing the Lord a wonderful service, the plan of the Chicago man no doubt seems practical enough. {SITI July 20, 1888, p. 448.14}

It may not be just to the point to refer to Abraham in this connection, for he lived a long time ago and didn’t own a foot of land in the city which it is now proposed to restore; and possibly he was a little old-fogyish anyway, but inasmuch as he was “the friend of God” and the “father of the faithful,” and didn’t seem to care much about earthly cities, but “looked for a city which hath foundations whose builder and maker is God,” it might not be a bad thing for those who now aspire to be his children to follow his example, instead of speculating on corner lots in Jerusalem, and intriguing for place and power in Palestine. {SITI July 20, 1888, p. 448.15}

**“‘The Abiding Sabbath and the Lord’s Day’” The Signs of the Times, 14, 28.**

E. J. Waggoner

The pamphlet with the above name is a review of the two most recent and popular books on the Sunday question. In this work Elder Jones has shown in a brief, pointed way, some of the artifices used to do away with the “Sabbath of the Lord.” A wide circulation of this book will do much to enlighten thousands as to the merits of the Sabbath question. {SITI July 20, 1888, p. 448.16}

This *review* is different from others published in several particulars: 1. The high authority of the works reviewed. 2. It does not follow the author into every obscure point, but strikes boldly at the main issue. 3. Its style is such as to interest a large class of thinking people. {SITI July 20, 1888, p. 448.17}

A copy of this *review* should be in the hands of every editor in this country. See notice on page 4 of this paper. {SITI July 20, 1888, p. 448.18}

**“Paradise and Hades” The Signs of the Times, 14, 29.**

E. J. Waggoner

A portion of the *Christian Evangelist*, published at St. Louis, Mo., has been sent to us with the request that we give a little attention to an article which it contains on the “Intermediate State of the Dead.” The letter states also that the writer of the article, who is one of the editors of the paper, is one of the best educated ministers in the “Christian” denomination. If that is true, and we have no reason to doubt it, it is simply another evidence that the best educated men may be darkly ignorant of Bible truth. {SITI July 27, 1888, p. 454.1}

The article is in answer to the question, “Do the spirits of the dead enter *hades* since Jesus’s soul came forth therefrom? We quote the first paragraph of the reply to the question, and will confine our comment this week to that portion. It is as follows:- {SITI July 27, 1888, p. 454.2}

“In discussing this subject, it must be assumed, for lack of space as well as condition, and that paradise was that part of *hades* into which the disembodied spirits of the righteous entered prior to the resurrection of Christ. We think that part of *hades* was abolished when the Saviour’s spirit came out of it, and that ever since then the spirits of God’s people have gone directly to the Father at death.” {SITI July 27, 1888, p. 454.3}

The utter falsity of this assumption may be shown in a few words. *Hades* in Greek is the same as *sheol* in the Hebrew, and so, to avoid confusion, we shall give simply the Greek form *hades* in all the texts. Now let us learn something about *hades*. {SITI July 27, 1888, p. 454.4}

1. It is a place into which people go bodily. In Numbers 16:32, 33 we are told concerning the rebellious princes of Israel that “the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They, and all that appertained to them, went down alive into the *pit* [into *hades*], and the earth closed upon them.” Again Jacob said that he would go down into *hades* unto his son, mourning (Genesis 37:35), and again that his sons would bring down *his gray hairs* to *hades*. Genesis 42:38. And the psalmist said: “Our bones are scattered at the grave’s mouth [the mouth of *hades*], as when one cutteth and cleaveth wood upon the earth.” Psalm 141:7. {SITI July 27, 1888, p. 454.5}

2. There is nothing going on in *hades*. Says Solomon: “Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.” Ecclesiastes 9:10. {SITI July 27, 1888, p. 454.6}

3. It is a place of silence. David said: “Let me not be ashamed, O Lord; for I have called upon thee; let the wicked be ashamed, and let them be silent in the grave [in *hades*].” Psalm 31:17. {SITI July 27, 1888, p. 454.7}

