**“Hezekiah’s Sickness” The Signs of the Times, 14, 38.**

E. J. Waggoner

The case of Hezekiah affords an excellent test of the doctrine expressed by the popular hymn, that “Death is the gate to endless joy.” “In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the Lord, Set thine house in order: for thou shalt die, and not live.” Isaiah 38:1. There was no doubt but that he was doomed to die. And how did he receive the news? We are told that “he wept sore.” He loved life more than death. But perhaps there was something in his past life that was wrong, and the thought of this caused him to fear. Let us see. “Then Hezekiah turned his face toward the wall, and prayed unto the Lord, and said, Remember now, O Lord, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.” Verses 2, 3. He was a very good man; and besides this, the Lord granted him time to set his house in order, and to make any preparation that he might desire. This privilege is not accorded to everyone. And yet Hezekiah did not want to die; did not want to go (according to the popular idea) to be with the One whom he loved and had served so faithfully. We will let him tell in his own words why he did not want to die. After he had recovered, he deliberately wrote as follows: “I said in the cutting off of my days, I shall go to the gates of the grave; I am deprived of the residue of my years.” Verse 10. So instead of his years being lengthened out to all eternity, they would have been cut off. Then he would not have gone to Heaven, but to the grave. But would he not have gone to Paradise, there to praise God? Hear his words again: “For the grave cannot praise thee, death can not celebrate thee; they that go down into the pit cannot hope for thy truth.” Verse 18. This was at least one reason why Hezekiah did not want to die. He wanted to continue praising the Lord, and he knew that he could not if he died. We will not now consider whether or not he might have honored the Lord more by dying than by living. Had he died at that time he would have avoided at least one sin; but the point is that he could no more have uttered praise to God. {SITI October 5, 1888, p. 596.1}

But the objector will say, “All this is spoken of his body; of course its functions would have ceased, and it would have decayed; but his soul would have gone to God.” Well, then, we will listen to him once more: “Behold, for peace I had great bitterness; but thou hast in love to my soul delivered it from the pit of corruption; for thou hast cast all my sins behind thy back.” Verse 17. So it appears that neither his body nor his soul would have gone to Heaven if he had died, although he was a good man. This case alone is sufficient to disprove the doctrine that the good go to their reward at death. {SITI October 5, 1888, p. 596.2}

But it may still be urged that Hezekiah lived in the old dispensation, before Christ, and that “life and immortality” had not then been brought to light; that he did not understand the doctrine of the immortality of the soul, and that his words are not to be taken as authority. We readily admit that he did not understand the doctrine of the immortality of the soul, as held by the majority nowadays, but will not admit that his words are not authority. Hear what Paul says of the Old Testament writings: “*All Scripture* is given by inspiration of God, and is profitable for doctrine,” etc. Then we may go to the Old Testament to learn doctrine; and in this case we learn a very important doctrinal lesson. These words of Hezekiah stand unrebuked and uncontradicted, as a part of divine revelation. We will then accept them as such, believing that they, with the rest of the Scripture, are necessary in order to make us wise unto salvation. W. {SITI October 5, 1888, p. 596.3}

**“The Apostolic Church. (Concluded.)” The Signs of the Times, 14, 38.**

E. J. Waggoner

The true church is the body of Christ; it is composed of those who are indeed united to Christ, who draw strength from him, and who walk as he walked. To the Ephesians the apostle Paul wrote of the mighty power of God, “Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all.” Ephesians 1:20-23. {SITI October 5, 1888, p. 598.1}

To the Colossians he wrote thus concerning Christ:- {SITI October 5, 1888, p. 598.2}

“And he is the head of the body, the church; who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.” Colossians 1:18. {SITI October 5, 1888, p. 598.3}

To the Galatian brethren he wrote, “For as many of you as have been baptized into Christ have put on Christ.” Galatians 3:27. And to the church at Corinth he wrote:- {SITI October 5, 1888, p. 598.4}

“For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.” 1 Corinthians 12:12, 13. {SITI October 5, 1888, p. 598.5}

From this text it appears that although literal baptism is the sign of union with the church of Christ, the outward sign may exist without the reality, since the real union is a spiritual union. The one who puts on Christ, and thus becomes a son of God, must be born of the Spirit as well as of water. John 3:5. “Now if any man have not the Spirit of Christ, he is none of his” (Romans 8:9), no matter what his profession may be. Nor is it sufficient to have once received the Spirit of God. Paul exhorts us not to grieve the Spirit of God (Ephesians 4:20), and warns us against doing despite to it (Hebrews 10:20); and our Saviour himself says:- {SITI October 5, 1888, p. 598.6}

“Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.” John 15:4, 5. {SITI October 5, 1888, p. 598.7}

The fruit which the real member of Christ’s body will bear, is the same as that which characterized the life of Christ, for the beloved disciple says: “He that saith he abideth in him ought himself also so to walk, even as he walked.” 1 John 2:6. {SITI October 5, 1888, p. 598.8}

Now it is evident from the texts which we have quoted, that the *professed* church is not necessarily identical with the church which is the body of Christ. There are many who profess Christ, and who teach in his name, whom Christ does not recognize. Matthew 7:21-23. The gospel net is cast into the sea, and gathers “of every kind.” Matthew 13:47. But it is not for us always to decide who are and who are not really members of Christ’s body; and therefore for convenience sake we speak of the body of professed believers as “the church.” Let it be understood that when this term is used, it is not necessarily synonymous with “Christians.” {SITI October 5, 1888, p. 598.9}

But these men of whom we have just read in the Bible, were all in “the church;” the evil practices to which they gave themselves were all performed in “the church;” and many of their false doctrines were put forth as the doctrines of “the church” with which they were connected. Now, if we set out to follow “the church,” we have no more right to reject the doctrines and practices of these men, than we have to reject any doctrine or practice of “the church.” To be sure there were many, at this time no doubt a majority, of those in the church who condemned these men and their ways. But these men also condemned the other class, even casting them out of the church; and all together helped to form “the church.” {SITI October 5, 1888, p. 598.10}

It is true that our Saviour himself said (Matthew 18:17) that whoever would not hear the church should be considered “as an heathen man and a publican.” But this does not in the least militate against what has just been said about following the church. The action of the church of Christ is indeed ratified in Heaven, and no man should lightly esteem its counsels; yet this is an entirely different thing from taking a human model. Christ said to the apostles, “Neither be ye called masters; for one is your Master, even Christ.” Matthew 23:10. We are not to follow “the example of the apostles,” but the example and words of Christ. He who would continue in the Christian life must ever be “looking unto Jesus.” {SITI October 5, 1888, p. 598.11}

Jesus is our pattern; the members of his church become members of his church simply that they may learn of him. A boy goes to school to learn to write, and his teacher writes a line in a beautiful hand, at the top of a page, for him to copy. While he is making his first line, he closely scans the master’s line, and does very well. The next time he looks less closely at the copy, and that line is a little poorer than the other. With each successive line he looks less at the copy, and more at his own work, until by the time he is half way down the page he is following, not the master’s beautifully written copy, but his own scarcely legible scrawl, and each line is a little worse than the one preceding it. Those lines are a fitting emblem of the lives of those who follow the learners in the school of Christ, instead of following only the life of the great Master himself. {SITI October 5, 1888, p. 598.12}

But since there is no man who in life we may take as a model, it is very evident that we cannot follow the entire professed church. To do so would be an impossibility, for even in apostolic times there were in some churches factions that were directly opposed to one another. Therefore if it were claimed that, although it is not allowable to follow the *practice* of any man, we may follow the belief of the professed church in any age, one important question would have to be settled, and that is, Which portion of the church shall be followed? for the entire professed church has never been a unit in matters of belief. We must know which portion has been in the right, for we do not wish to be led astray. The Bible alone can decide this matter. That alone can tell us what is right and what is wrong. And since we must go to the Bible to determine what part of the professed church was following in the footsteps of Christ, and what part was bringing in damnable heresies, it necessarily follows that the Bible itself, and not “the church,” or any part of it, is our only guide. “Thy word is a lamp unto my feet, and a light unto my path.” Psalm 119:105. And it is for the purpose of emphasizing this important truth that we have asked the reader to look for a moment at the dark side of the church in the days of the apostles. W. {SITI October 5, 1888, p. 598.13}

**“A Gloomy Picture” The Signs of the Times, 14, 38.**

E. J. Waggoner

In a recent lecture Cardinal Manning drew the following gloomy picture of London: “It is a desolation beyond that of any city in the Christian world. Four millions of human beings, of whom 2,000,000 have never set foot in any place of Christian worship; and among these 2,000,000 God only knows how few have been baptized, how few have been born again of water and the Holy Ghost. London is a wilderness. It is like Rome of old-a pool into which all the nation of the world streamed together, and all the sins of all the nations of the world were continually flowing. Such is London at this day.” And such New York City fast is becoming; and not that city alone, but all other cities in proportion to their size. When we remember that it is the large cities that control the nation politically and socially, and give color to it morally, it is evident that England and the United States are approaching the condition of heathen nations much faster than they are that of Christian nations. {SITI October 5, 1888, p. 598.14}

