**“Forgiveness Real, Not Pretended” The Signs of the Times, 14, 30.**

E. J. Waggoner

Last week we made some comments on an article which claimed that Paradise was that part of *hades* in which the souls of the righteous dead were detained until the resurrection of Christ, when it was abolished. We showed from the Scripture that *hades* is not and never was a half-way house to Heaven, that it is a place of unconsciousness where both righteous and wicked remain until the resurrection, and that Paradise has no connection with it, but is the dwelling-place of God, the place where the saints will be gathered when they receive their final, eternal reward. We gave all that was necessary to show the folly of the position that Paradise was an intermediate place of abode for God’s people; but there is another position taken in the article, as the basis of the one already noticed, which is so utterly opposed to divine revelation that it must have some attention. The writer says:- {SITI August 3, 1888, p. 470.1}

“The necessity for an intermediate place of abode for the Lord’s people, grew out of the fact that sin was not actually forgiven till the blood of Christ was actually shed.” {SITI August 3, 1888, p. 470.2}

We are sorry to see that this most unscriptural doctrine is being received with considerable favor of late. We wish that such would give special heed to the following texts:- {SITI August 3, 1888, p. 470.3}

Micah 7:18: “Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger forgiver, because he delighteth in mercy.” This is the language of one who knows the joy of actual forgiveness. The prophet extolled the Lord as one who did actually forgive sin. {SITI August 3, 1888, p. 470.4}

Exodus 34:6, 7: “And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin.” At that time the Lord declared what then he was, and not simply what he would be at some future time. {SITI August 3, 1888, p. 470.5}

The Old Testament is full of promises of forgiveness. When one of the people sinner, he was to make the proper sin-offering, and the promise was, “and it shall be forgiven him.” Leviticus 4:26. So the prophet Isaiah said: “Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.” Isaiah 55:6, 7. {SITI August 3, 1888, p. 470.6}

These words were as true when they were written as they are now. The people were told that if they would turn to the Lord he would “abundantly pardon” them. To say that they did not receive pardon when they turned from their sins, is to say that God held out to them a false hope; to say that the pardon was not real, is to discredit all the promises of God. The promise of pardon could not have been made any stronger. {SITI August 3, 1888, p. 470.7}

But we can refer to facts as well as promises. Read the following: “I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin.” Psalm 32:5. Here we have pardon actually granted. See also Psalm 85:2; 90:8 and Numbers 14:19, where it is expressly stated that God forgave the iniquity of the children of Israel. {SITI August 3, 1888, p. 470.8}

Some have thought that pardon before the death of Christ was not real but only typical, though what sort of a thing a “typical pardon” might be, they have not told us. But the pardon which David received was so real as to cause him to exclaim: “Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity.” Psalm 32:1, 2. The forgiveness which David received was such as took away the sin so that the Lord did not any longer account him guilty. If that was not actual forgiveness, we should like to have someone tell us what more than that actual forgiveness could do for a man. {SITI August 3, 1888, p. 470.9}

This blessedness was Abraham’s when his faith was counted for righteousness. Abraham was the father of the faithful, for he “against hope believed in hope.” He had faith in Christ, who, it had been promised, would be descended from him, when he had no child, and when it was utterly impossible, humanly speaking, that he should ever have one. He is called the father of the faithful, because he exercised stronger faith than any other man who ever lived. But faith nowadays always brings the fullness of pardon, and Abraham’s greater faith must have brought the same thing to him. And so it did, as the Scriptures plainly declare. {SITI August 3, 1888, p. 470.10}

Abel likewise, by his sacrifice of faith, obtained witness that he was righteous. Hebrews 11:4. But if he was righteous, he had been cleansed from sin, for no man can be righteous before his sins are forgiven. Of Enoch we read that he walked with God. That is the same as saying that he was at peace with God; for two cannot walk together except they are agreed. But peace comes only after the faith which brings pardon. Enoch could not have walked with God, if his sins had been upon him; but if his sins were not actually forgiven, then they were actually upon him. Forgiveness must precede a righteous life; therefore to say that there was no actual forgiveness before Christ came, is the same as saying that there were no men who were actually righteous before the resurrection of Christ, but that all were hypocrites. Thus the theory of typical or pretended pardon dishonors both God and men. {SITI August 3, 1888, p. 470.11}

There is, however, a real difficulty in the minds of some who have no notion of denying God’s word, which declares that from the earliest ages men were actually forgiven, and were actually righteous. That difficulty is this: All the blessings that come to men, come by virtue of what is called the “second covenant,” of which Christ is mediator; but that covenant was not ratified until the death of Christ, and Paul says: “For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth.” Hebrews 9:17. Then how was it possible for men before the days of Christ to receive the blessing of forgiveness, which is promised only in the second covenant? {SITI August 3, 1888, p. 470.12}

A verse in the fourth of Romans will serve to answer this. The apostle, after telling how Abraham received the righteousness of faith, says that he believed God, “who quickeneth the dead, and calleth those things which be not as though they were.” Verse 17. God can make a thing that is not just as real as though it actually existed. How is that? The answer is in Hebrews 6:13-18:- {SITI August 3, 1888, p. 470.13}

“For when God made promise to Abraham, because he could swear by no greater, he sware by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater; and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.” {SITI August 3, 1888, p. 470.14}

The promise which God made to Abraham was confirmed in Christ. His faith was counted for righteousness, by virtue of the Seed which was to come. And although God cannot lie, he confirmed his immutable promise by an oath, and so made it doubly unchangeable. So although all pardon is granted solely by virtue of the blood of Christ, after Christ had been promised it was the same as though he had actually been slain. So sure is the promise of God, that Christ is called “the Lamb slain from the foundation of the world;” for the promise that was made to Abraham was nothing more than the promise made to Adam. {SITI August 3, 1888, p. 470.15}

There is but one plan of salvation. “Jesus Christ, the same yesterday, and to-day, and forever,” is the center of that plan, and the grace of God through him has been equally abundant in all ages since sin entered into the world. “For the same Lord over all is rich unto all that call upon him.” W. {SITI August 3, 1888, p. 470.16}

**“The Development of the Beast” The Signs of the Times, 14, 30.**

E. J. Waggoner

1. What did we find in the preceding lesson was the determination of the bishops of the fourth century?-*To make use of the power of the State for the furtherance of their own aims*. {SITI August 3, 1888, p. 473.1}

2. What was one of the principal aims of the Western bishops, especially the bishop of Rome?-*The exaltation of Sunday*. {SITI August 3, 1888, p. 473.2}

3. What did they secure from Constantine?-*An edict, in A.D. 321, in favor of Sunday-the first Sunday law that ever was*. {SITI August 3, 1888, p. 473.3}

4. What was this law? {SITI August 3, 1888, p. 473.4}

“Let all the judges and town people, and the occupation of all trades, rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest, the critical moment being let slip, men should lose the commodities granted by Heaven. Given the seventh day of March; Crispus and Constantine being coequals each of them for the second time.”-*History of the Sabbath, chap. 19*. {SITI August 3, 1888, p. 473.5}

5. Who convened the council of Nice?-*Constantine, A.D. 325*. {SITI August 3, 1888, p. 473.6}

6. What was one of the two principal decisions rendered by that council?-*That Easter should always and everywhere be celebrated on Sunday*. {SITI August 3, 1888, p. 473.7}

7. Under what authority were its decrees published? {SITI August 3, 1888, p. 473.8}

“The decrees of these synods were published under the imperial authority, and thus obtained a political importance.”-*Neander, vol. 2, p. 133*. {SITI August 3, 1888, p. 473.9}

8. Who was bishop of Rome during twenty-one years and eleven months of Constantine’s reign?-*Sylvester, January 31, 414, to December 31, 415*. {SITI August 3, 1888, p. 473.10}

9. What did he do with his “apostolic authority” shortly after the Council of Nice? {SITI August 3, 1888, p. 473.11}

“He decreed that Sunday should be called the Lord’s day.”-*History of the Sabbath, p. 450*. {SITI August 3, 1888, p. 473.12}

10. What was commanded by the Council of Laodicea, A.D. 363 to 364?-*That if Christians should rest on the Sabbath, “let them be accursed from Christ;” and that they should rest on Sunday*. {SITI August 3, 1888, p. 473.13}

11. Did Constantine’s Sunday law apply to all classes? {SITI August 3, 1888, p. 473.14}

12. Were other laws demanded by the bishops, which should be more general? {SITI August 3, 1888, p. 473.15}

“By a law of the year 386, those older changes affected by the Emperor Constantine were more rigorously enforced, and, in general, civil transactions of every kind on Sunday were strictly forbidden. Whoever transgressed was to be considered, in fact, as guilty of sacrilege.”-*Neander, vol. 2, p. 300*. {SITI August 3, 1888, p. 473.16}

13. What petition was made to the emperor by a church convention in A.D. 401? {SITI August 3, 1888, p. 473.17}

“That the public shows might be transferred from the Christian Sunday and from feast days, to some other days of the week.”-*Ib*. {SITI August 3, 1888, p. 473.18}

14. What was the object of all these State laws? {SITI August 3, 1888, p. 473.19}

“That the day might be devoted with less interruption to the purposes of devotion.” “That the devotion of the faithful might be free from all disturbance.”-*Ib., pp. 297, 301*. {SITI August 3, 1888, p. 473.20}

15. What was it that so much hindered the devotion of the “faithful” of those times? {SITI August 3, 1888, p. 473.21}

“Owing to the prevailing passion at that time, especially in the large cities, to run after the various public shows, it so happened that when these spectacles fell on the same days which had been consecrated by the church to some religious festival, they proved a great hindrance to the devotion of Christians, though chiefly, it must be allowed, to those whose Christianity was the least an affair of the life and of the heart.”-*Ib., p. 300*. {SITI August 3, 1888, p. 473.22}

16. How was their “devotion” disturbed? {SITI August 3, 1888, p. 473.23}

“Church teachers... were, in truth, often forced to complain, that *in such competitions the theater was vastly more frequented than the church.-Ib*. {SITI August 3, 1888, p. 473.24}

17. What does Neander say of all this? {SITI August 3, 1888, p. 473.25}

“In this way, the church received help from the State for the furtherance of her ends.... But had it not been for that confusion of spiritual and secular interests, had it not been for the vast number of mere *outward conversions* thus brought about, she would have needed no such help.”-*Ib., p. 301*. {SITI August 3, 1888, p. 473.26}

18. When the church had received the help of the State to this extent did she stop there? {SITI August 3, 1888, p. 473.27}

No, she demanded that the civil power should be exerted to compel men to serve God as the church should dictate. {SITI August 3, 1888, p. 473.28}

19. Which of the fathers of the church was father to this theory?-*Augustine, who lived from A.D. 434 to 480*. {SITI August 3, 1888, p. 473.29}

20. What did he teach? {SITI August 3, 1888, p. 473.30}

“It is indeed better that men should be brought to serve God by instruction than by fear of punishment or by pain. But because the former means are better, the latter must not therefore be neglected.... Many must often be brought back to their Lord, like wicked servants, by the rod of temporal suffering, before they attain to the highest grade of religious development.”-Schaff’s Church History, sec. 3; Augustine Epistle 185 and Bonfaciana, sec. 21:28. {SITI August 3, 1888, p. 473.31}

21. What does Neander say of this? {SITI August 3, 1888, p. 473.32}

“It was by Augustine, then, that a theory was proposed and founded, which... contained the germ of that whole system of spiritual despotism of intolerance and persecution, which ended in the tribunals of the inquisition.”-*Church History, vol. 5, p. 147*. {SITI August 3, 1888, p. 473.33}

Thus was formed the union of Church and State out of which grew the Papacy. Thus was developed “the beast,” which made war with the saints of God, and wore out the saints of the Most High. {SITI August 3, 1888, p. 473.34}

**“Back Page” The Signs of the Times, 14, 30.**

E. J. Waggoner

A truth which is too often forgotten is put in the following brief form by the *Christian Union*: “False life in the church always has been, and still is, the prolific mother of false doctrine without it.” {SITI August 3, 1888, p. 480.1}

“Straws show which way the wind blows.” Among the important actions of the Pan-Presbyterian Council in London was the passing of a motion expressing fraternal sympathy with the Anglican bishops. {SITI August 3, 1888, p. 480.2}

We referred last week to the Pope’s protest against the proposed visit of the Emperor William to the king of Italy, and remarked that it remained to be seen whether the emperor would servilely yield to the demand of the Vatican or not. Latest advices state that the protest has proved effective. William II. King of Prussia and Emperor of united Germany, will not visit Rome, but he has gone to Canossa instead! {SITI August 3, 1888, p. 480.3}

In answer to a question relative to the claims of the first day of the week, the *Congregationalist* of June 14 quotes as reliable authority that ridiculous forgery which teaches that the hyena changes its sex every year, and which was written nobody knows when, and by nobody knows who, and calls it the “Epistle of St. Barnabas”! There is not an educated man in the world who has the slightest idea that the apostle Barnabas ever wrote that egotistical and abominable trash that is called the “Epistle of Barnabas,” yet there are but few who will not quote it in a Sunday controversy. We make no charges, but leave the reader to draw his own conclusions. {SITI August 3, 1888, p. 480.4}

“Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus.” This is a part of the salutation in Paul’s second letter to Timothy. Now the question is, Since the promise of life is in Christ Jesus, what will these persons do for life who are not in Christ? For them there is no promise of life. Then those who promise life to the wicked must be teaching something contrary to the doctrine of Christ. Now since it is a fact that without Christ there can be no victory over sin, it follows that they who teach that the wicked can have life without Christ, are strengthening the hands of the wicked. It is a dangerous thing to disbelieve the record that God gave of his Son; “and this is the record, that God hath given to us eternal life, and this life is in his Son.” 1 John 5:11. {SITI August 3, 1888, p. 480.5}

The meanest man has been discovered in the city of New York. He is a saloon keeper, and on a recent Sunday had charge of the beer counter on the barges which took over 1,500 poor people, men, women, and children, down the bay for a breath of fresh air. There was a huge task of lee-water aboard for the use of the passengers, and on the down trip they indulged freely in it. The receipts at the bar were not up to the expectations of the champion mean man; so before the excursionists return, he salted the water; and, the thirsty children cried for water, coolly told their mothers to give them a beer. For shame, that any Government or municipality should license such brutes to prey upon the community, and not only to enrich themselves by ministering to the basest appetites, but to plot to create such appetites and those who have not yet formed them. {SITI August 3, 1888, p. 480.6}

One of the characteristics of charity is that it “thinketh no evil.” This does not mean, as some seem to imagine, that true charity calls everything good; that when a man is holding gross error, or committing open sin, it is the part of charity to call him a good man. Christ was the embodiment of charity, yet he unsparingly denounced the wickedness of the scribes and Pharisees. But true charity does literally *think no evil*. That is, the man who has perfect charity has no evil thoughts; in none of his thoughts is there any taint of impurity, but all are the thoughts of God. In short, to have true, Christian charity, is to be pure in heart. This, and nothing less than this, is the result of perfect obedience to the commandments of God. It is the mark at which all should aim, and can be reached only by those who are “created in Christ Jesus unto good works,” who have in them the same mind that was in Christ. Charity is purity of heart, and so it will endure forever, even as those who are pure in heart shall see God and dwell in his presence forever. {SITI August 3, 1888, p. 480.7}