4. Those who go there have ceased to live, and they have no knowledge of God, and are not able to praise him nor hope in him. Thus Hezekiah speaks: “I said in the cutting off of my days, I shall go to the gates of the grave [*hades*]; I am deprived of the residue of my years. I said, I shall not see the Lord, even the Lord, in the land of the living; I shall behold man no more with the inhabitants of the world.” “For the grave [hades] cannot praise thee, death can not celebrate thee; they that go down into the pit cannot hope for thy truth.” Isaiah 38:10, 11, 18. {SITI July 27, 1888, p. 454.8}

5. Lastly, the righteous will remain in *hades* until the sounding of the last trump, at the end of the world. When the Lord shall come with all his holy angels, to give every man according as his work shall be, it will be “with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise.” 1 Thessalonians 4:16. At the sounding of that trumpet “the dead shall be raised incorruptible,” and not till then will be brought to pass the saying that is written, “Death is swallowed up in victory. O death, where is thy sting? O grave [*hades*], where is thy victory?” 1 Corinthians 15:52-55. And this passage alone is sufficient to scatter to the four winds the fanciful assumption that all the righteous dead left *hades* at the resurrection of Christ, and that none have gone there since. One plain text of Scripture is worth ten thousand pages of human assumption. {SITI July 27, 1888, p. 454.9}

Now a few words concerning Paradise. Has it any connection with *hades*? and has it been abolished? To both questions we answer emphatically and unqualifiedly, No. If Paradise were abolished at the resurrection of Christ, then there would be no salvation for any man. One or two texts will show the utter folly and wickedness of such an assumption. {SITI July 27, 1888, p. 454.10}

The book of Revelation was written more than sixty years after the resurrection of Christ, yet in that revelation Jesus himself said to his people, through his servant John: “To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God.” Revelation 2:7. Would Christ make a promise to his people of pleasure to be enjoyed in a place that has no existence? Impossible. This promise applies to us in this age as well as to overcomers in all ages, and proves beyond question that Paradise has not been abolished. {SITI July 27, 1888, p. 454.11}

The tree of life is “in the midst of the Paradise of God.” The tree of life is on either side of the river of life. Revelation 22:2. And, further, the river of water of life proceeds directly from the throne of God. Revelation 22:1. Still further, when Paul was “caught up into Paradise, and heard unspeakable words,” he was in “the third heaven.” 2 Corinthians 12:2-4. Therefore Paradise,-the place where are found the tree and the river of life,-is in the third heaven, and is the dwelling-place of God. It is the place to which the saints will be taken when they are raised from the dead and made immortal at the second advent, for “they shall see is face,” and shall be “before the throne of God, and serve him day and night in his temple.” Therefore if Paradise had been abolished at the resurrection of Christ, not only would the saints have no place of reward, but the tree of life and the river of life would also have been abolished, and God’s dwelling-place destroyed. {SITI July 27, 1888, p. 454.12}

The fact that Paradise is the place of God’s throne, the place of final reward, is sufficient to show that it is not part of *hades*, and is not and never was a half-way house for the dead. Next week we shall notice another portion of the article, if it is possible for anything to be worse than a theory which abolishes God’s dwelling-place, and turns Paradise into chaos. W. {SITI July 27, 1888, p. 454.13}

**“A Wonderful and Horrible Thing” The Signs of the Times, 14, 29.**

E. J. Waggoner

We do not like to speak of the short-comings of others, but it sometimes becomes necessary, in order to point a moral or to show the fulfillment of some word of prophecy. It is for these reasons that we mention the following case:- {SITI July 27, 1888, p. 454.14}

The pastor of a Baptist congregation not many miles from the Golden Gate went East last spring to attend the Baptist convention at Washington, and is now giving his flock a series of Sunday evening discourses concerning his trip. His subject last Sunday evening was, “From Richmond to Washington,” in the course of which he said, among other things more or less edifying:- {SITI July 27, 1888, p. 454.15}

“The railroad journey continued to Old Point Comfort, which is now one of the favorite watering-places of the East. Here the Baptist preachers left the cars and went out to take in the town. The first thing they took in was oysters. They made a bargain with the oysterman that they should have all the oysters they could eat for twenty-five cents a head. Such a slaughter of oysters as was made that day is seldom seen.” {SITI July 27, 1888, p. 454.16}