**“Back Page” The Signs of the Times, 14, 38.**

E. J. Waggoner

Want of room compels us to lay over till next week several editorial articles intended for this paper, also a report of the Indiana camp-meeting, and report of labor from the North Pacific Conference, together with other interesting matter. {SITI October 5, 1888, p. 608.1}

A leading religious paper in New York speaks of the Sunday as “the most sacred and eminent symbol of our holy religion,” and in the same article pleads for legislation to compel all men to observe it. Yet thousands think that the passing of Sunday laws is not religious legislation. {SITI October 5, 1888, p. 608.2}

The camp-meeting held in this city from September 20 to October 2, though scarcely as large as the meeting last year, was a season of great spiritual profit to all who place themselves in a position to receive God’s blessing. {SITI October 5, 1888, p. 608.3}

We hope to give next week some account of the meeting, for the benefit of those who were not privileged to attend. {SITI October 5, 1888, p. 608.4}

Statistics of the Jesuit missions show that in the Balkan peninsula there are 45; in Africa, especially in Egypt and the eastern coast, 223; in Asia, 699, 192 been in China alone; in Oceana, 270; in America, North and South, 1,130; total, 2,377. These figures certainly ought to be sufficient to discourage believers in a temporal millennium. The world never can be converted to Christ with so many Jesuit missionaries in it. {SITI October 5, 1888, p. 608.5}

In view of the advanced age and the great infirmity of Leo XIII. the question, “Who will be the next Pope?” is being made the subject of considerable interesting speculation. It is of course quite impossible to answer the question; but one thing is certain, that the next Pope will be some wily old priest with a effrontery enough to claim infallibility, and probably with sagacity enough to make the kings of the earth his tools and vassals. {SITI October 5, 1888, p. 608.6}

Thursday, September 27, Elder E. J. Waggoner started East to attend the meeting of the General Conference, soon to be held in Minneapolis. Brother Waggoner was accompanied by his wife, who goes especially in the interests of the Sabbath-school work. They expect to spend a few days at Battle Creek, Mich., and will then go to Minneapolis in time for the institute which is to precede the session of the Conference. They will probably be absent about six weeks. {SITI October 5, 1888, p. 608.7}

The insidious, insinuating methods of the liquor traffic are, it seems, to be fully exemplified in the wine crusade recently undertaken by Miss Field. The San Francisco *Chronicle* is authority for the statement that she will not lecture, as has been supposed, “but will depend mainly on her social abilities and prestige. Her method will be to hold receptions at the homes of leading social lights in the principal Eastern cities, and on these occasions she will discuss the question of wine-drinking in informal talks, taking the ground in its favor. Being a journalist, she will use the press as far as possible to spread her sentiments, and thus she will reach many more hearers than if she spoke in crowded halls.” {SITI October 5, 1888, p. 608.8}

The *Chronicle* also states that missed field is to receive $2,500 for her services. It remains to be seen what sort of a reception “leading social lights” in the East will give to a paid drummer of the California wine dealers. {SITI October 5, 1888, p. 608.9}

We have an apology to offer for the length of the “Conference Address” published in our Missionary Department, but we do ask for it a careful reading. We are sure that it will be of interest to all who desire the prosperity of the cause of present truth. God has done great things for the California Conference, for which we are thankful, and we believe that he will continue to send prosperity, not only in this State, but wherever faithful, honest work is done for the good of souls. {SITI October 5, 1888, p. 608.10}

The reform movement in India against the hateful custom of infant marriages has received a mighty impetus from a most unexpected quarter. Through the influence of Colonel Walker, the agent of the British Government in Rajpootana, all the Rajpoot States except one have agreed to a proposition to change the age of marriage for boys to eighteen and four girls to fourteen. The importance of this reform can be realized only by those who have some idea of the wretchedness of child widowhood in India. {SITI October 5, 1888, p. 608.11}

A medal is soon to be struck it will commemorating the Jubilee of Leo XIII. On one side is to bear the portrait of the Pope; on the reverse are to be represented the five continents prostrated before him. The legend in Latin will express: “The homage and congratulations of the whole world.” The *Cynosure* suggest that “these metals will probably be carefully distributed among the Protestant rulers, who humble themselves and abased their religious professions by sending presents to Rome last spring.” {SITI October 5, 1888, p. 608.12}