The apostle Paul says that God “hath made us able ministers of the New Testament [covenant]; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life.” 2 Corinthians 3:6. Even a superficial reading is sufficient to enable anyone to see that by “the letter” the apostle refers to the letter of the new covenant, and to nothing else. The new covenant is a covenant of life and peace, but if one keeps only the letter of the new covenant, and not its spirit, he will receive death instead of life. {SITI August 3, 1888, p. 480.8}

And right here, in this text, which some quote as opposed to the law of God, we have the most positive evidence of the existence of the law in connection with the new covenant. For “the wages of sin is death,” and “the strength of sin is the law.” Those who have merely the letter of the new covenant, and not the spirit of it, are sinners just as much as those are who wholly reject the covenant. If it were not so, there would be no death in connection with it. But sin and death invariably bear witness to the existence of the law. So the rock to which antinomians flee, is a rock which will crush them. {SITI August 3, 1888, p. 480.9}

Christ has “brought life and immortality to light through the gospel.” 2 Timothy 1:10. Then how say some that Socrates and Plato brought life and immortality to light? Did they teach the gospel of Christ? Were those heathen philosophers whose teachings were immoral, and whose lives were no better than their teachings-were they the forerunners of Christ and his gospel? or had they the gospel which was preached to Abraham? No; they were gross, sensual, benighted heathen. “But they taught the doctrine of immortality, even if they did not know anything of Christ.” Very true; and in that very thing lies the evidence that the doctrine of immortality which they taught is a false doctrine. For it is a fixed fact that the gospel of Christ alone reveals immortality, and therefore those who do not know Christ cannot know anything about immortality. This only would we ask our friends who accept the Platonic immortality: If men can learn immortality through Plato, what incentive have they to come to Christ? Strange that professed Christians should ever be willing to take the crown of Christ’s glory and place it on the head of a heathen philosopher. {SITI August 3, 1888, p. 480.10}

“There is more true honor amongst men on a wild American ranch, and amidst a semi-savage life, than in all the highest civilized society of London, as it exists.” Thus writes an English correspondent of *America*. And yet men think that nineteenth century civilization is good enough to take the place of religion, and that it is a sure protection against the evils that were rife in the middle ages. Such people need to be taught that wealth, and everything that clusters around it, does not change the heart, except sometimes to make it more callous. A man with great wealth and easy manners may be a greater villain than a man who has come up in the slums. Lea says that during the pontificates of Sixtus IV., Innocent VIII., and Alexander VI., A.D. 1471 through 1503, “increase of culture and of wealth seemed only to afford new attractions and enlarge opportunities for luxury and vice.” And thus it always is. {SITI August 3, 1888, p. 480.11}

The Rev. John Griffith, a missionary in China, writes as follows to some English friends:- {SITI August 3, 1888, p. 480.12}

“Some of your good people at home are beginning to think that they can do with a Christianity in which the divinity of Christ and the atonement of the cross may be classed among the debatable, non-essential dogmas of the church. The moment you have made up your minds to adopt this conclusion, as the truth of God, that very moment you may break up your missions, for we feel that a Gospel robbed of these two cardinal doctrines is no gospel at all to the heathen.” {SITI August 3, 1888, p. 480.13}

Neither is it any Gospel to anybody. There certainly can be no “good news” in the announcement that some man has undertaken our salvation. That which makes the gospel “good news” is the fact that the Saviour whom it announces is “Christ, the Lord.” This makes it “the power of God unto salvation.” Without this it is in no respect different from heathenism, and the man who ventures to preach a gospel which does not center around Christ as the divine Son of God, the Saviour of men, brings himself under a curse. See Galatians 1:8, 9. {SITI August 3, 1888, p. 480.14}

The *Congregationalist* says that “it is a great satisfaction to notice that the Centennial Exposition at Cincinnati, which opened July 4, and is to close October 27, is closed on Sundays.” The *Congregationalist* adds:- {SITI August 3, 1888, p. 480.15}

“An organized effort was made to induce the commissioners to take the opposite course, but those charged with responsibility adhered steadily to the view that it would be a direct violation of the law of God, and contrary to the real interests of the people, to keep the exposition open on the Sabbath.” {SITI August 3, 1888, p. 480.16}

And sure enough it would be, and *is*, a violation of the law of God to keep the exposition open on the Sabbath; but if the commissioners really thought *so* why do they not close on the Sabbath instead of on Sunday? The law of God says not one word about Sunday, the first day of the weed, and yet these commissioners close the exposition upon the day out of professed regard for that law, and keep it open upon the Sabbath, the seventh day, which the law of God particularly specifies as the day upon which no work shall be done! Surely this is a turning of things upside down; but who is to blame the commissioners, or religious teachers who are partial in the law? {SITI August 3, 1888, p. 480.17}

**“The True and Abiding Sabbath” The Signs of the Times, 14, 31.**

E. J. Waggoner

“Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.” Exodus 20:8-11. {SITI August 10, 1888, p. 486.1}

The fourth commandment is the solid foundation upon which Sabbath-keeping rests. They who tremble at the word of God can desire no other. If we analyze it, we shall find that it consists of a simple command to keep the Sabbath day holy, and then such an explicit definition of the Sabbath as distinguishes it from every other day, so that no attentive person can fail to know what day the Sabbath is. {SITI August 10, 1888, p. 486.2}

“The seventh day is the Sabbath.” What seventh day? The most natural conclusion is that it is the seventh day of the week; for the fact that six days of labor precede it, shows that it is the last in a period of seven days; and the only period of seven days is the week. Besides, the commandment specifies what is meant by saying, “For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.” The “creation week” is a very common term to express the time of God’s creation and rest. The day on which God rested was the seventh day of the creation week; the day on which we are commanded to rest is the seventh day of the week, which took its rise from the first week of time, in which God created the heavens and the earth, and rested. {SITI August 10, 1888, p. 486.3}

That the seventh day *of the week* is the Sabbath, and that this is what the commandment enjoins, is evident from a passage in the New Testament. The writers of the four Gospels all record with more or less minuteness the events of the crucifixion and resurrection of Christ. They all state that the crucifixion was on the preparation day, that is the day before the Sabbath. They likewise all mention the fact that certain women came to the sepulcher very early on the first day of the week, and found it empty. Luke says (24:11) that they came “upon the first day of the week, very early in the morning;” and Mark says (16:1) that it was “when the Sabbath was past.” Now read in consecutive order what Luke says immediately following his account of the burial of Jesus:- {SITI August 10, 1888, p. 486.4}

“And that day was the preparation, and the Sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day *according to the commandment*. Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared.” Luke 23:54-56; 24:1. {SITI August 10, 1888, p. 486.5}

From this text we learn that the preparation day immediately preceded the Sabbath day. Verse 54. We learn also that the first day of the week immediately followed the Sabbath. Then since there are but seven days in the week, that Sabbath day must have been the seventh day of the week. “Well,” says one, “nobody questions that; what is the use of stating it so explicitly?” Simply because that Sabbath day which is proved beyond all possibility of denial to have been *the seventh day of the week*, was kept by the women, *“according to the commandment.*” Thus we have it most positively proved by an inspired writer that the Sabbath day which the fourth commandment says we must remember to keep holy, is *the seventh day of the week*. {SITI August 10, 1888, p. 486.6}

“Remember the Sabbath day to *keep* it holy,” not to *make* it holy. Man cannot make anything holy; God alone has that power. It is an unwarrantable, almost a blasphemous, assumption, to say that men can sanctify as the Sabbath any day on which they may choose to rest. The Lord made the Sabbath day holy, and he requires men to keep it holy, and not to pollute it by unholy words and deeds. {SITI August 10, 1888, p. 486.7}

But the Sabbath did not originate with the giving of the commandment from Sinai. At that time God only declared the law which already existed. The sacredness of the Sabbath, which is guarded by the fourth commandment, did not begin at that time, any more than the sacredness of human life, which is guarded by the sixth commandment, began at that time. The commandment itself refers us to creation. Why are we commanded to keep the Sabbath day holy? “For [because] in six days the Lord made heaven and earth, the sea, and all that in them is; and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.” {SITI August 10, 1888, p. 486.8}

The statement that God blessed and hallowed the Sabbath day, is equivalent to saying that he blessed and hallowed the seventh day, for “the *seventh* day *is* the Sabbath.” It became the Sabbath from the time when God rested upon it. The Sabbath is the name of the seventh day of the week, which God sanctified. That God did bless and sanctify, or make holy, the seventh day in particular, and not merely the Sabbath institution in general, is plainly declared in the record to which the commandment refers. {SITI August 10, 1888, p. 486.9}

“Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. *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.” {SITI August 10, 1888, p. 486.10}

This statement that God sanctified the seventh day, because that in it he *had* rested, upsets the theory that God’s Sabbath is an immensely long time; that the Sabbath which he begun when he finished the work of creation, is not yet completed. Such a theory makes nonsense of the fourth commandment, which enjoins upon us the day on which God rested; but if it were true that God’s Sabbath has continued since creation, and is even now going on, a command for us to keep the Sabbath of the Lord would be the same as a command for us never to do any work! But the fact is clearly stated, that when God blessed and sanctified the seventh day, his rest upon it was in the past. He blessed and sanctified it, not because he was resting in it, but because he *had rested* in it. {SITI August 10, 1888, p. 486.11}

Notice how the steps by which the Sabbath was made: First, God made the heavens and the earth in six days,-six days such as we are familiar with, composed of a dark part and a light part, caused by the revolution of the earth upon its axis, and each completed in twenty-four hours. Second, God rested on the seventh day. Third, he blessed the seventh day and sanctified it, because that in it he had rested. Then it became God’s holy Sabbath day. {SITI August 10, 1888, p. 486.12}

At the close of God’s rest upon the seventh day, he sanctified it. To sanctify means to appoint, to set apart by specific directions and injunctions. Thus the Lord says: “Sanctify ye a fast, call a solemn assembly.” Joel 1:14. The children of Israel appointed (margin, sanctified) six cities as places of refuge. See Joshua 20:7. They sanctified them by setting them apart for that purpose, and letting everybody know it. Still more clear is the evidence in the nineteenth of Exodus. When the Lord would come down upon Mount Sinai, he said to Moses: “And thou shalt set bounds unto the people round about, saying, take heed to yourselves, that ye go not up into the mount, or touch the border of it.” Exodus 19:12. And afterwards Moses said unto the Lord: “The people cannot come up to Mount Sinai; for thou chargedst us, saying, Set bounds about the mount, and sanctify it.” Verse 23. So God sanctified the Sabbath, by placing around it the sanction of his word, and commanding the people then living-Adam and Eve-and through them their descendants, not to step over those bounds. {SITI August 10, 1888, p. 486.13}

On these three facts the Sabbath rests: God created the heavens and the earth in six days; he rested on the seventh day; he blessed and sanctified, or appointed as sacred, the seventh day. Before the Sabbath can be changed, the facts of creation must be changed. But a *fact* is that which has been done, and a fact cannot be changed. Even if the heavens and the earth were destroyed, it would still remain a fact that God created them, and that he rested upon and blessed and hallowed the seventh day, as a memorial of his creation; and upon these facts the Sabbath rests. To abolish the Sabbath, or to change it to another day than the seventh, it would be necessary to annihilate the heavens and the earth, and not only so, but to annihilate the fact that they were ever created, so as to make it a truth that they never had an existence. But this even omnipotence cannot do. {SITI August 10, 1888, p. 486.14}

What stability there is to the works of God. “The works of his hands are verity and judgment; all his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness.” Psalm 111:7, 8. Therefore “it is easier for heaven and earth to pass, than one tittle of the law to fail.” Luke 16:17. W. {SITI August 10, 1888, p. 486.15}

**“The Doxology. The Lord’s Prayer” The Signs of the Times, 14, 31.**

E. J. Waggoner

“For thine is the kingdom, and the power, and the glory, forever. Amen.” Matthew 6:13. This close of the Lord’s prayer, which is called the “doxology,” from two Greek words meaning an ascription of praise or honor, has been omitted in the revised version of the New Testament. It is therefore necessary, before commenting upon it, to give the reasons for commenting upon it at all. {SITI August 10, 1888, p. 486.16}

The reason which the Revision Committee gave for rejecting it, is that it does not appear in the most ancient versions. Dr. Roberts gives, however, after stating the objection to it, this testimony in its favor:- {SITI August 10, 1888, p. 486.17}

“There is indeed, one mighty argument in its favor. It is found in most of the ancient versions, such as the Ethiopic, the Armenian, the Gothic, and, above all, the Syriac. And could we be sure that the doxology existed from the first in such an ancient version as the Peshit Syriac, its genuineness would perhaps no longer be disputed.”-*Companion to the Revised Version*. {SITI August 10, 1888, p. 486.18}

And the whole argument, *pro* and *con*, is thus briefly put in the “Speaker’s Commentary:”- {SITI August 10, 1888, p. 486.19}

“The doxology is omitted by the majority of modern editors (Lachmann, Tischendorf, Tregelles, Alford, Wordsworth), who regard it as an interpolation derived from the use of the prayer in the early liturgies of the church, with an ascription of praise added. The principal argument against it rests on its absence from four of the oldest uncial (A B D Z) and five cursive MSS., from the Latin and Coptic versions, and from the citations of the Latin Fathers. On the other hand, it is found, with occasional variations, in the nine uncials and at least 150 cursives, and in the Syriac, Sahdic, Ethiopic, Gothic, and Armenian versions, and is supported by preponderating evidence from the Greek Fathers.” {SITI August 10, 1888, p. 486.20}

It seems, therefore, that the evidence against the genuineness is at the best but negative. This would be sufficient, if the ideas expressed by it were not in harmony with the truth as revealed in the Scriptures. But that the doxology does express perfectly scriptural ideas, is evident from the following sample texts. On “thine is the kingdom,” read Psalm 22:28: “For the kingdom is the Lord’s; and he is the Governor among the nations.” On “the power,” read Psalm 62:11: “For hath spoken once; twice have I heard this; that power belongeth unto God.” For “the glory,” and all the rest, forever and ever, read Revelation 5:13: “And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever.” {SITI August 10, 1888, p. 486.21}

Now since the kingdom, and the power, and the glory are the Lord’s, it would certainly be proper to ascribe them to him in our prayers, even though it were proved beyond all controversy that the doxology was not originally given with the Lord’s prayer. Let us therefore see what lessons we may learn, and what aids to devotion we may find, in the closing words of that petition as it stands in the common version, and as it naturally comes from the lips of thousands of reverent worshipers. {SITI August 10, 1888, p. 487.1}