Just think of such a thing as that being gravely told by a professed minister of the gospel to his Sunday evening congregation. We make no comment on the incident related-a body of ministers on their way to a religious assembly making themselves conspicuous by gorging themselves with oysters-but what kind of gospel is it to give to a congregation? Of course it will be said that this was not a sermon but a Sunday evening lecture; that the sermon is preached in the morning, but in the evening something else must be done in order to get a congregation. Very well; then we think that one moral is apparent to all. The close observer may discover several. {SITI July 27, 1888, p. 454.17}

But we pass on to another paragraph in the published report of the sermon:- {SITI July 27, 1888, p. 454.18}

“From Point Comfort to Washington the preachers-called ‘the gang’ by some of their members-took passage on a steamboat, and they made an evening of it. They organized an impromptu minstrel troupe, and the old Virginia darkey was imitated to perfection by some of the clerical gentlement. After a couple of hours of this sport, they had prayers and went to bed.” {SITI July 27, 1888, p. 454.19}

We assure our friends that this is taken from a straightforward report, without comment, appearing in the regular list of notices of sermons preached. We have a right to think that it does not misrepresent the discourse in the least, for neither the minister nor any of his flock have offered the slightest protest. When we read the last paragraph quoted, we no longer wonder that the man could have so little spiritual sensibility as to give such stuff to his people. A minister who, in company with a “gang” of other ministers, could make a public exhibition of himself as a minstrel performer, without realizing that he was doing anything out of place, might be expected to think it good matter with which to feed his congregation. {SITI July 27, 1888, p. 454.20}

But the fact that such a thing was done is worse even than the telling of it to a congregation. Think of it! a body of ministers on their way to attend a meeting where the interests of the denomination in the United States are to be considered, organizing themselves into a minstrel troupe, and engaging in songs and dances on a steamboat. We do not speak of this with pleasure. To us it is a terrible thing to think of. When we think that thousands of people are depending on those very men for their religious instruction, we feel profound pity for them. We claim that instead of getting an increase of spiritual strength by that convention, every one of those ministers was the worse spiritually, because of the trip. A Pentecostal revival could scarcely have made any impression upon them after such an exhibition of themselves-such a breaking away from all restraint. And so we say that the religious tone of the people to whom they minister the next year will be distinctly lowered; their consciousness of right and wrong will be less acute than ever before. They have before them the trifling example of their pastors, who are supposed to be ensamples to the flock, and by listening to such sermons as that under consideration, they are educated to a disrelish for sober truth. {SITI July 27, 1888, p. 454.21}

“After a couple of hours of this sport, they had prayers and went to bed.” So they didn’t forget the *form* of godliness; they did not forget that they were ministers of the gospel, and that it was their duty to hold up the light; they were not ashamed to show their colors. Perhaps some may see in this circumstance a redeeming feature, but it is not. If they had concealed their identity; if they had let the people think that they were a “gang” of politicians going to Washington to seek a Government position instead of a “gang” of preachers going to meeting, it would have shown that they had some sense of propriety, and knew how professed ambassadors for Christ ought to conduct themselves. Then the cause of religion would not have been lowered in the estimation of those who looked on. But the fact that they didn’t forget to have prayers after their show, told to all that they had acted all the time with a full consciousness of their position. {SITI July 27, 1888, p. 454.22}

The same spirit of boisterous hilarity seems to have characterized the convention to a certain extent. It would be a surprising thing if it had not. One day an invitation to visit the White House was sent by President Cleveland, and “the convention received it with deafening cheers.” {SITI July 27, 1888, p. 454.23}

And this was a religious convention. What may we expect when politics and religion become united, according to the desire of the National Reformers and their numerous allies, and these same ministers meet as a political convention? Think you that the cause of religion will be greatly advanced? When that time comes every one of those preacher minstrels will be active in the cause of “religion.” It will be a place of religion exactly suited to them. It will be so much easier to evangelize the nation by voting than by preaching. We speak advisedly, for we know that the minister who preached the sermon that we have referred to, has been active in his efforts to secure a rigid persecuting Sunday law. {SITI July 27, 1888, p. 455.1}

This matter, it will be seen, is not a local affair. It is, perhaps a small thing that one minister had regaled his congregation with an account of his wild pranks while on his way to a religious assembly; but the fact that two hundred and fifty ministers on the same trip as a body could make themselves so conspicuous in their eating and drinking and boisterous revelry as to be known as “the gang,” is not a small matter. We have stated the case very mildly and dispassionately, but we should be remiss in our duty to delineate as of the signs of the times if we did not call attention to the extent to which men have become “lovers of pleasures more than lovers of God.” May God pity the people who are inclined to place their civil and religious liberty in the hands of such men, and may he arouse many to a knowledge of the fact that these things show the end to be near. W. {SITI July 27, 1888, p. 455.2}