Elder S. N. Haskell, who has been laboring in England for over a year, reached the Oakland camp-meeting on the 26th ult., and at the same afternoon delivered a stirring discourse on “Foreign Mission.” He brings a good report of the work in England, and in other parts of the world, and as he talked faith and courage, all who had the privilege of hearing him seemed to catch the same spirit. The fields are everywhere white to the harvest. Let us not only pray that laborers may be sent forth into the harvest, but let us each conscientiously ask, Lord, what wilt thou have me to do? {SITI October 5, 1888, p. 608.13}

Now that Prince Bismarck has been there, and knows the way, and how to do gracefully, and he seems to rather enjoy going to Canosa; and appears to fear nothing so much as to displease the Pope. He has recently felt called upon to explain to that turbulence subject of King Humbert that the only object of the Emperor’s proposed visit to Rome is to make secure the Alliance between Germany and Italy, and thus, in case of war, secure an addition of half a million men to the German army. “The pope,” it is said, “seems disposed to remove all difficulties in the way of the imperial visit.” And why shouldn’t he seems so dispose? He has been consulted, and what more could any reasonable man ask, especially of a Protestant (?) prince who professes to zero no allegiance to Rome? {SITI October 5, 1888, p. 608.14}

A correspondent of the New York *Evangelist* in describing a days’ scene at one of India’s famous places of pilgrimage, A says, “A strange mixture of religion.... and of pleasure, was this *mela* crown! ... For the children and young people amusements were provided, and for the devout Hindu nothing was lacking that could prove in any way and ‘aid to devotion.’” {SITI October 5, 1888, p. 608.15}

But that was in a heathen land and among heathen worshipers; now read an item relative to a “Christian Convention” (Campbellite camp-meeting) held near Irvington, Cal. This item was evidently furnished by someone on the ground and was published in one of the Oakland dailies under “Jottings in Camp.” it says:- {SITI October 5, 1888, p. 608.16}

“Between the sessions of the convention, and late in the evening, the cooks and waiters entertain themselves and other lovers of the banjo and plantation songs with mirth and music.” {SITI October 5, 1888, p. 608.17}

Is not this a far more “strange mixture of religion and pleasure”? For the crooks, waiters, and “other lovers of the banjo and plantation songs,” “mirth and music;” for the devout, hymns, purse, and sermons! Surely such sandwiches are well-pleasing to the enemy of all righteousness. {SITI October 5, 1888, p. 608.18}

“At a reception to a State Editorial Association, a given at Boise City, Idaho, recently, one of the visitors made the following speech: ‘Men of Idaho, there are but two things I object to in your beautiful capital: one is the number of Chinamen, the other is the quality of your whisky. Now let me suggest how you can of factually get rid of the former-turn over the whisky to them to-night, and there will not be one of the drinkers alive in the morning.’” {SITI October 5, 1888, p. 608.19}

That was the speech of an unthinking political demagogue. His proposition would not work, for the Chinamen wouldn’t use the vile liquor, if it were turned over to them. The Chinese have many vices, but they lack the peculiar vice of civilization, that of getting drunk and reeling through the streets or rolling in the gutter. When they get drunk, as they do on opium, they keep out of sight. A sensible proposition, if it is desired to exterminate any class of people, would have been to turn over the vile whisky to the vendors thereof. There are fewer Chinese in this country than there are whisky sellers, and one whisky seller does more injury to the workingmen than do a hundred Chinese. We do not believe in unlimited Chinese immigration any more than we believe in the political clap-trap that is uttered concerning them. {SITI October 5, 1888, p. 608.20}

We have before stated our belief that the church is the divinely-appointed agency for carrying on all moral reforms, and that nothing else can do its work. Therefore we hardly indorse the following from a pastor who writes to the New York *Evangelist:*- {SITI October 5, 1888, p. 608.21}

“Here again is the comparatively new order known as the ‘Society of Christian Endeavor,’ just as if the church itself was not a Society of Christian Endeavor. The multiplication of this new species of organizations has been very rapid of late, and there are many who hailed this as a sign of health and Christian vigor. So in some cases it may be. But we think a word of warning and caution is needed. These Societies of Christian Endeavor continually include a large number of the younger members of the church; but they also include any who choose to subscribe to their rules who are not members of the church, and are not professed Christians of all. So at least we understand the case. {SITI October 5, 1888, p. 608.22}