“For thine is the kingdom.” This statement, if remembered, tends to beget confidence as well as reverence and awe. “The Lord hath prepared his throne in the Heavens; and his kingdom ruleth over all.” Psalm 103:19. “For the Lord most high is terrible; he is a great king, saith the Lord of hosts, and my name is dreadful among the heathen.” Malachi 1:14. Now while the greatness of God as king may strike terror to the hearts of the wicked, it is a source of joy to the Christian, for he knows that his confidence is not in a vain thing. He knows that God is love, and therefore he loves to think that he is great, for that means great love. So while “the sinners in Zion are afraid,” the upright in heart may say with all confidence: “For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us.” Isaiah 33:22. {SITI August 10, 1888, p. 487.2}

“And the power.” In the thought that “power belongeth unto God,” there is the same comfort that there is in the thought that the kingdom is the Lord’s. For immediately following the verse in which the psalmist says so emphatically that “power belongeth unto God,” we read, “Also unto thee, O Lord, belongeth mercy.” Psalm 62:12. Power without mercy is terrible; mercy without power is despicable; but power and mercy combined form a character worthy of love and respect. And when that power and that mercy are infinite, then the One in whom they are found is worthy of all worship. {SITI August 10, 1888, p. 487.3}

The creation of the world stands as the great evidence of God’s power. Says the prophet Jeremiah:- {SITI August 10, 1888, p. 487.4}

“But the Lord is the true God, he is the living God, and an everlasting king; at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Thus shall ye say unto them, the gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.” Jeremiah 10:10-12. {SITI August 10, 1888, p. 487.5}

Again the same prophet says:- {SITI August 10, 1888, p. 487.6}

“He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding. When he uttereth his voice, there is a multitude of waters in the heavens; and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures.” Jeremiah 51:15, 16. {SITI August 10, 1888, p. 487.7}

Again the prophet repeats the statement, and couples with it, or rather draws from it, a comforting thought. He says:- {SITI August 10, 1888, p. 487.8}

“Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee; Thou showest lovingkindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the Great, the Mighty God, the Lord of hosts, is his name, great in counsel, and mighty in work; for thine eyes are open upon all the ways of the sons of men; to give every one according to his ways, and according to the fruit of his doings.” Jeremiah 32:17-19. {SITI August 10, 1888, p. 487.9}

Although this also speaks of God’s power to execute judgment upon the wicked, it nevertheless contains comfort to the righteous; for as strong as God is to execute judgments, so strong is he to protect his people. And so Moses, in “the blessing, wherewith Moses the man of God blessed the children of Israel,” said:- {SITI August 10, 1888, p. 487.10}

“There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms; and he shall thrust out the enemy from before thee; and shall say, Destroy them.” Deuteronomy 33:26, 27. {SITI August 10, 1888, p. 487.11}

As the Christian comes to God with his humble petition for strength, what could give him greater assurance than this thought? When he knows that all the power of God is pledged to the support of his children, will he not come with the greater boldness, the more he realizes the power of God? When he reads that “the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him” (2 Chronicles 16:9), is it not a comfort to know that God is omnipotent? When he says, “Hallowed be thy name,” and remembers that it is a glorious and fearful name, what an encouragement to be assured that “the name of the Lord is a strong tower; the righteous runneth into it, and is safe.” Proverbs 18:10. {SITI August 10, 1888, p. 487.12}

Once more we read of the power of God, as described by the prophet Isaiah. Says the prophet:- {SITI August 10, 1888, p. 487.13}

“Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance; behold, he taketh up the isles as a very little thing.” “All nations before him are as nothing; and they are counted to him less than nothing, and vanity.” Isaiah 40:15, 17. {SITI August 10, 1888, p. 487.14}

Again he says of God, that,- {SITI August 10, 1888, p. 487.15}

“It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in.” Verse 22. {SITI August 10, 1888, p. 487.16}

“To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth.” Verses 25, 26. {SITI August 10, 1888, p. 487.17}

But why are we interested in learning of this great power of God? Read on:- {SITI August 10, 1888, p. 487.18}

“Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.” Verses 28-31. {SITI August 10, 1888, p. 487.19}

God’s power, then, is for the benefit of his children. He clothes them with his own power. The fullness of his power may become theirs in the strife against evil, if they but earnestly desire it. This will be brought out more fully further on. {SITI August 10, 1888, p. 487.20}

The power of God as manifested in the healing of disease can be noticed only in the most general way. The dead have been raised, the lame made to walk, the blind to see, the dumb to speak, and the deaf to hear. Withered limbs have been made whole in a moment of time. Men full of leprosy have had their flesh become like that of a child. Now why are all these exhibitions of the power of God placed on record? For the purpose of begetting confidence in God. When the child of God offers the Lord’s prayer or its equivalent, he is not to utter the words, “For thine is... the power,” as a matter of form, but is to come with an intelligent sense of the power of God. That knowledge, coupled with his knowledge of God’s willingness to help, is the assurance that his petition, if it is a proper one, will be granted. The expression, then, “For thine is... the power,” is virtually a statement of the petitioner’s confidence in God. {SITI August 10, 1888, p. 487.21}

Says Paul: “I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth.” Romans 1:16. Not only is the gospel the power by which God saves those who believe, but it is the manifestation of all the power of God for the salvation of those who will accept it. Christ is “the power of God, and the wisdom of God.” 1 Corinthians 1:24. He represents all the power in the universe, because “in him dwelleth all the fullness of the Godhead bodily” (Colossians 2:9), and it was by him that all things were created, “that are in Heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers.” Therefore when God in his great, love for the world gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life, he gave all that Heaven had to bestow. And this is further indicated in the words of Paul: “He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?” Romans 8:32. {SITI August 10, 1888, p. 487.22}

The greater includes the less. Since God has already given us his Son, which is a greater gift than all things else combined, how is it possible for us to ask or expect too much from him? Christ, who is our Advocate with the Father, says: “All power is given unto me in Heaven and in earth;” and he is with his people always, even unto the end. Surely, then, it is not without reason that we are taught to acknowledge in our prayers the power of God. What confidence such knowledge begets! {SITI August 10, 1888, p. 487.23}

*“Beneath his watchful eye
He saints securely dwell;
That hand which bears all nature up,
Shall guard his children well.” W. {SITI August 10, 1888, p. 487.24}*

**“Colombia Bible Burnings” The Signs of the Times, 14, 31.**

E. J. Waggoner

The *Missionary Review* says that there is an established agency at Bogota, the capital of Colombia, for the burning of Bibles and Protestant books. It is stated that Colombia is probably more under the power of the priesthood than any other Roman Catholic country in the world. Of course, if other countries were as much under the control of the Catholic priesthood as Colombia is, there would be an agency for destroying Bibles in those countries; and the agency would keep at work till the Bibles were destroyed. As we write, the question comes to our mind, How long will it be before Rome will be destroying Bibles in the United States? When she can dictate what books shall be used in the public schools, her power cannot be many steps behind what it is in Colombia. We don’t wonder that Rome doesn’t like the Bible; it tells harder things about her than Swinton’s history does, or than any history that was ever written. {SITI August 10, 1888, p. 488.1}

**“The Commentary. The Development of the Beast” The Signs of the Times, 14, 31.**

E. J. Waggoner

***THE THIRD ANGEL’S MESSAGE.*
THE MAKING OF THE IMAGE OF THE BEAST.
(Lesson 8. Sabbath, August 25.)**

1. What Government have we proved to be represented by the second beast of Revelation 13? {SITI August 10, 1888, p. 489.1}

2. What power is to be exercised by this beast? {SITI August 10, 1888, p. 489.2}

“And he exerciseth all the power of the first beast before him.” Verse 12, first clause. {SITI August 10, 1888, p. 489.3}

3. For what purpose does he use this power? {SITI August 10, 1888, p. 489.4}

“And causeth the earth and then which dwell therein to worship the first beast, whose deadly wound was healed.” Remainder of same verse. {SITI August 10, 1888, p. 489.5}

4. What is said by him to them that dwell on the earth? {SITI August 10, 1888, p. 489.6}

“Saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.” Verse 14, last part. {SITI August 10, 1888, p. 489.7}

5. What power is represented by the first beast?-*The Papacy*. {SITI August 10, 1888, p. 489.8}

6. What have we found to be the great characteristic of the Papacy?-*The union of Church and State-the Church using the power of the State for the furtherance of its own aims.* {SITI August 10, 1888, p. 489.9}

7. For what then are we to look in this nation?-*For the religious power to exalts itself to that place, where it shall dominate the civil, and deploy the power of the State for the furtherance of its own ends*. {SITI August 10, 1888, p. 489.10}

8. Is there any effort even now being made in this direction?-*Yes, a large and influential organization is working to this very end.* {SITI August 10, 1888, p. 489.11}

9. What, according to their own words, is the object of the association? {SITI August 10, 1888, p. 489.12}

“To secure such an amendment to the Constitution of the United States as shall suitably express our national acknowledgement of Almighty God as the source of all authority in civil Governments; of the Lord Jesus Christ as the Ruler of nations; and of his revealed will as of supreme authority; and thus indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of the Government on an undeniable legal basis in the fundamental law of the land.” {SITI August 10, 1888, p. 489.13}

11. Of what does the organization consist in itself? {SITI August 10, 1888, p. 489.14}

Of a president, the names of about one hundred and twenty vice-presidents, a recording secretary, a corresponding secretary, a treasurer, seven districts secretaries (at present), and the Reformed Presbyterian Church as a body. {SITI August 10, 1888, p. 489.15}

12. Who are some of the prominent men actively engaged in favor of it? {SITI August 10, 1888, p. 489.16}

Joseph Cook, Herrick Johnson, D.D., Julius II. Seelye, president of Amherst College; Bishop Huntington, of New York; Hon. Wm. Strong, ex-justice of the United States Supreme Court, and many others. {SITI August 10, 1888, p. 489.17}

13. Of what other important bodies has it gained the support. {SITI August 10, 1888, p. 489.18}

The “principal” churches, the National Woman’s Christian Temperance Union, and the prohibition party in many States. {SITI August 10, 1888, p. 489.19}

14. What was the prevailing theory of the church leaders in the time of constant theme?-“*The theocratical theory*.” {SITI August 10, 1888, p. 489.20}

15. What is the theory of the National Reformers? {SITI August 10, 1888, p. 489.21}

“Every government by equitable laws, is a government of God; a republic thus governed is of him, and is as truly and really a theocracy as the Commonwealth of Israel.”-*Cincinnati National Reform Convention, p. 28. “* A true theocracy is yet to come, [and] the enthronement of Christ in law and law-makers, and separate devotedly as a Christian patriot, for the ballot in the hands of women.”-*Monthly Reading, W.C.T.U.* {SITI August 10, 1888, p. 489.22}

16. What had the church leaders determined to do in the days of Constantine?-“*To make use of the power of the State for the furtherance of their own aims*.” {SITI August 10, 1888, p. 489.23}

17. What have these in our day determined to do?-*The same thing*. {SITI August 10, 1888, p. 489.24}

18. What came of that in the fourth century?-*The Papacy*. {SITI August 10, 1888, p. 489.25}

19. What will come of this in the nineteenth century?-*The image of the Papacy*. {SITI August 10, 1888, p. 489.26}

20. Of what other bodies is the National Reform Association diligently working to secure the support?-*The workingmen and the Catholic Church*. {SITI August 10, 1888, p. 489.27}

21. What does this Association say of the Catholic Church? {SITI August 10, 1888, p. 489.28}

“We cordially, and gladly, recognize the fact that in the South American republics, and in France and other European countries, the Roman Catholics are the recognized advocates of national Christianity, and stand opposed to all the proposals of secularism.... *Whenever they are willing to co-operate in resisting the progress of political atheism, we will gladly join hands with them*. In a World’s Conference for the promotion of National Christianity-which ought to be held at no distant day-many countries could be represented only by Roman Catholics.”-*Christian Statesmen, December 11, 1884*. {SITI August 10, 1888, p. 489.29}

22. What are all Catholics commanded by the pope to do? {SITI August 10, 1888, p. 489.30}

“All Catholics should do all in their power to cause the constitutions of States and legislation to be modeled on the principles of the true church; and all Catholic writers and journalists should never lose sight, for an instant, from the view of the above prescription.”-*Encyclical of Pope Leo XIII., 1885*. {SITI August 10, 1888, p. 489.31}

23. Then is not the National Reform Association aiming to form a government modeled after the principles of the Papacy? {SITI August 10, 1888, p. 489.32}

24. Then, if professed Protestants under the leadership of the National Reform Association succeed in this, what will there be erected in this Government?-*An image of the Papacy*. {SITI August 10, 1888, p. 489.33}

**“Back Page” The Signs of the Times, 14, 31.**

E. J. Waggoner

Bishop Foss, of the Methodist Episcopal Church, says: “I believe the so-called modern Spiritualism to be about nine-tenths deception and one-tenth devil.” The *Independent* agrees that the Bishop has given the constituents correctly, whether the proportions are right or not. Both are wrong. Spiritualism is all devil; and it is all deception-self-deception you may call it if you please; for no man can be deceived unless he yields assent to the deception. {SITI August 10, 1888, p. 489.34}

A private letter received from Elder G. C. Tenney, just as we are closing the paper, contains the following interesting item concerning the church in Melbourne: “At our quarterly meeting yesterday, one hundred and fifty names were on the roll, and a response was had to all but two of them.” We venture to say that there are not many churches in America that can show so good a record. A report which we have in hand from Elder Tenney will appear next week. {SITI August 10, 1888, p. 489.35}

It seems that the statement telegraphed from Europe last week, that Emperor William had decided not to visit the Italian capital, was a mistake. William will, immediately upon his arrival there, visit the Pope, before going to the Quirinal. He will take this course in order to avoid offending the head of the Catholic Church, “his holiness” Leo XIII. If he must follow the example of Henry IV., and go to Canossa probably William could not do it any more gracefully than in the manner proposed. {SITI August 10, 1888, p. 489.36}

It may be interesting if not comforting to the people who know that Sunday-schools are now being started by Socialists, in which lawlessness is being taught to the children. *America*, published in Chicago, says of these Anarchist-breeding schools:- {SITI August 10, 1888, p. 489.37}

“Under the superintendency of Paul Grottkan, they are making great progress in the city. There are six of them now, and they hold their meetings every Sunday morning. Among the teachers in these ‘Sunday-schools’ are Christianson, editor-in-chief of the *Arbeiter Zeitung*. Paul Grottkan, Mrs. Lucy Parsons, and others equally well known to fame. Those in charge of the classes where instruction is given are careful as to who are admitted, and that an outsider will find it an impossibility to gain an entrance. These schools have not been organized more than a month, but the attendance upon them is already large and constantly upon the increase. It is estimated by Grottkan and others interested that 25,000 people will soon be enrolled in the schools, including children. Of those now attendants many are children not more than ten years of age. Captain Schaack and Inspector Bonfield have as yet made no move toward breaking up the meetings where disobedience to the laws of the country and the State is taught.” {SITI August 10, 1888, p. 489.38}