**“Anarchism in America” The Signs of the Times, 14, 29.**

E. J. Waggoner

When the Anarchist conspirators were executed in Chicago on the 11th day of last November it seemed to be taken for granted that Anarchy had received its death-blow in this country, and that whatever sentiments men might entertain they would not dare to life a hand against the dignity of American law. But recent events have shown how vain were such hopes; only a few days since the telegraph announced that a gigantic conspiracy had been discovered in Chicago to murder Judge Grinnell, Judge Gary, Inspector Bonfield, Frank Walker, and others prominent in the prosecution of Spies, Parsons, and the rest of the executed Anarchists. {SITI July 27, 1888, p. 456.1}

Dynamite was to be placed beneath the houses of these men, and was to be touched off simultaneously, and a wholesale reign of terror inaugurated. The board of trade building was to be blown up at the same time. Only three men have been arrested, but others may be taken into custody if thought best by the police. If this foul conspiracy had been carried out the scenes of the Haymarket riot would have paled into insignificance, for hundreds of lives would certainly have been sacrificed. {SITI July 27, 1888, p. 456.2}

It seems that Anarchists have increased rapidly in Chicago since the Haymarket riot, and that they now number in that city over 5,000 men fully armed with Winchester rifles, revolvers, and dynamite bombs. The execution of their leaders, while it taught them caution, filled them with still greater hatred for law and order, and increased their determination to overthrow the present order of things. Besides their guns the Anarchists, it is said, “have bombs without number and dynamite without limit.” Said a Chicago detective recently, “I have no idea when the trouble will come, but there will be serious work some day.” And so it is true that even in the favored land “of peace and plenty,” men’s hearts are “failing them for fear, and for looking after those things which are coming on the earth.” {SITI July 27, 1888, p. 456.3}

**“The Development of the Beast” The Signs of the Times, 14, 29.**

E. J. Waggoner

1. What power is represented by the first beast of Revelation 14?-The Papacy. {SITI July 27, 1888, p. 459.1}

2. From what was it developed?-*“A falling away*.” 2 Thessalonians 2:3. {SITI July 27, 1888, p. 459.2}

3. In what was shown the first definite evidence of falling away from the truth of God? {SITI July 27, 1888, p. 459.3}

The adoption of heathen rites and customs. “The bishops augmented the number of religious rites in the Christian worship, by way of accommodation to the infirmities and prejudices, both of Jews and heathens, in order to facilitate their conversion to Christianity.” “For this purpose, they gave the name of *mysterious* to the institutions of the gospel, and decorated particularly the holy sacrament with that solemn title. They used in that sacred institution, as also in that of baptism, several of the terms so far, at length, as even to adopt some of the ceremonies of which those renowned mysteries consisted.”-*Mosheim’s Church History, cent. 2, part 5, chap. 4, par. 2, 3.* {SITI July 27, 1888, p. 459.4}

4. How early was this manifested? {SITI July 27, 1888, p. 459.5}

“This imitation began in the Eastern provinces; but, after the time of Adrian [emperor A.D. 117-138], who first introduced the mysteries among the Latins, it was followed by the Christians who dwelt in the western parts of the empire.”-*Mosheim, Church History, cent. 5, part 2, chap. 4, par. 5.* {SITI July 27, 1888, p. 459.6}

5. What worship was the most widely prevalent among all ancient nations? {SITI July 27, 1888, p. 459.7}

Sun worship-“the oldest, the most widespread, and the most enduring of all the forms of idolatry known to man, viz., *the worship of the sun.”-Tulled W. Chambers, in Old Testament, January, 1886*. {SITI July 27, 1888, p. 459.8}

6. When this worship was not directed to an image, how was it performed. {SITI July 27, 1888, p. 459.9}

“Before the coming of Christ, all the Eastern nations performed divine worship with their faces turned to that part of the heavens where the sun displays his rising beams. This custom was founded upon a general opinion that God, whose essence they looked upon to be light, and whom they considered as being circumscribed within certain limits, dwelt in that part of the firmament, from which he sends forth the sun, the bright image of his benignity and glory.”-*Mosheim, Church History, cent. 2, part 4, chap. 3, par. 7*. See Ezekiel 8:16. {SITI July 27, 1888, p. 459.10}