When one considers that lawlessness is natural to the human mind; that it is only by a thorough, careful training that children are taught respect for authority, it will be very easy to see that these Anarchist Sunday-schools will have a wonderful success in their special line. Men whose hearts do not fail them for fear of those things that threaten this earth, are either blind to the signs of the times, or else they are dwelling in the secret place of the Most High, and the Lord is their confidence. {SITI August 10, 1888, p. 489.39}

A recent letter from Honolulu, H.I., brings the welcome intelligence that a vessel has been provided by one of the brethren at that place for a voyage to Pitcairn, and that Elder Cudney expected to sail July 31 for that island, *via* Tahiti, there expecting to take in Brother Tay, who sailed direct to Tahiti from San Francisco, July 5. Other islands will also be visited, and the truths of the Third Angel’s Message introduced, as opportunity offers. We know that the prayer is our brethren and sisters everywhere will follow these brethren as they carry the message to these remote parts of the earth, and we believe that God will send prosperity. {SITI August 10, 1888, p. 489.40}

One of the great San Francisco dailies in its issue of August 5 says: “Both Old and New Testaments were translated into a Latin edition, called the Vulgate-that now used by the Roman Catholics-which, in its turn, was done into English by Tyndale, Luther, and others.” {SITI August 10, 1888, p. 489.41}

The only remarkable thing about this statement is the ignorance which is displayed in it. But it is only a fair sample of the religious intelligence imparted to its readers from time to time by the same great paper. Everybody ought to know, and almost every school-boy does know, that Luther translated the Scriptures into German, and not into English. {SITI August 10, 1888, p. 489.42}

The California *Christian Advocate* of the 1st inst. gravely informed its readers that “Congressman Plumb, of Kansas, has offered an amendment to the Sunday Civil Bill providing an appropriation for the building of a public drinking fountain in the Capitol.” Of course the bill to which the Kansas Congressman has offered an amendment is the Sunday Civil Appropriation Bill; but in these days of proposed Sunday legislation it is perhaps not strange that the friends of Sunday laws fail to discern what to them seems so small a difference. We fear, however, that the day is not far distant when even the Sundry Appropriation Bill may contain clauses relative to Sunday, and then it will indeed be literally the “Sunday Civil Bill.” {SITI August 10, 1888, p. 489.43}

**“The Proposed Bond of Union” The Signs of the Times, 14, 31.**

E. J. Waggoner

In an article in behalf of the Sunday-sabbath the leading Presbyterian paper of New York City says: “In the time of efforts in the direction of Christian union, it is wise and well for those who can unite in nothing else, to unite in words and works which will tend to keeping for this great country a holy Sabbath.” {SITI August 10, 1888, p. 489.44}

This means that if Christians can unite on nothing else they should unite for the preservation of the Sunday institution in this country. But is this the one thing needful for the conservation of religion, that it should be made the bond of union? Is it indeed true that if “Christians” can unite on nothing else they should unite to enforce upon all the observance of Sunday, the relic of a false system of worship, an institution which has almost wholly supplanted the Sabbath of the Lord, the seventh day enjoined upon all by the fourth commandment of the decalogue? Verily, religion is at a low ebb when those who profess it can find in the Scriptures nothing upon which to unite, and are compelled to seek a bond of union in an institution which is wholly without divine authority. {SITI August 10, 1888, p. 489.45}

**“Nebraska Camp-Meeting” The Signs of the Times, 14, 31.**

E. J. Waggoner

A notice of Nebraska’s annual gathering, to be held at Grand Island, August 28 to September 4, comprising the workers’ meeting, the camp-meeting, and the sessions of the Conference, Tract and Missionary Society, Sabbath-school Association, and the Health and Temperance Association, was received too late for publication this week but will appear next week. {SITI August 10, 1888, p. 489.46}

Brother Gardiner, the president of the Nebraska Conference, makes an earnest plea that all who desire to do something in the cause of God in the State attend this meeting. Let all such who can possibly do so be at Grand Island on or before August 28, that they may receive the benefit to be derived from the instruction to be given in the workers’ meeting. {SITI August 10, 1888, p. 489.47}

The camp-meeting proper begins September 4, and as far as possible every Sabbath-keeper in the State ought to be present at the beginning and remain until the close. The delegates to the Conference especially, should be there on time, in order that the several churches may be represented at the first meeting of the session. We regret that we could not print the notice this week, as it contains information which all ought to have. {SITI August 10, 1888, p. 489.48}

Those who go to the meeting by rail should, when they buy their tickets, ask the agent for a certificate stating that they pay full fare in going. This when properly signed by the Conference secretary, will entitle the holder to return at one-third the going fair. {SITI August 10, 1888, p. 489.49}

**“The Lord’s Prayer. The Doxology” The Signs of the Times, 14, 32.**

E. J. Waggoner

“For thine is... the glory.” This is a most fitting climax for a prayer. It is utterly impossible that human language should describe the glory of God. Let one read the first and tenth chapters of Ezekiel, and he will see the inability of human language to give any just conception of God’s glory. Perhaps the best idea, the one conveying the most meaning to our minds, is given in Psalm 19:1; 8:1. In the former we read: “The heavens declare the glory of God; and the firmament showeth his handiwork.” The other says: “O Lord our Lord, how excellent is thy name in all the earth! who has *set thy glory above the heavens*.” The second statement naturally follows from the first. Since God created the heavens, his own glory must be greater than the glory of the heavens. Therefore when we see the sun shining in its strength, we have only a faint conception of the glory of God. {SITI August 17, 1888, p. 502.1}

This point was well illustrated once by a Jew who was asked by a heathen to exhibit his God. The Jew replied that his God could not be seen. When the heathen expressed the opinion that if the Jew had a God he ought to be able to show him, the Jew bade him look at the sun. The sun was at that time in its midday splendor, and the heathen said, “I cannot look at it; it blinds my eyes.” The Jew replied, “Well, if you are unable to look upon one of God’s creatures, how can you expect to be able to look upon God himself?” This was a just and wise answer. God, as Creator of the heavens and the earth, has set is glory above the heavens. {SITI August 17, 1888, p. 502.2}

Whenever the priests went into the most holy place of the earthly tabernacle, where the glory of God was manifested, they were obliged to have a cloud of incense go up before them to shield their eyes from the glory, or else its brightness would have caused their instant death. See Leviticus 16:2, 12, 13. But even this precaution was insufficient whenever the Lord manifested more of his glory. Thus we read of the dedication of Solomon’s temple:- {SITI August 17, 1888, p. 502.3}

“Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house. And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord’s house.” 2 Chronicles 7:1, 2. {SITI August 17, 1888, p. 502.4}

When the Lord came down to speak his law, “Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.” Exodus 19:18. “And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel.” Exodus 24:17. So great was the glory of God that the reflected glory that shone from the face of Moses after he had been for a time in the presence of God, was such that the people could not look upon him. Exodus 34:29-35. {SITI August 17, 1888, p. 502.5}

When Christ comes to judge the world and to save his people, it will be in all the glory of the Father. Matthew 16:27. Of that glory we read as follows, in Habakkuk 3:3-6:- {SITI August 17, 1888, p. 502.6}

“God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand; and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood, and measured the earth; he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow; his ways are everlasting.” {SITI August 17, 1888, p. 502.7}

But why say more as to the glory of God? Human language cannot do it justice; the highest flights of the imagination must fall far short of the reality. And what is there of strength or comfort in the contemplation of it? A few texts will answer. Read Ephesians 3:14-19:- {SITI August 17, 1888, p. 502.8}

“For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.” {SITI August 17, 1888, p. 502.9}

A finer passage cannot be found in any book in the world. It would seem as though Inspiration itself could not use human language to furnish a more magnificent climax. Paul prays for the same thing that we ought to pray for, namely, that Christ may dwell in our hearts by faith, and that so we may be filled with all the fullness of God; and this is nothing less than that we should be able to resist all evil, and to keep it out of our hearts. But how can we do this, seeing we are weak? Why, God will strengthen us with might by his Spirit. But how much might will he give us by his Spirit? “According to the riches of his glory.” And so when the Christian approaches the throne of grace, that he may find grace to help in time of need, he may remember that all power and glory belong to God; and the thought that his draft upon the supply of strengthening grace will be honored to an amount equal to the inconceivable glory of God, must necessarily tend to make him come with boldness. {SITI August 17, 1888, p. 502.10}

The same though is emphasized in a most wonderful manner by the prophet Jeremiah in his prayer to God for the backslidden Jews. He says:- {SITI August 17, 1888, p. 502.11}

“We acknowledge, O Lord, our wickedness, and the iniquity of our fathers; for we have sinned against thee. Do not abhor us, for thy name’s sake, do not disgrace the throne of thy glory; remember, break not thy covenant with us.” Jeremiah 14:20, 21. {SITI August 17, 1888, p. 502.12}

Surely the prophet must have been filled with the Spirit when he uttered that prayer, else he would not have dared say to the Lord, “Do not disgrace the throne of thy glory.” What may we learn from it? Simply this: God’s throne is a throne of grace; it is also a throne of glory, and he has promised to give grace “according to the riches of his glory.” Therefore if he should fail to impart this full measure of grace to those to whom it is promised, his glorious throne would cease to be a throne of glory; it would be disgraced. What confidence we may have when we remember that God’s honor and glory are pledged to the support of those who trust him. What excuse can we have for not overcoming? “For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly.” Psalm 84:11. {SITI August 17, 1888, p. 502.13}

“The Lord will give grace and glory.” Grace now, and glory hereafter. Yet the measure of grace which he will give is according to the riches of his glory, so that, believing in and loving Christ, whom we have not seen, we may “rejoice with joy unspeakable and *full* of *glory*.” 1 Peter 1:8. And so, with Christ dwelling in our hearts by faith, being children of God, “to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved” (Ephesians 1:6), the trying of our faith will certainly “be found unto praise and honor and glory at the appearing of Jesus Christ.” 1 Peter 1:7. {SITI August 17, 1888, p. 502.14}

The words, “thine is the glory,” which we utter in the Lord’s prayer, are freighted with a glorious hope for the Christian. Even now are we the sons of God, though it is not yet made manifest what we shall be; “but we know that, when he shall appear, we shall be like him; for we shall see him as he is.” 1 John 3:2. {SITI August 17, 1888, p. 502.15}

“The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.” Glorified together with Jesus Christ! Read the description of the glory of Christ, as Isaiah saw it (Isaiah 6:1-10); John 12:40, 41), and then try to realize that the children of God are to be glorified *together with him*. That means that these faces will shine as does Christ’s, for he shall “change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.” Philippians 3:21. Yes; it means that the glory of Christ, from which even seraphim hide their faces, shall be shared by his now despised followers; for the holy prophet has said that “they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever.” Daniel 12:3. And Christ himself said that when he shall come “then shall the righteous shine forth as the sun in the kingdom of their Father.” Matthew 13:43. {SITI August 17, 1888, p. 502.16}

The Christian may feel wearied with the battle, and crushed by anguish either of body or spirit, or both. Then he can recall Paul’s words: “For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.” Romans 8:18. Paul had experienced far more than the ordinary lot of human sorrow. He had been in labors abundant, even in weakness and trembling. He had been in prison many times. Five times he had received from the Jews the full number of stripes that the law would allow; three times he had been beaten with rods; and once he was stoned and left for dead. He had been shipwrecked, had been in perils of robbers, and worst of all, “in perils among false brethren.” But he had been permitted to see something of the glory which God has in reserve for those who love him and he gave it as his deliberate opinion that *all* the sufferings of this life are not worthy to be compared with the glory that shall be revealed in us. Take all the sufferings of this life, and place them in one scale, and place in the other the glory that God has for his children, and the glory would so outweigh the sufferings that no comparison could be made between them. The sufferings could be expressed only by zero. And so the apostle says:- {SITI August 17, 1888, p. 502.17}

“For our light affliction, which is but for a moment, worketh for us a far more exceeding and *eternal weight of glory*; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen.” 2 Corinthians 4:17, 18. {SITI August 17, 1888, p. 502.18}

Of all this we should be reminded when we repeat the Lord’s prayer, or, indeed, when we pray at all; for that is the true model for all prayers. So the prayer which begins with our Father in Heaven, and passes through all the wants of our fallen humanity, closes with a joyful anticipation of the time when the kingdoms of this world shall have become the kingdoms of our Lord and of his Christ; when he shall take to himself his great power and shall reign; and when those who love and serve him shall shine forth as the sun in the everlasting kingdom of glory. And as our hearts contemplate the glorious time when we shall receive the end of our faith, even the salvation of our souls, there is in the joy that we feel a foretaste of the glory that shall be revealed in us, and we exclaim with the prophet, “Even so, come, Lord Jesus.” W. {SITI August 17, 1888, p. 502.19}

**“Back Page” The Signs of the Times, 14, 32.**

E. J. Waggoner

8.11.-The pamphlet entitled, “The Honor Due to God,” for sale at this office, price ten cents, contains which you want on the subject of tithing. See also “The Tithing System,” by Elder Geo. I. Butler. {SITI August 17, 1888, p. 512.1}

On the last steamer that left San Francisco for Japan, was a Buddhist priest, who had been in this country to beg money with which to build a Buddhist temple. He was returning home empty-handed. It seems strange that he could not find some “liberal-minded Christians” who would have been willing to aid his enterprise. {SITI August 17, 1888, p. 512.2}

In the First Annual Report and Directory of the First Unitarian Church, of Oakland, the pastor says: “There are doubtless Spiritualists, Christian scientists, agnostics, and theosophists in our congregation, as in every other nowadays. But we do not know them as such. We treat them simply as fellow-worshipers and truth-seekers, as our brethren, striving with us to learn the way of righteousness and service, and quicken the faith in the ideal trusts and hopes of the human soul.” {SITI August 17, 1888, p. 512.3}

The Rev. Dr. F. A. Horton, of Oakland, who was sent as a delegate to the Pan-Presbyterian Council in London, in a letter to the Oakland *Tribune*, has the following to say of the union of the various religious denominations of the world:- {SITI August 17, 1888, p. 512.4}

“In its sessions the council made repeated mention in prayer of the great Pan-Anglican Council of Bishops now in session in Lambeth Palace, seat of the Archbishop of Canterbury. A resolution was passed conveying to them formally our Christian regards and salutations. The great bodies of the religious world are drawing closer together. Some in cold disdain prefer as yet to stand aloof, but it is rapidly getting chilly out there. The evening of rank denominationalism is falling, and all will come in out of the damp and cold by and by, if not in organic union at least in effective co-operation.” {SITI August 17, 1888, p. 512.5}

In the last number of the *North American Review*, which was degenerated into the mouth-piece of blatant infidelity, Ingersoll presumes to tell what Christianity teaches. He says:- {SITI August 17, 1888, p. 512.6}

“Christianity teaches not simply the immortality of the soul-not simply the immortality of joy-but it teaches the immortality of pain, the eternity of sorrow. It insists that evil, that wickedness, that immorality, and that every form of vice, are and must be perpetuated for ever. It believes in immortal convicts, and eternal imprisonment, in a world of unending pain.” {SITI August 17, 1888, p. 512.7}

All of which is just the opposite of what Christianity teaches. There is not a passage in either the Old or the New Testament that teaches that sin must be perpetuated for ever, or gives any hint of immoral convicts. From the very beginning to the end the Bible teaches that sin and sinners will ultimately cease to be, and that only righteousness, peace, and joy shall be found in the universe throughout eternity. Mr. Ingersoll should keep to his business, that of peddling second-hand infidel ideas. He is very well posted in infidelity, but he doesn’t know the first letter of the alphabet of Christianity. {SITI August 17, 1888, p. 512.8}

An active revival is said to be in progress among the Japanese in Honolulu. From the report of a San Francisco, clergyman who has just returned from there, it seems that the converts had not yet been emancipated from the heathen superstition. They seem to think that the act of baptism, or that which they are taught to believe is baptism, is the charm that will protect them from all ills here and hereafter. The converts do not consider themselves at all safe until that ceremony is performed; but the moment it is done, they are all right. One of them, instead of eating his communion bread, asked that it might be sent to his relatives in Japan for their spiritual good. It is a question whether such Christianity is any better than heathenism. It did not prove to be in the early centuries of the church’s history. {SITI August 17, 1888, p. 512.9}

“Can the word ‘generation,’ in Matthew 24:34, be construed to mean nation? I have just been reading a translation of the prophecies, which says that the word ‘generation’ should be ‘nation,’ meaning that the nation of the Jews should be extinct till all these things be fulfilled. S.H.” {SITI August 17, 1888, p. 512.10}

The word is correctly rendered generation; there is no consistency in translating it nation, for to do so would make Christ’s answer most indefinite and absurd, when he intended it to be definite. The disciples had asked him, “When shall these things be? and what shall be the sign of thy coming, and of the end of the world?” This question the Saviour proceeded to answer, and the discourse in the twenty-fourth of Matthew was for no other purpose than to make known, as nearly as it is possible for man to know, the time of the Lord’s coming. The Lord took his disciples down the stream of time, step by step, noting certain events and signs by the way, until he came to the last great sign-the falling of the stars. In other words, he brought them down, prophetically, to the year 1833, and stopping there, he said, “This generation shall not pass till all these things be fulfilled.” That was in answer to their question. He did not tell them the date or the hour of his coming, but he told them the generation. But if he had said, “This *nation* shall not cease to exist till all these things be fulfilled,” it would have been no answer of all. It would have been equivalent to saying, “The world shall not come to an end until the coming of the Lord and the end of the world,” which would have been trifling with them. {SITI August 17, 1888, p. 512.11}

The Rev. Morgan Dix, of New York, is setting forth some of the follies and vices of modern society in their true light, and as a consequence is being honored by the hatred of those who make up the “best society.” Among other things, he has the following to say of a class of people who are becoming altogether too numerous:- {SITI August 17, 1888, p. 512.12}

“And meanwhile there comes up another class whom we arraign as the moralizers of the public and dangerous to the social order-the sentimental philanthropists, who, after a little while, in every case of capital sentence, appear on the scene. These are they who forget the murdered, and lavish their nauseous sympathy on the murderer, who draw up petitions for pardon or commutation of sentence, who visit the condemned cell with bouquets and light reading, and ask for autographs and locks of hair, till we are ashamed of the human nature which develops these absurd beings, and wonder at the feebleness of moral sense which can thus forget the sin and lift the most cruel, the most brutal, the most vicious of transgressors, into an object of admiration and regard.” {SITI August 17, 1888, p. 512.13}

It does not take long to tell the origin of this mawkish sentimentalism. It arises from a disregard for law,-a growing feeling that law is tyranny, and that justice is cruelty. Those who show such morbid sympathy for brutal criminals, show that the only difference between them and those whom they fawn upon, is brute courage. Both have an equal contempt for law, but the sentimental philanthropist lacks the brute force to openly violate it, and so they render homage to those who are really their superiors. {SITI August 17, 1888, p. 512.14}

**“News from Elder Cudney” The Signs of the Times, 14, 32.**

E. J. Waggoner

In a letter written at Honolulu, H.I., July 19, Elder Cudney says: “We sail at noon to-day, going first to Tahiti, where I expect Brother Tay is waiting for me; then we will go direct to Pitcairn, as fast as the wind will carry us.” After speaking of the vessel, which, in the providence of God, one of the Honolulu brethren had generously provided, Brother Cudney continues: “An English captain, of extensive experience, whose wife is a Sabbath-keeper, goes as sailing master. He speaks the principal languages of the South Seas. A Swede goes as mate. He can speak five languages. Two men go before the men as far as Tahiti, *free*. One goes for ten dollars per month, and another for fifteen; so our help is costing but little. Besides this we have had several substantial donations.The crew are strangers, but most of them seem to be exceptionally nice men, and I trust that some of them will learn to love the truth before the voyage is over.” {SITI August 17, 1888, p. 512.15}

**“The Apostles and the First Day of the Week” The Signs of the Times, 14, 33.**

E. J. Waggoner

In an article in these columns week before last, it was clearly shown that the seventh day is the true and abiding Sabbath of the Scriptures; nevertheless, the existence of Sunday-keeping in the church, and the persistent claim which is made by many that the apostles sacredly observed Sunday, seem to demand a brief examination of the passages which mention that day, since if there were any sacredness attached to the day, it would there be at least intimated. The argument must, as a matter of course, be negative. {SITI August 24, 1888, p. 512.16}

Our task is not very great, for the first day of the week is mentioned only eight times in the New Testament, and six of these instances of its occurrence have reference to a single first day,-the day on which Christ rose from the tomb. These six texts are Matthew 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, 19. They read in order as follows:- {SITI August 24, 1888, p. 512.17}

“In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.” Matthew 28:1. {SITI August 24, 1888, p. 512.18}

“And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.” Mark 16:1, 2. {SITI August 24, 1888, p. 512.19}

“Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.” Mark 16:9. {SITI August 24, 1888, p. 512.20}

“Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them.” Luke 24:1. {SITI August 24, 1888, p. 512.21}

“The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher.” John 20:1. {SITI August 24, 1888, p. 512.22}

“Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.” John 20:19. {SITI August 24, 1888, p. 512.23}

In none of these texts is there the least hint that the day was sacred, or was henceforth to be considered so. They simply state that Jesus met with certain of his disciples on the day of his resurrection. Those incidents are mentioned to show that Christ did really rise from the dead the third day as he had said. That he should show himself at once to his disciples, was the most natural thing in the world, in order to relieve their sorrow. The meeting referred to in John 20:19 was not a religious meeting, not a gathering for prayer, or to celebrate the resurrection, but simply such a meeting as Jesus had with Mary in the garden, with the other women, and with Peter, being one of the “many infallible proofs” of his resurrection. That this is so is evident from the fact that the eleven had one common abode (Acts 1:13), and that just before Jesus came into the room where they were, the two disciples to whom Jesus appeared “as they walked, and went into the country,” had returned and told the eleven that Jesus was risen, but their story was not believed. Mark 16:12, 13. Moreover, when Jesus himself appeared unto them, they were sitting at meat, and he “upbraided them with their unbelief and harness of heart, because they believed not them which had seen him after he was risen.” Mark 16:14. They could not have celebrated his resurrection when they did not believe that he had risen. A comparison of Acts 1:13 with Mark 16:14, and Luke 24:36-42, is sufficient to show that when Jesus met with his disciples on the evening of the day of his resurrection, they were simply eating their supper at home and did not believe that he had risen. {SITI August 24, 1888, p. 512.24}

When Jesus met with them he did not tell them that thenceforth they must observe the first day of the week in honor of his resurrection, nor did he pronounce any blessing on that day. In short, he made no reference whatever to the day. To the disciples he gave the salutation of peace, saying, “Peace be unto you,” and he breathed on them, and said, “Receive ye the Holy Ghost;” but that affected the disciples, and not the day. Thus we see that in connection with the resurrection of Jesus there is not the remotest hint of Sunday sacredness. {SITI August 24, 1888, p. 512.25}

The next reference to the first day of the week is in Acts 20:7, and there we find that a meeting was held on that day. And here one thing may be noted, namely, that this is the only direct mention in the New Testament of a religious meeting on the first day of the week. If there were the record of fifty meetings on that day, however, that would not in the least affect its standing, for meetings were held every day in the week. The New Testament contains an account of many meetings held on the Sabbath, but that is no reason why the Sabbath should be kept. The Sabbath stands on a different foundation than that, even the unchanging word of God. {SITI August 24, 1888, p. 512.26}

But what of this one meeting on the first day of the week. We note first that it was in the night, for “there were many lights in the upper chamber, where they were gathered together” (verse 8); and Paul preached until midnight (verse 7), and then, after a brief intermission, until break of day, when he departed. Verse 11. But every day, according to the Bible method of reckoning time, ends at the setting of the sun. (See Genesis 1:5, 8, 13, 19, 23, 31; Leviticus 23:32; Mark 1:32). Therefore since this meeting at Troas was in the dark part of the first day of the week, it could not have been at the close of that day, but must have been at the beginning, corresponding to what is popularly designated as “Saturday night.” {SITI August 24, 1888, p. 512.27}

Now note what immediately followed that Saturday night meeting. As soon as it was break of day, on Sunday morning, Paul’s companions went to the ship, and resumed their journey to Jerusalem, while Paul himself chose to walk across the country and join the ship’s company at Assos. The distance from Troas to Assos was about sixty miles by water, but only nineteen by land, so that Paul could easily reach that place before the ship did. That this trip was taken on the first day of the week is so evident that few, if any, commentators suggest any different view. The Scriptures need no indorsement from men; but it may help some minds to know that this view of the text is not a peculiar one. “Coneybeare and Howson’s Life of Paul” says of this trip of Paul’s:- {SITI August 24, 1888, p. 512.28}

“Strength and peace were surely sought and obtained by the apostle from the Redeemer as he pursued his lonely road that Sunday afternoon in spring among the oak woods and the streams of Ida.”-Chap. 20, *paragraph 11*. {SITI August 24, 1888, p. 512.29}

So far, then, as the example of the apostles goes, Sunday is to be used in secular employment. {SITI August 24, 1888, p. 512.30}

One more text completes the list of references to the first day. It is 1 Corinthians 16:2, and, together with the preceding verse, reads as follows:- {SITI August 24, 1888, p. 512.31}

“Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.” {SITI August 24, 1888, p. 512.32}

A literal rendering of this would be, “Let each one of you lay by himself at home, treasuring up in store, as God hath prospered him,” and that Paul’s injunction has reference to private stores and not to public collections is evident from the language, as well as from what the apostle wrote in his second epistle, in which he says: “I thought it necessary to exhort the brethren, that they would go before unto you, and make *up before hand your bounty, whereof ye had notice before*, that the same might be ready, as a matter of bounty, and not as of covetousness.” 2 Corinthians 9:5. But if their offerings had been cast into the collection box, and so kept all together in the treasury of the church, there would have been no need of sending the brethren ahead to *make up beforehand* their bounty. {SITI August 24, 1888, p. 512.33}

These are all the texts that speak of the first day of the week, and not one of them intimates that it was in any sense a sacred day. Indeed, at the time the New Testament was written, no one in the world had ever heard of “the day of the sun” being kept as a sacred day. The heathen observed it only as a wild festival day. {SITI August 24, 1888, p. 512.34}

But throughout the New Testament the seventh day of the week is called the Sabbath-the same title that is given to it in the commandment. This is not because the New Testament writers were Jews, for they did not write as Jews, but as men inspired by the Holy Spirit. They were Christians, writing, under guidance of the Spirit of God, for the comfort, encouragement, and instruction of Christians until the end of time. If the seventh day were not the Sabbath for Christians and for all men, then the Holy Spirit would not have given it that name. But the truth is, as shown before, that the seventh day is the Sabbath-made so by the unchangeable act of the Creator-and no other day can ever be the Sabbath. And so we see that Dr. Scott and the *Christian at Work* told the exact truth when they said that we must go to later than apostolic times to find Sunday observance, and that it came in gradually and silently. But for everything that came into the church after the days of Christ, the church is indebted to paganism. W. {SITI August 24, 1888, p. 512.35}

**“The Commentary. The Third Angel’s Message” The Signs of the Times, 14, 33.**

E. J. Waggoner

**THE PURPOSE OF THE SABBATH IN THE MESSAGE.
(Lesson 10, Sabbath, September 8.)**

1. What warning does the Lord send to the world, against the worship of the beast and his image? {SITI August 24, 1888, p. 522.1}

“And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.” Revelation 14:9-11. {SITI August 24, 1888, p. 522.2}

2. How widely was the first message of this chapter announced? {SITI August 24, 1888, p. 522.3}

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.” Verse 6. {SITI August 24, 1888, p. 522.4}

3. What is said of the second?-*It followed*. Verse 8. {SITI August 24, 1888, p. 522.5}

4. And what is said of the third?-*The third angel followed them*. Verse 9. {SITI August 24, 1888, p. 522.6}

5. If, then, the first one went to every nation and kindred and tongue and people, and the third one follows, what must be the extent to which the Third Angel’s Message will go? {SITI August 24, 1888, p. 522.7}

6. What does the first angel have to preach? {SITI August 24, 1888, p. 522.8}

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.” Verse 6. {SITI August 24, 1888, p. 522.9}

7. What does this angel proclaim?-*The hour of God’s judgment is come*. Verse 7. {SITI August 24, 1888, p. 522.10}

8. What does he call upon all people to do?—“*Worship him that made heaven, and earth, and the sea, and the fountains of waters.*” {SITI August 24, 1888, p. 522.11}

9. What results from the rejection of this message? {SITI August 24, 1888, p. 522.12}

“And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.” Verse 8. {SITI August 24, 1888, p. 522.13}

10. What came of the first falling away from the everlasting gospel?-“*That man of sin,” “the mystery of iniquity,” “The beast.*” 2 Thessalonians 2:2-8; Daniel 7:11; Revelation 19:19, 20. {SITI August 24, 1888, p. 522.14}

11. What comes of this second falling away from the everlasting gospel?-*“The image of the beast,” and the enforced worship of the beast*. {SITI August 24, 1888, p. 522.15}

12. When men refuse to worship him that made heaven and earth, and the sea, and the fountains of water, what are they led to do?-*To worship the beast and his image*. Revelation 13:12, 13. {SITI August 24, 1888, p. 522.16}

13. What then do the three messages of Revelation 14:6-12 form?-*One threefold message rather than three distinct messages*. See note. {SITI August 24, 1888, p. 522.17}

14. When the first in order tells men that the hour of God’s judgment is come, what does the third tell them to do, to be prepared for the judgment? {SITI August 24, 1888, p. 522.18}

“Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.” Verse 12. {SITI August 24, 1888, p. 522.19}

15. What is to be the rule in the judgment? {SITI August 24, 1888, p. 522.20}

“For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law.” “In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.” Romans 2:12, 16. {SITI August 24, 1888, p. 522.21}

16. When the first angel calls upon all men to worship Him that made heaven and earth, etc., what does the third tell them to do that their worship may be acceptable to Him, and also that they may avoid the worship of the beast and his image? {SITI August 24, 1888, p. 522.22}

“Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.” Revelation 14:12. {SITI August 24, 1888, p. 522.23}

17. Is a man’s worship acceptable to God if he does not keep the commandments of God? {SITI August 24, 1888, p. 522.24}

“He that turneth away his ear from hearing the law, even his prayer shall be abomination.” Proverbs 28:9. {SITI August 24, 1888, p. 522.25}

18. Is it possible to keep the commandments of God and without the faith of Jesus? {SITI August 24, 1888, p. 522.26}

“For whatsoever is not of faith is sin.” Romans 14:23, last part. {SITI August 24, 1888, p. 522.27}

19. Is there any part of the commandments of God that points especially to Him that made heaven and earth? {SITI August 24, 1888, p. 522.28}

“Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.” Exodus 20:8-11. {SITI August 24, 1888, p. 522.29}

20. Therefore in the time of the preaching of the Third Angel’s Message, what will be done?-*Every nation, and kindred, and tongue, and people will be called upon particularly to keep the fourth commandment.* {SITI August 24, 1888, p. 523.1}

21. What day is the Sabbath of the Lord? {SITI August 24, 1888, p. 523.2}

“But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates.” Exodus 20:10. {SITI August 24, 1888, p. 523.3}

22. Of what is it a sign? {SITI August 24, 1888, p. 523.4}

“A sign... that ye may know that I am the Lord your God.” Ezekiel 20:30. {SITI August 24, 1888, p. 523.5}

23. Why is it such a sign? {SITI August 24, 1888, p. 523.6}

“For because in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.” Exodus 31:17. {SITI August 24, 1888, p. 523.7}

24. Then of what is the keeping of the seventh day a sign?—*It is a sign that those who do so worship the true God-“him that made heaven and earth, and the sea, and the fountains of waters.*” {SITI August 24, 1888, p. 523.8}

25. What is the one great question under the Third Angel’s Message?-*Whether men will worship Him that made heaven and earth, or worship the beast and his image?* {SITI August 24, 1888, p. 523.9}

26. What is the keeping of the seventh day-the Sabbath of the Lord?-*It is the God-given sign that those who do so are worshipers of Him that made heaven and earth*. {SITI August 24, 1888, p. 523.10}

27. Therefore what is the inevitable conclusion?-*That the keeping of the Sabbath of the Lord-the seventh day-is the one point above every other that distinguishes the worshipers of Him that made heaven and earth from the worshipers of the beast and his image*. {SITI August 24, 1888, p. 523.11}

**NOTES**

The word rendered “followed,” in Revelation 14:8, 9 is obsouotheo, which means, in constructions like that in this text, “to go with.” Liddel and Scott render the word thus: “To *follow* one, *go after*, or *with* him.” Robinson says: “*To follow, to go with, to accompany* anyone.” It is the same word that is used in Mark 5:21: “And Jesus went with him; and much people followed him, and thronged him.” It is also used of the redeemed one hundred and forty-four thousand, where it is said: “These are they which follow the Lamb withersoever he goeth.” Revelation 14:1. In both these places it is evident that of going together in company with. So in 1 Corinthians 10:4, where we read of the children of Israel that they drank of the spiritual Rock that followed them,” the word “followed” is translated from the same Greek word, and the margin has it, “went with them.” From this we learn that the idea in Revelation 14:8, 9 is not simply that the second and third angels followed the first in point of time, but that they were with it. Therefore the second and third messages must necessarily be as widespread as the first. As a matter of fact, they are now inseparable; it is impossible properly to preach one without preaching the other two. {SITI August 24, 1888, p. 523.12}

QUESTION 13.-It is the rejection of the first message that causes the falling away referred to in the second message. From this falling away the image of the beast and his worship are developed. And the third message warns against the worship of the beast and his image. From this it is evident that these three messages are inseparably connected, and form the threefold message. {SITI August 24, 1888, p. 523.13}

AGAIN: The first message calls upon all men to “worship Him that made heaven and earth,” etc. Those who refuse to do this are led to worship the beast and his image. The third angel follows, warning against the worship of the beast and his image, and calls upon all men to keep the commandments of God and the faith of Jesus. The fourth commandment points directly to the worship of Him who made heaven and earth; and this is the very thing which the first message calls upon men to do. Therefore it is certain that these three messages are but one threefold message. They are *three* only in the order of their rise. But having risen, they go on together and are inseparable. {SITI August 24, 1888, p. 523.14}

**“Back Page” The Signs of the Times, 14, 33.**

E. J. Waggoner

Camp-meetings are of late coming largely in favor again. At the last meeting of the Baptist ministers of San Francisco and Oakland, a committee was appointed to inquire into the feasibility of holding an annual camp-meeting in Oakland. {SITI August 24, 1888, p. 544.1}

The settlers of antelope Valley, Los Angeles County, Cal., have made an offer of 300 acres of land to the Boards of the Methodist Episcopal Church and the M. E. Church South, as a location for their proposed homes for infirm and sick ministers. {SITI August 24, 1888, p. 544.2}

President Davis, of the University of California, has proposed that the various denominations of the State should each establish a home at the University for the students of their faith, and thus look after their social and religious interests. The proposition has been favorably received, and prominent Methodist clergymen have already visited Berkeley to look for a desirable site for their denominational home. {SITI August 24, 1888, p. 544.3}

We learn from an exchange that the Synod of the Reformed Presbyterian Church, and its recent session in Pittsburgh, Penn., directed the church authorities to discipline members who advertise their business in the secular Sunday newspapers. We do not learn, however, that any objection was expressed to their having their advertisements appeared in the Monday morning papers, all the work of which is done on Sunday. {SITI August 24, 1888, p. 544.4}

Subscriptions for the SIGNS OF THE TIMES and the *American Sentinel* are now coming in faster than one man can set up the names and arranged the list. This is what we like. We find men enough to take care of the list, if our friends will only send in their subscriptions, and those of their friends and neighbors. Is just as easy for us to write for twenty-five thousand subscribers, and, in fact, it easier. Try us and see. {SITI August 24, 1888, p. 544.5}

In a public address at the recent Spiritualist camp-meeting in Oakland, William Emmette Coleman said that in his opinion probably ninety-nine one-hundredths of the so-called materialization as were fraudulent. A regular correspondent of the *Golden Gate* says that he should concur on the opinion, and honor him for the utterance, if he had said ninety-five per cent. And Hon. Amos Adams, one of the leading Spiritualists of California, and till recently the president of the State Association, speaks as follows of the materialization *s*é*ances* at the Onset Bay camp-meeting:- {SITI August 24, 1888, p. 544.6}

“How in the light of reason and common sense these poor, deluded people can reconcile the fact that the child they laid away only weighing from thirty to fifty pounds, could, in the space of one short year, swell into such vast proportions, and weigh at least two hundred pounds, none but those who go to *s*é*ances* knowing they will not be deceived can answer. We believe we have seen people at these *s*é*ances*, who, if a bag of barley were placed at the aperture, with a potato on it for a head, would walk up and embrace it, and then get up in the next fact meeting and state that their long, long ago grandfather, who came in this country in 1600, materialize for them last night at Mrs. Soganboss’s *s*é*ance*; and it was impossible for them to be deceived, because he was recognized by a scar on his forehead, caused by a wound made by a spear, when his long-ago grandfather was fighting the battles of William the Conqueror; ... the ... of this ‘fact’ would be greeted with wild applause!” {SITI August 24, 1888, p. 544.7}

This, as told by the Spiritualists themselves, does not prove that there are no genuine Spiritualist manifestations, but simply that “materialization” affords the best opportunity for fraud. After all, we do not see why it should be thought a strange thing for mediums to practice fraud, when they are in constant communication with, and under the control of, lying spirits. {SITI August 24, 1888, p. 544.8}

The pastor of one of the leading Baptist Churches in Cleveland, a Doctor Dowling, has recently renounced close communion, and has given a general invitation for all who wish to join in celebrating the Lord’s Supper. The Michigan *Christian Advocate* comments on this action as follows:- {SITI August 24, 1888, p. 544.9}

“Now that the brother has broken away from one species of bigotry, let us hope that we may get go a step further and concede that dipping, like close communion, is not necessarily a condition of thoroughly devout Christianity.” {SITI August 24, 1888, p. 544.10}

We see no reason why we should not, and indeed he must do so if he is consistent in his course. And then when he has decided that baptism is not necesssarily a condition of Christianity, he may well conclude that repentance and conversion are likewise the necessary. And when those old-fashioned things no longer stand the way, what wonderful it then spent (in numbers) if these the church may be expected to make. {SITI August 24, 1888, p. 544.11}

A later dispatched brings the news that doctor Dowling has withdrawn from his church and from the Baptist denomination. The probability is that as he is a very popular man, the church will not accept his resignation, and will follow him out of the denomination. {SITI August 24, 1888, p. 544.12}

The gentleman whose question we answer on another page, in his letter to us expresses his appreciation of the SIGNS OF THE TIMES in the following manner:- {SITI August 24, 1888, p. 544.13}

“I like the paper because it gives so much could truth, not making man’s thoughts to prominent [which is] a very common fault in the religious journals to-day. Then I like it because while discussing the debatable questions of the day in a friendly spirit, it seeks no higher authority than God’s word.” {SITI August 24, 1888, p. 544.14}

We do not wish for any higher recommendation for the paper than this. To uphold the word of God as the supreme and sole authority in all matters of faith in duty, is the one object of the SIGNS OF THE TIMES. We know of no higher authority than the Bible. And when we say that, we mean the Bible as interpreted by the Bible, and not in some man’s opinion. There is no man so good or so learned that his opinion is worth anything if it conflicts with the plain teaching of Scripture. {SITI August 24, 1888, p. 544.15}

The New York *Evangelist* notes the fact that the session of the Central Presbyterian Church, Rochester, N.Y., is energetically protesting against the Sunday “desecration” that is carried on in its city, and says that its action is to be followed by the other churches. It then adds: “Only a prompt, firm, and united stand will make head against present inroads upon the Sabbath [by which it means Sunday] and other of our cherished American institutions.” {SITI August 24, 1888, p. 544.16}

Calling Sunday an “American institution” is far better than calling it the Christian Sabbath or the Lord’s day; but we protest against it. We claim an interest in all American institutions, but we know none in Sunday. Sunday is a pagan institution, and nothing else can be made of it, whatever it may be called. {SITI August 24, 1888, p. 544.17}

It is said to be Mr. Gladstone’s opinion that Rome, meaning the Roman Catholic Church, would not have lasted as long as she has if it were not for the large amount of faith and hope and charity to be found within her pale. Is that the reason why Confucianism, Buddhism, Mohammedanism, and other forms of paganism, have lasted so long? The custom of measuring a religious organization by its claim or by the length of time it has existed, is a most pernicious one. That standard of measurement would prove paganism to be the only true religion. {SITI August 24, 1888, p. 544.18}

Our readers will fully understand, without any comments from us, the bearing of such action as is noted in the following item from the San Francisco *Chronicle* of the 29th inst.:- {SITI August 24, 1888, p. 544.19}

“A Saturday half-holiday is growing rapidly in favor. In the East not only the stores and shops are closing at Saturday noon, but the factories and foundries also, and the workmen here are going to follow suit, if possible. It looks as though the half-holiday is destined to be as much an occasion of secular observance as is Sunday.” {SITI August 24, 1888, p. 544.20}

**“Something about Sabbath-Keeping” The Signs of the Times, 14, 34.**

E. J. Waggoner

A gentleman in Chicago, who has received a few copies of the SIGNS OF THE TIMES, writes to us expressing his appreciation of the paper, and asks some questions, which we are very happy to answer. The first is as follows:- {SITI August 31, 1888, p. 534.1}

“If that particular day [the seventh day of the week] is essential, is it possible that God would have permitted the Christian church, whom he designed for such a glorious work, through all these eighteen hundred years to make such a great mistake?” {SITI August 31, 1888, p. 534.2}

We might ask in reply why, if pure Christian morality is essential, the Lord would let “the church” for more than a thousand years become a sink of corruption? If the Bible is essential, why did the Lord let “the church” burn all the Bibles it could get hold of? Or we might go farther back, and say, If the worship of one God is essential, why did the Lord allow almost the whole world to go into idolatry? To all of these questions, which are the same, two answers may be given:- {SITI August 31, 1888, p. 534.3}

First, the Lord has placed men on this earth as candidates for immortality. That can be given only to those who do well. But in order that men may do well, they must be given an opportunity to “do,”-they must be left free to choose for themselves. There is no virtue in the performance of right, when the individual could not possibly do anything else. There are thousands of men who do not drink, smoke, steal, nor commit any crime whatever, yet we do not call them models of virtue, nor do we attribute any virtue at all to them. The reason is that they are in jail, and cannot do any of those things. So if God should, by the exercise of his almighty power, compel all people to walk in the right path, there would be no virtue, and none could be fitted for the freedom of Heaven. The Lord’s servants are free, but such men would be slaves. God sets before all men life and good, and death and evil, and offers them their choice. If they deliberately choose the evil, they cannot blame him for the result. {SITI August 31, 1888, p. 534.4}

In the second place, as just stated, God has done everything possible on his part to prevent people from making a mistake. Even the heathen are without excuse, for they have in the things that are made abundant evidence of the existence of one God, and of his great power. “The heavens declare the glory of God, and the firmament showeth his handiwork.” Psalm 19:1. But when we come to “the church,” who dare hint of excuse? In addition to the light of nature, which they have in common with the heathen, the members of the church have God’s own plainly revealed will, written by holy men who were inspired by God’s own Spirit, and this will is able to make them wise unto salvation. The Bible read just the same a thousand years ago that it does now; but if men chose to burn it rather than to read and study it, why should God be charged with allowing them to make mistakes in duty? Or if men today prefer the opinions of “the Fathers” or some other uninspired men, to the simple declarations of God’s word, who is to blame if they err from the truth? What more could God do that he has not done? He could do no more toward keeping men from making mistakes, except to destroy their freedom of choice, and compel them to go in the right path; but then they would be machines, and not men. {SITI August 31, 1888, p. 534.5}

Moreover, there have been a few men in every age who have preserved the pure doctrine of the Bible. There has never been a time when there have not been some who have kept all the commandments of God. Now if one man in the world could know the will of God, there is no reason, except their own perverseness, why all men should not know it. No one can charge upon God the mistakes of men. In the Judgment, every mouth will be stopped. {SITI August 31, 1888, p. 534.6}