7. Was this custom adopted by some who called themselves Christian? {SITI July 27, 1888, p. 459.11}

“The Christian converts, indeed, rejected this gross error [of supposing that God dwelt in that part of the firmament], but they retained the ancient and universal custom of worshiping toward the east, which sprang from it. Nor is that custom abolished even to our times, but still prevails in a great number of Christian churches.”-*Mosheims, Ib*. {SITI July 27, 1888, p. 459.12}

8. What day was especially devoted to the sun? {SITI July 27, 1888, p. 459.13}

9. What day was adopted by these Christians also? {SITI July 27, 1888, p. 459.14}

“That very day was the Sunday of their heathen neighbors and respective countrymen; and patriotism gladly united with expediency in making it at once their Lord’s day and their Sabbath.”-*North British Review as quoted in History of the Sabbath,* chap. 16. {SITI July 27, 1888, p. 459.15}

10. Upon what is the Papacy built?-*Self-exaltation*. 2 Thessalonians 2:4. {SITI July 27, 1888, p. 459.16}

11. In behalf of what was manifested the first arrogant claims of the Papacy?-*In behalf of Sunday*. {SITI July 27, 1888, p. 459.17}

12. By whom?-*By victor, who was bishop of Rome, A. D. 193-202*. {SITI July 27, 1888, p. 459.18}

13. What did he command? {SITI July 27, 1888, p. 459.19}

“He wrote an imperious letter to the Asiatic prelates commanding them to imitate the example of the Western Christians with respect to the time of celebrating the festival of Easter [that is, commanding them to celebrate it on Sunday]. The Asiastics answered this lordly requisition... with great spirit and resolution, that they would by no means depart in this manner from the custom handed down to them by their ancestors. Upon this the thunder of excommunication began to roar. Victor, exasperated by this resolute answer of the Asiatic bishops, broke communion with them, pronounced them unworthy of the name of his brethren, and excluded them from all fellowship with the church of Rome.”-*Mosheim, Ib., chap. 3, par. 11*. {SITI July 27, 1888, p. 459.20}

14. How early in the second century had this question been made an important one? {SITI July 27, 1888, p. 459.21}

“About the middle of this century, during the reign of Antonius Pius [about 101], the venerable Polycarp went to Rome to confer with Anicet, bishop of that See, upon this matter.”-*Ib. par 10*. {SITI July 27, 1888, p. 459.22}

15. What is the great characteristics of the Papacy as a world power? {SITI July 27, 1888, p. 459.23}

The union of Church and State,-the religious power dominating the civil power and using it to further its own ends. {SITI July 27, 1888, p. 459.24}

16. When was the union of Church and State formed, out of which grew the Papacy?-*In the reign of Constantine, A. D. 414-447*. {SITI July 27, 1888, p. 459.25}

17. What was the condition and work of most of the bishops at this time? {SITI July 27, 1888, p. 459.26}

“Worldly-minded bishops, instead of caring for the salvation of their flocks, were often but too much inclined to travel about, and entangle themselves in worldly concerns.”-*Neander, vol. 1, p. 16, Turley’s edition, Boston, 1856*. {SITI July 27, 1888, p. 459.27}

18. What had these bishops determined to do? {SITI July 27, 1888, p. 459.28}

“This theocratical theory was already the prevailing one in the time of Constantine; and... the bishops voluntarily made themselves dependent on him by their disputes, *and had their determination to make use of the power of the State for the furtherance of their aims.”-Ib., p. 142*. {SITI July 27, 1888, p. 459.29}

19. What is the “theocratical theory”?-*The theory of government of a State by the immediate power or administration of God*. {SITI July 27, 1888, p. 459.30}

20. What then is the effect of a man-made theocracy?-*To put man in the place of God*. {SITI July 27, 1888, p. 459.31}

21. Was this the outcome of the theocratical theory of the bishops of the fourth century? {SITI July 27, 1888, p. 459.32}

“Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.” 2 Thessalonians 2:3, 4. {SITI July 27, 1888, p. 459.33}