The next point upon which our correspondent desires information is stated as follows:- {SITI August 31, 1888, p. 534.7}

“So far as any observation has extended, I have found that all who practice this keeping of the Sabbath, are either engaged in religious work, and so are independent of an employer, or else they live in communities large or small, and so render strict observance not only possible but easy.” {SITI August 31, 1888, p. 534.8}

Our friend’s observation has evidently been very limited in this particular. He seems to imply that only those keep Sabbath who can do so just as easily as not. The fact is that more than nine-tenths of those who begin to keep the Sabbath of the Lord, do so at a personal sacrifice, not only of money, but often of friends. Take, for instance, a large part of those who are engaged in religious work. It is true that they are in a sense “independent of an employer,” but how did they become so? Simply by giving up the employment in which they were engaged, and taking hold of missionary work at one-half, one-fourth, one-fifth, and even one-tenth of their former earnings. Now this is *possible* for anybody, but it ought to be patent to everybody that it is not exceedingly *easy*. {SITI August 31, 1888, p. 534.9}

Those who keep the Sabbath are from every class of people, and from all occupations. While there are a few comparatively large churches, there is not a community where they form more than a small minority of the inhabitants; and scores of hundreds of them live by themselves, where they do not see another Sabbath-keeper for a year at a time. In cities, some who have trades are fortunate enough to retain their situation by voluntarily losing one day’s work and wages each week. In fact, there are very few who would not find it much easier to conform to the practice of the majority. Yet we have never heard anybody complain. We make these statements so that our friend, who evidently cannot keep the Sabbath without suffering some inconvenience, may know that if he takes hold of it he will have the company of thousands of others. {SITI August 31, 1888, p. 534.10}

The idea that “we must live, you know,” has taken so deep hold upon people that it is hard for them to begin to keep the commandments of God when doing so will result in the loss of their business. But as a matter of fact, there is no use for a man to live if he doesn’t live as the Lord wants him to. Since we could not live a moment but for the power of God, and since everything that we earn comes from him, it would certainly seem more reasonable to expect a living when serving him than when trampling upon his precepts. So the psalmist says: “Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.” Psalm 37:3. True, he does not say that such ones shall be fed on dainties; but “a little that a righteous man hath is better than the riches of many wicked.” {SITI August 31, 1888, p. 534.11}

We like to read the story of those heroic men and women of past ages, who preferred death to disobedience of the commandments of God. It is not very probable that anybody in this age will be called upon to suffer martyrdom for the truth’s sake; but are we so much better than they that we cannot suffer a little inconvenience for it? How many people are there who fully understand the eleventh chapter of Hebrews? W. {SITI August 31, 1888, p. 534.12}

**“Liberals Appreciate the Sabbath” The Signs of the Times, 14, 34.**

E. J. Waggoner

“We rejoice,” says the New York *Observer*, “that the liberal newspaper of Boston appreciates the Sabbath as a precious spiritual opportunity, and that it speaks boldly in favor of its being kept sacred to the highest service of man in the service of God. {SITI August 31, 1888, p. 534.13}

How the *Investigator*, “the liberal newspaper of Boston,” and a most outspoken infidel sheet, can “appreciate the Sabbath as a most precious spiritual opportunity” is altogether more than we can imagine. Of course by “Sabbath” is meant Sunday, but still that fact does not explain the appreciation of “precious spiritual opportunities,” and we await more light before commenting further on that point; but the latter part of the quotation presents almost as great a difficulty. How could such a paper consistently express the sentiment which the *Observer* here attributes to “the liberal paper of Boston”? If that paper had simply said that it was in favor of Sunday being kept sacred to the service of man, the solution would be simple enough, for many even among infidels think that a stated day of rest is well-nigh essential to man’s highest physical good, but when it comes to so “liberal” a paper being in favor of the “Sabbath” for the “service of God,” we confess that we don’t understand it. Will somebody explain? {SITI August 31, 1888, p. 534.14}

One thing we can understand, and that is that the keeping of Sunday will soon be the one test of Christianity, and no matter what a man’s opinion of the Bible may be, he will be counted “Christian” if he but observes Sunday. This will be the bond that will unite infidels and churchmen, and which will thus tend to the complete corruption of the church. The above statement by the *Observer*, a staunch Presbyterian paper, shows that a few words in favor of Sunday, by a “liberal” sheet, will cover up a great deal of infidelity. {SITI August 31, 1888, p. 534.15}

**“Surroundings of the Early Church” The Signs of the Times, 14, 34.**

E. J. Waggoner

The first chapter of Romans affords a glimpse of the heathen world which enables us to understand something of what Christianity had to contend with in making converts, and also to comprehend to some extent the strength of the corrupting influences which surrounded the early church. The apostle not only gives a comprehensive view of the state of morals among the heathen, but he tells the steps by which they reached the depth of degradation which is there revealed. He first notices the fact that at one time the people did not know God. Verse 21. From the Mosaic record we learn the same thing. We know that in the years immediately following the creation and the flood, all the inhabitants of the earth had the knowledge of the true God. Adam and Noah-the two fathers of the race-served the Lord, and they would of course teach their children about him and his requirements. There could, therefore, be no excuse for the gross ignorance which afterwards prevailed. {SITI August 31, 1888, p. 534.16}

Even had this oral teaching been wanting, there would have been no excuse for the abominable idolatry, and the ignorance of God, which characterized nearly all of the inhabitants of the earth, because nature itself reveals not only the existence, but also the power of God. In speaking of the heathen, Paul indicates the justice of God in pouring out his wrath upon them, “Because that which may be known of God is manifest in to them; for God hath showed it unto them.” Romans 1:19. The next verse tells how God revealed himself unto them. As we quote it, we transpose the clauses, to save the necessity of explanation by comment: “For [*i.e.* since] the creation of the world, the invisible things of him [God], even his eternal power and Godhead, are clearly seen, being understood by the things that are made; so that they [those who deny God] are without excuse.” More than this, the same apostle tells us that God “left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.” Acts 14:17. The psalmist also tells us that “the heavens declare the glory of God; and the firmament showeth his handiwork.” Psalm 19:1. So plainly does nature teach the existence of God, that he who even in his secret thought says, “There is no God,” is justly called a fool. Psalm 14:1. Such an one may be said to be ignorant of the a b c of knowledge. {SITI August 31, 1888, p. 534.17}

Nevertheless it is a fact that the nations did forget God; and Romans 1:22-32 is an accurate description of their condition in consequence. The truthfulness of this description is attested by the heathen themselves. They deified the most profligate men and women, and worshiped vice instead of virtue. Their gods were male and female, and mythology, *i.e.*, the history of the gods, is little else than a record of licentiousness. The Baal and Astoreth of the Canaanites were the Jupiter and Venus of the Romans and Greeks, and every heathen nation had gods corresponding to them. The temples erected to them were magnificent brothels, and their priestesses were prostitutes. Licentiousness was not simply *allowed*, but it was *commanded* as an act of religion. Among the Babylonians it is said that, “once at least in her life, every woman was obliged to prostitute herself in the temple of Bel.”-*American Cylopedia, art. Babylon*. Heathenism “had made lust into a religion, and the worship of its gods a school of vice, penetrating all classes of society.” {SITI August 31, 1888, p. 534.18}

Let the reader first read Romans 1:18-32, and then compare it with the quotations that follow. Professor Stuart, in his “Commentary on the Epistle to the Romans,” says on the twenty-seventh verse of the first chapter:- {SITI August 31, 1888, p. 535.1}

“The evidences of the fact here stated by the apostle are too numerous and prominent among the heathen writers to need even a reference to them. Virgil himself, ‘the chaste Virgil,’ as he has been often called, has a *Corydon amulet Alexis.* [Corydon loving Alexis], without seeming to feel the necessity of a blush for it. Such a fact sets the whole matter in the open day. That at Athens and Rome sodomy was a very common and habitual thing, needs no proof to one who has read the Greek and Latin classics especially the amatory poets, to any considerable extent. Plutarch tells us that Solon practiced it; and Diogenes Lactius says the same of the stoic Zeno. Need we be surprised, then, if the same horrible vice was frequent in the more barbarous parts of Greece and the Roman Empire?” {SITI August 31, 1888, p. 535.2}

In the heathen worship there were “mysteries,” to which only the initiated were admitted. These were celebrated in the inner temples, and it is doubtless of them that the apostle Paul speaks when he says: “For it is a shame even to speak of those things which are done of them in secret.” Ephesians 5:12. If the things recorded in the first chapter of Romans were done openly, what must have been the depth of the wickedness that was done in secret, and of which it is a shame even to speak? But let is be understood that the heathen themselves felt no shame for any of their practices. They glorified in them as things which brought them nearer to the gods. The more licentious they were, the more nearly they resembled the gods which they worshiped. The worst abominations were done in secret, without a sense of shame, but to show that certain ones had advanced beyond the common people in a matters of “religion.” On this point, Professor Stuart, in commenting on Romans 1:24, says:- {SITI August 31, 1888, p. 535.3}

“The imputation is, that in apostatizing from the true God and betaking themselves to the worship of idols, they had at the same time been the devoted slaves of lust; which indeed seems here also, by implication, to be assigned as the reason or ground of their apostasy. Everyone knows, moreover, that among almost all the various forms of heathenism, impurity has been either a direct or indirect service in its pretended religious duties. Witness the shocking law among the Babylonians, that every woman should prostitute herself, at least once, before the shrine of their Venus. It is needless to say, that the worshipers of Venus in Greece and Rome practiced such rites; or that the mysteries of heathenism, of which Paul says ‘it is a shame even to speak,’ allowed a still greater latitude of indulgence. Now is it necessary to describe the obscene and bloody rites practiced in Hindostan, in the South Sea and the Sandwich Islands, and generally among the heathen. Polytheism and idolatry have nearly always been a religion of obscenity and blood.” {SITI August 31, 1888, p. 535.4}

Summing up the evidence against them, Paul says that they were “filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful.” Romans 1:29-31. And to crown all, he adds that they not only did these things, but had pleasure in those who did them. Nothing could exceed such depravity. As Professor Stuart says:- {SITI August 31, 1888, p. 535.5}

“It is often the case, that wicked men, whose consciences have been enlightened, speak reproachfully of others who practice such vices as they themselves indulge in. Few profligate parents, for example, are willing that their children should sustain the same character with themselves. But when we find, as in some cases we may do, such parents encouraging and applauding their children in acts of wickedness, we justly consider it as evidence of the very highest kind of depravity.” {SITI August 31, 1888, p. 535.6}

“It is of such depravity as this that the apostle accuses the heathen. And justly; for even their philosophers and the best educated among them, stood chargeable with such an accusation. For example; both the Epicureans and the Stoics allowed and defended sodomy and incest, numbering these horrid crimes among *things indifferent.”-Comment on Romans 1:32*. {SITI August 31, 1888, p. 535.7}

This was the state of morals, not alone of the lower, uneducated classes, but of the philosophers,-those who instructed the youth in “virtue.” That the apostle uses the term, “without understanding,” with respect to the morals, and not the intellect, will be readily seen from the following quotations:- {SITI August 31, 1888, p. 535.8}

“Truth was but of small account among many, even of the best heathens; for they taught that on many occasions, a lie was to be preferred to the truth itself! To which we may add, that the unlimited gratification of their sensual appetites, and the commission of unnatural crimes, was common even among the most distinguished teachers of philosophy, and was practiced even by Socrates himself.” *Horne’s Introduction, vol. I, chap. 1.* {SITI August 31, 1888, p. 535.9}

In confirmation of the statement that the philosophers encouraged lying, Dr. Whitby collected many maxims of the most eminent heathen sages, from which Dr. Horne quotes the following:- {SITI August 31, 1888, p. 535.10}

“A lie is better than a hurtful truth.”-*Menander*. {SITI August 31, 1888, p. 535.11}

“Good is better than truth.”-*Proclus*. {SITI August 31, 1888, p. 535.12}

“When telling a lie will be profitable, let it be told.”—*Iberius, in Herodotus, lib. Iii, c. 62*. {SITI August 31, 1888, p. 535.13}

“He may lie, who knows how to do it, in a suitable time.”—*Plato*. {SITI August 31, 1888, p. 535.14}

“There is nothing decorus in truth, but when it is profitable; yea, sometimes truth is hurtful, and lying is profitable to men.”-*Maximus Tyrius*. {SITI August 31, 1888, p. 535.15}

Mosheim says of the time just preceding the introduction of Christianity:- {SITI August 31, 1888, p. 535.16}

“The lives of men of every class, from the highest to the lowest, were consumed in the practice of the most abominable and flagitious vices; even crimes, the horrible turpitude of which was such that it would be defiling the ear of decency but to name them, were openly perpetrated with the greatest impunity.”-*Historical Commentaries, vol. I, chap. I, sec. 21 of Introduction*. {SITI August 31, 1888, p. 535.17}

But while the people were abominably licentious they were no worse than their religion taught them to be. The following from Dr. Schaff will serve to give the reader some idea of the nature of their religion and of the character of the gods which they worshiped:- {SITI August 31, 1888, p. 535.18}

“How could there be any proper conception and abhorrence of the sin of licentiousness and adultery, if the very gods, a Jupiter, a Mars, and a Venus, were believed to be guilty of those crimes? Modesty forbids the mention of a still more odious vice, which even depraved nature abhors, which yet was freely discussed and praised by ancient poets and philosophers, practiced with neither punishment nor dishonor, and likewise divinely sanctioned by the lewdness of Jupiter with Ganymede.”-*History of the Church*, *vol. I, sec. 51*. {SITI August 31, 1888, p. 535.19}

It was from this state of degradation that the gospel essayed to lift men; from people addicted to such practices, the early Christian churches were formed. When we consider this, instead of wondering at the heresies that crept into the church, and the disorderly conduct that was sometimes tolerated even in the apostolic churches (see 1 Corinthians 5:1, 2), we are amazed at the heights of piety to which many attained. The fact that even among that corrupt mass thousands were found who would give, not only their property, but themselves also for the advancement of the cause of truth and holiness, is a wonderful monument to the regenerating power of Christianity. {SITI August 31, 1888, p. 535.20}

But great changes are not made instantaneously. Even though men are converted, they need instruction, since they are then but babes in the truth; and this fact shows that old habits of thought and practice cannot at once be entirely forgotten. We do not mean to intimate that the converted man has any license to sin, or any excuse for it; but pardon for sins is not sanctification; the one who has been pardoned is not perfect, but is to “go on to perfection;” and he still needs an advocate with the Father, that his imperfections may still be pardoned and overcome. Now men are always tempted on the side of their natural inclinations; if the converted man gives way to temptation, it will be his old sins that he will commit; and when, as is too often the case, a man joins the church without having been thoroughly converted, of course the old habits will continue unchanged. {SITI August 31, 1888, p. 535.21}