**“Back Page” The Signs of the Times, 14, 29.**

E. J. Waggoner

Don’t fail to read the appointment for the California camp-meeting on page 462 of this paper. See also the notices on this page. Now is the time to begin to prepare for the meeting. {SITI July 27, 1888, p. 464.1}

The Committee of the Boston Board of Aldermen, to whom the subject was referred, has reported against the repeal of the ordinance forbidding preaching on the common without a license. As Boston is ruled by the Catholics, this result is no more than was to be expected. {SITI July 27, 1888, p. 464.2}

According to the Baltimore *Methodist*, the twelve thousand itinerant ministers of the Methodist Episcopal Church, contributed one-tenth of the million dollar missionary fund that was raised last year. If the two millions of lay members had contributed at the same rate as the ministers did, the missionary money would have amounted to $17,000,000 instead of $1,000,000. The ministers truly show themselves “ensamples to the flock,” but it would seem that there was a lack on the part of the flock in following the example. {SITI July 27, 1888, p. 464.3}

The Rev. Henry M. Field, D.D., is one of the most prominent men in the Presbyterian Church in America, and editor of the *Evangelist*, one of the leading papers in the denomination. In writing a letter from the Rock of Gibraltar, in the *Evangelist* of July 12, he tells how a certain telegraph manager gave him a letter to all their offices on both sides of the Mediterranean, and then remarks, “His letter was almost like one of Paul’s epistles ‘to the twelve tribes scattered abroad greeting’”! No doubt the likeness is very striking, especially in view of the fact that not one of Paul’s epistles was never written “to the twelve tribes scattered abroad.” The Doctor’s simile is not exactly the happiest one that might have been struck, but it is rather suggestive nevertheless. {SITI July 27, 1888, p. 464.4}

We have seen lately several repetitions of the old story to the effect that “Tom” Paine sent to Benjamin Franklin the manuscript of his “Age of Reason,” before publishing it, and that Franklin told him not to “unchain the tiger,” etc. It seems that to some this appears to be a very weighty argument in favor of Christianity. We doubt the force of the argument even if the story were true, and much more when there is not a particle of truth in it. To all who have been repeating the story, we would suggest that, before they do it again, they will please bear in mind that Franklin died in 1790, and the first part of the “Age of Reason” was not written till about three years afterward. There are enough good arguments in favor of Christianity without resorting to the support of palpable falsehoods. {SITI July 27, 1888, p. 464.5}

A curious example of recklessness of some men in conducting an argument, and of all men who have no ground for their argument, occurred in the *Oracle* of July 5. A certain writer in arguing for Sunday, and as proof of its sacredness, says: “It is a universal practice of the church, unquestioned by any. We stop a moment at St. Augustine, about A.D. 380-420. I will quote from the Anti-Nicene Fathers in eight volumes, which contain all their writings. Augustine says, ect.” Of course he meant *Ante*-Nicene Fathers, instead of *Anti*-Nicene Fathers. That means the “Fathers” who lived and wrote before the Nicene Council, which took place A.D. 325. But Augustine was not born till more than fifty years after that council. Then how is it that his writings are found in the eight volumes of the Ante-Nicene Library? They are not. Well, then, why did this writer profess to quote Augustine’s words from that set of books? We give it up. It might have been ignorance; it might have been something else. {SITI July 27, 1888, p. 464.6}

The emperor of Germany has arranged to visit the King of Italy in Rome next October, and the Pope has sent a vigorous protest to Prince Bismarck, declaring that the emperor’s presence at Rome would be a note of hostility toward the Vatican, especially during the pending crisis with the Italian Government.The Vatican is also endeavoring to have Bavaria and Austria use their influence against the visit. {SITI July 27, 1888, p. 464.7}

Pope Leo XIII. is the most inveterate political meddler that has occupied the Papal throne for years. Pius IX. was crafty, but Leo is both sagacious and aggressive, and is meeting with marked success in securing from the great powers of earth the recognition which he claims as his due. The facts concerning his bloodless conquest of Protestant Germany some two years since are still fresh in the mind of everyone, and this protest indicates that “his holiness” does not mean to relinquish his hold upon the German Empire. It remains to be seen whether William II. will servilely yield to this haughty demand of the Vatican or not. {SITI July 27, 1888, p. 464.8}