Let the student of church history remember this, and at the same time bear in mind what has been quoted concerning the moral condition of the people among whom the gospel gained its victories, and it will throw light on many phases of professed Christianity. It will also prevent him from attaching too much importance to the precepts and practices of even the foremost of those in the Christian church who had been brought up in heathenism. He will always compare every act or saying of those men with the Bible, to see to what extent their early training was allowed to bias their course. W. {SITI August 31, 1888, p. 535.22}

**“The Commentary. The Mark of the Beast” The Signs of the Times, 14, 34.**

E. J. Waggoner

**THE PURPOSE OF THE SABBATH IN THE MESSAGE.
(Lesson 11, Sabbath, September 15, 1888.)**

1. Who will be required to worship the beast and his image, and to receive his mark? {SITI August 31, 1888, p. 538.1}

“And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.” “And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.” Revelation 13:12, 15-17. {SITI August 31, 1888, p. 538.2}

2. In opposition to this what does the Third Angel’s Message say? {SITI August 31, 1888, p. 538.3}

“And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.” Revelation 14:9, 10. {SITI August 31, 1888, p. 538.4}

3. What are those led to do who heed the voice of this message? {SITI August 31, 1888, p. 538.5}

“Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.” Verse 12. {SITI August 31, 1888, p. 538.6}

4. What does this show?-*That the power spoken of in Revelation 13:12-17 will put forth all their strength to compel men to do something that is contrary to the commandments of God*. {SITI August 31, 1888, p. 538.7}

5. What have we found was the principal object of the Papacy, in the fourth century? and what is the purpose of the Protestantism of to-day?-*To see the power of the State to compel all people to keep Sunday as the Lord’s day, or Christian Sabbath.* {SITI August 31, 1888, p. 538.8}

6. Of what day is Christ the Lord? {SITI August 31, 1888, p. 538.9}

“But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates.” Exodus 20:10. {SITI August 31, 1888, p. 538.10}

8. Then what day is the Lord’s day? {SITI August 31, 1888, p. 538.11}

9. What does the Lord called the seventh day? {SITI August 31, 1888, p. 539.1}

“If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy days; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words.” Isaiah 58:13; Exodus 20:10. {SITI August 31, 1888, p. 539.2}

10. Is there any commandment of God for keeping Sunday?-*None whatever*. {SITI August 31, 1888, p. 539.3}

11. What testimonies can you give on this point from eminent first-day authorities? {SITI August 31, 1888, p. 539.4}

The $500 prize essay of the American Tract Society acknowledges the “complete silence of the New Testament so far as any explicit command for the Sabbath [Sunday, the first day of the week] or definite rules for its observance are concerned.”-*Abiding Sabbath, p. 184.* And the $1,000 prize essay of the American Sunday-school Union says: “Up to the time of Christ death, no change had been made to the day.” And, “so far as the record shows, they [the apostles] did not however, give any explicit command enjoining the abandonment of the seventh-day Sabbath and its observance on the first day of the week.”-*Lord’s Day, pp. 186-188.* See note. {SITI August 31, 1888, p. 539.5}

12. What was the single link that in the fourth century united Church and State, which developed the beast?-*The Sunday institution*. {SITI August 31, 1888, p. 539.6}

13. What is the single point in a similar movement in our day which develops only an image to the beast?-*The Sunday institution*. {SITI August 31, 1888, p. 539.7}

14. What does the papacy set forth as the sign of its authority to command men under penalty of sin for disobedience? {SITI August 31, 1888, p. 539.8}

“The very act of changing Sabbath into Sunday, which Protestants allow of.... Because by keeping Sunday strictly they acknowledge the church’s power to ordain feasts, and to command them under it.”-*Catechism of the Catholic Christian Instructed*. {SITI August 31, 1888, p. 539.9}

15. Then what is the mark of the beast? {SITI August 31, 1888, p. 539.10}

16. Then what is the keeping of Sunday? {SITI August 31, 1888, p. 539.11}

“The keeping of Sunday is an homage they pay, and in spite of themselves, to the Catholic Church.”-*Plain Talk about Protestantism*. {SITI August 31, 1888, p. 539.12}

17. Then when Protestant churches attempt to compel people by law to keep Sunday, what is that only to do?-*It is only to compel men to worship the Papacy-to worship the beast.* {SITI August 31, 1888, p. 539.13}

18. But, as in the very act of compelling people to do this these churches make an image to the beast, what then will be the enforced observance of Sunday in this nation?-*It will be the worship of the beast and his image*. {SITI August 31, 1888, p. 539.14}

19. But may not Sunday-keeping be enforced as a *civil* duty?-*Never; because Sunday is wholly a religious institution; and the civil power has no right to enforce religious duties*. {SITI August 31, 1888, p. 539.15}

20. What does Christ command on this subject? {SITI August 31, 1888, p. 539.16}

“Then said he unto them, Render therefore unto Cæsar the things which are Cæsar’s; and unto God the things are God’s.” Matthew 22:21. {SITI August 31, 1888, p. 539.17}

21. By what power was Sunday-keeping instituted?-*The church*. {SITI August 31, 1888, p. 539.18}

22. Why were the ancient Sunday laws enforced?-*The Church demanded it and it was done to satisfy and help the church*. {SITI August 31, 1888, p. 539.19}

23. Why are Sunday laws now enacted?-*For the same reasons precisely*. {SITI August 31, 1888, p. 539.20}

24. Is the church Cæsar?-*No*. {SITI August 31, 1888, p. 539.21}

25. Is the church God? {SITI August 31, 1888, p. 539.22}

26. Then what follows?-*That as Sunday-keeping belongs neither to* Cæsar *nor to God, there is no place in existence that can of right command it*. {SITI August 31, 1888, p. 539.23}

**NOTE**

QUESTION 11.-The student is at liberty to present any other testimonies on this point that he may choose. {SITI August 31, 1888, p. 539.24}

**“Back Page” The Signs of the Times, 14, 34.**

E. J. Waggoner

Camp-meetings are of late coming largely in favor again. At the last meeting of the Baptist ministers of San Francisco and Oakland, a committee was appointed to inquire into the feasibility of holding an annual camp-meeting in Oakland. {SITI August 31, 1888, p. 544.1}

The settlers of antelope Valley, Los Angeles County, Cal., have made an offer of 300 acres of land to the Boards of the Methodist Episcopal Church and the M. E. Church South, as a location for their proposed homes for infirm and sick ministers. {SITI August 31, 1888, p. 544.2}

President Davis, of the University of California, has proposed that the various denominations of the State should each establish a home at the University for the students of their faith, and thus look after their social and religious interests. The proposition has been favorably received, and prominent Methodist clergymen have already visited Berkeley to look for a desirable site for their denominational home. {SITI August 31, 1888, p. 544.3}

We learn from an exchange that the Synod of the Reformed Presbyterian Church, and its recent session in Pittsburgh, Penn., directed the church authorities to discipline members who advertise their business in the secular Sunday newspapers. We do not learn, however, that any objection was expressed to their having their advertisements appear in the Monday morning papers, all the work of which is done on Sunday. {SITI August 31, 1888, p. 544.4}

Subscriptions for the SIGNS OF THE TIMES and the *American Sentinel* are now coming in faster than one man can set up the names and arrange the list. This is what we like. We find men enough to take care of the list, if our friends will only send in their subscriptions, and those of their friends and neighbors. It is just as easy for us to write for twenty-five thousand subscribers, and, in fact, it easier. Try us and see. {SITI August 31, 1888, p. 544.5}

In a public address at the recent Spiritualist camp-meeting in Oakland, William Emmette Coleman said that in his opinion probably ninety-nine one-hundredths of the so-called materializations were fraudulent. A regular correspondent of the *Golden Gate* says that he should concur on the opinion, and honor him for the utterance, if he had said ninety-five per cent. And Hon. Amos Adams, one of the leading Spiritualists of California, and till recently the president of the State Association, speaks as follows of the materialization *s*é*ances* at the Onset Bay camp-meeting:- {SITI August 31, 1888, p. 544.6}

“How in the light of reason and common sense these poor, deluded people can reconcile the fact that the child they laid away only weighing from thirty to fifty pounds, could, in the space of one short year, swell into such vast proportions, and weigh at least two hundred pounds, none but those who go to *s*é*ances* knowing they will not be deceived can answer. We believe we have seen people at these *s*é*ances*, who, if a bag of barley were placed at the aperture, with a potato on it for a head, would walk up and embrace it, and then get up in the next fact meeting and state that their long, long ago grandfather, who came to this country in 1600, materialized for them last night at Mrs. Soganboss’s *s*é*ance*; and it was impossible for them to be deceived, because he was recognized by a scar on his forehead, caused by a wound made by a spear, when his long-ago grandfather was fighting the battles of William the Conqueror; would not the relation of this ‘fact’ would be greeted with wild applause!” {SITI August 31, 1888, p. 544.7}

This, as told by the Spiritualists themselves, does not prove that there are no genuine Spiritualist manifestations, but simply that “materialization” affords the best opportunity for fraud. After all, we do not see why it should be thought strange thing for mediums to practice fraud, when they are in constant communication with, and under the control of, lying spirits. {SITI August 31, 1888, p. 544.8}

The pastor of one of the leading Baptist Churches in Cleveland, Doctor Dowling, has recently renounced close communion, and has given a general invitation for all who wish to join in celebrating the Lord’s Supper. The Michigan *Christian Advocate* comments on this action as follows:- {SITI August 31, 1888, p. 544.9}

“Now that the brother has broken away from one species of bigotry, let us hope that he may yet go a step further and concede that dipping, like close communion, is not necessarily a condition of thoroughly devout Christianity.” {SITI August 31, 1888, p. 544.10}

We see no reason why he should not, and indeed he must do so if he is consistent in his course. And then when he has decided that baptism is not necessarily a condition of Christianity, he may well conclude that repentance and conversion are likewise unnecessary. And when those old-fashioned things no longer stand in the way, what wonderful advancement (in numbers) the church may be expected to make. {SITI August 31, 1888, p. 544.11}

A later dispatch brings the news that Doctor Dowling has withdrawn from his church and from the Baptist denomination. The probability is that as he is a very popular man, the church will not accept his resignation, and will follow him out of the denomination. {SITI August 31, 1888, p. 544.12}

The gentleman whose questions we answered on another page, in his letter to us expresses his appreciation of the SIGNS OF THE TIMES in the following manner:- {SITI August 31, 1888, p. 544.13}

“I like the paper because it gives so much good truth, not making man’s thoughts too prominent [which is] a very common fault in the religious journals to-day. Then I like it because while discussing the debatable questions of the day in a friendly spirit, it seeks no higher authority than God’s word.” {SITI August 31, 1888, p. 544.14}

We do not wish for any higher recommendation for the paper than this. To uphold the word of God as the supreme and sole authority in all matters of faith and duty, is the one object of the SIGNS OF THE TIMES. We know of no higher authority than the Bible. And when we say that, we mean the Bible as interpreted by the Bible, and not by some man’s opinion. There is no man so good or so sound that his opinion is worth anything if it conflicts with the plain teaching of Scripture. {SITI August 31, 1888, p. 544.15}

The New York *Evangelist* notes the fact that the session of the Central Presbyterian Church, Rochester, N.Y., is energetically protesting against the Sunday “desecration” that is carried on in its city, and says that its action is to be followed by the other churches. It then adds: “Only a prompt, firm, and united stand will make head against present inroads upon the Sabbath [by which it means Sunday] and other of our cherished American institutions.” {SITI August 31, 1888, p. 544.16}

Calling Sunday an “American institution” is far better than calling it the Christian Sabbath or the Lord’s day; but we protest against it. We claim an interest in all American institutions, but we know none in Sunday. Sunday is a pagan institution, and nothing else can be made of it, whatever it may be called. {SITI August 31, 1888, p. 544.17}

It is said to be Mr. Gladstone’s opinion that Rome, meaning the Roman Catholic Church, would not have lasted as long as she has if it were not for the large amount of faith and hope and charity to be found within her pale. Is that the reason why Confucianism, Buddhism, Mohammedanism, and other forms of paganism, have lasted so long? The custom of measuring a religious organization by its claim or by the length of time it has existed, is a most pernicious one. That standard of measurement would prove paganism to be the only true religion. {SITI August 31, 1888, p. 544.18}

Our readers will fully understand, without any comments from us, the bearing of such action as is noted in the following item from the San Francisco *Chronicle* of the 29th inst.:- {SITI August 31, 1888, p. 544.19}

“A Saturday half-holiday is growing rapidly in favor. In the East not only the stores and shops are closing at Saturday noon, but the factories and foundries also, and the workmen here are going to follow suit, if possible. It looks as though the half-holiday is destined to be as much an occasion of secular observance as is Sunday.” {SITI August 31, 1888, p. 544.20}

**“No Union with Infidels” The Signs of the Times, 14, 34.**

E. J. Waggoner

A brother in Oregon has sent to this office a letter, of which the following is the principal part:- {SITI August 31, 1888, p. 544.21}

“Mr. Sam P. Putnam, president of the American Secular Union, and editor of a journal called *Free Thought*, published at San Francisco, was in this town a few days ago lecturing on Infidelity. While here he circulated some of his papers. In one of these papers occurs the statement, made by J. L. McCartney, that the Seventh-day Adventists had ‘joined the Secular Union in opposing the objects of the Natural Reform,’ etc. {SITI August 31, 1888, p. 544.22}

“Some of the citizens of this place are using this against us, saying that we are a strange class of Christians who unite with infidels.” {SITI August 31, 1888, p. 544.23}

It is no new thing for those who style themselves National Reformers to brand us infidels all who differ with them. This they find to be much easier than answering arguments. But we are not troubled by that; it is a great satisfaction for us to know that their calling us infidels does not make us such. {SITI August 31, 1888, p. 544.24}

In this instance, however, the reporter seems to have been somewhat at fault. The item in *Free Thought* was clipped from the *Chronicle’s* report of a ministers’ meeting at which Professor McCartney presented the subject of National Reform. The report made the Professor say that Seventh-day Adventists had joined the infidel league in opposing Natural Reform. As soon as we read the report, we addressed a note to Professor McCartney, asking him if he had been correctly reported. We did not believe that he had been, for we had had a long talk with him the day before, in the course of which he spoke very highly of the spirit of devotion which he had seen in our Sabbath-school and church service. He replied that in his address he made no reference to us, but that in the discussion that followed the reading of his paper, someone mentioned the Seventh-day Adventists as being opposed to the movement. {SITI August 31, 1888, p. 544.25}

That is all there is to that. We are most heartily opposed to the National Reform movement, but that does not make us infidels. We are opposed to it because we love the Bible and pure Christianity, and we do not want to see them trampled in the mire of politics. {SITI August 31, 1888, p. 544.26}

One word more. The Congregationalist ministers, before whom Professor McCartney read his paper on National Reform, considered the matter at their next meeting, and voted, unanimously, we think, not to indorse National Reform. Query: Does that act place them in the ranks of infidelity? {SITI August 31, 1888, p. 544.27}