“Now is there not peril here in several directions? In the first place, the very formation of such societies *within the church*, appears to imply that the members of it were not already, by their church vows, and any solemnly pledged to all ‘Christian endeavor.’ it is a kind of reflection on the church, or a confession that the church covenant rest very lightly upon the conscience. Again, is there not a danger that these young persons who are not professors of the faith in Christ, will often, when they have become members of this new society, think that they are already pretty comfortably Christianize, and that it will be no great matter if they stay on the level they have reached, and never receive baptism nor come to the Lord’s table? Are they not in the charmed circle of ‘Christian Endeavor,’ singing, working ..., joining in a campaign of excellent work? Who can venture to find fault with them if they go no further?” {SITI October 5, 1888, p. 608.23}

This is just the point. The Young Men’s Christian Associations have had an immense influence in lessening the sense of obligation to church membership. While there is without doubt much good done in a certain way by these societies, to reiterate our belief that no real Christian reformation can be accomplished outside the church of Christ. If it be said that these societies are necessary because the church does not do the work that it ought to do then it simply shows that a reformation is needed in the church. {SITI October 5, 1888, p. 608.24}

**“The Condemnation of Sin” The Signs of the Times, 14, 39.**

E. J. Waggoner

A correspondent writes: “Please harmonize John 3:17 and Romans 8:3. The former text declares that God sent not his Son into the world to condemn the world, while the latter text seems to teach that the law had not of itself the power to condemn sin, and that it was necessary for Christ to come in order that sin might be condemned.” {SITI October 12, 1888, p. 614.1}

We very gladly proceed to help our querist out of his difficulty, stating by way of preface, however, that we cannot harmonize any two texts in the Bible, because it is already done. The Holy Spirit did that when it moved the holy men of old to write. There is the most perfect harmony between all portions of the Bible; all we have to do is to study to appreciate the harmony that already exists. We would state further, also, that it will not do to rest satisfied with what “seems,” on a casual reading, to be the meaning of some of Paul’s utterances. He was writing “some things hard to be understood;” but that need not discourage us, for they may be understood by study; and the blessed truth which they contain well repays the hardest toil. But to the question. {SITI October 12, 1888, p. 614.2}

It is the law of God that condemns sin and sinners. There is nothing else that can or ever could. Says Paul: “The law worketh wrath;” “the wages of sin is death.” The very instant the first sin was committed, whether in Heaven or on earth, the law of God condemned the act. To say that it was necessary for Christ to die, or to offer to die in order that sin and sinners might be condemned, is a gross perversion of God’s word, and a fearful charge against his justice. The simple statement of Christ himself is sufficient to settle this point:- {SITI October 12, 1888, p. 614.3}

“And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.” John 3:14-17. {SITI October 12, 1888, p. 614.4}

The lifting up of the serpent in the wilderness is given as a parallel to the offering up of Christ. Now to say that God gave his Son to condemn sinners, is the same as to say that Moses lifted up the serpent in the wilderness, in order that the bite of the fiery serpents might be fatal. But God sent his Son in order that those who should believe on him should not perish, which shows that if he had not been sent, the whole world would have perished. God sent his Son to save, not to condemn. There was condemnation enough, but in the eighteenth verse Christ declares that “he that believeth not is condemned already.” What the world needed was not condemnation but salvation. {SITI October 12, 1888, p. 614.5}

Just think for a moment what is implied by the theory that it was necessary for Christ to come in order for the world to be condemned. That implies that there was no sin before Christ was given as man’s ransom; for where there is no condemnation there is no sin. And so the real teaching of the theory is that God looked upon the world that was uncondemned, and said, “I’ll condemn them; I’ll send my Son to die for them, and then they cannot escape condemnation.” A theory that charges such a thing upon God is certainly God-dishonoring if not blasphemous. And besides it shuts off the whole world from salvation; for if Christ,-the only name under Heaven given among men whereby we can be saved,-condemned men, then certainly there would be no hope. But it is not so, for “God commendeth his love toward us, in that, while we were yet sinners, Christ died for us;” and “there is therefore now no condemnation to them which are in Christ Jesus.” {SITI October 12, 1888, p. 614.6}

When then does Romans 8:3 mean? Let us read it carefully: “For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.” To anybody who has even a slight acquaintance with the laws of language, a single reading of the text is sufficient to show that it is not complete. The apostle Paul does not always confine himself to grammatical rules. In this instance, instead of giving the predicate of the sentence, he leaves it to be understood, and throws in an explanatory clause. The idea is that what the law could not do, God *did* by other means. We shall see that both the context and other passages warrant only this view. {SITI October 12, 1888, p. 614.7}

What could not the law do? It could not make men free from sin. Why? Because it is that by which sin is made known. Read Romans 3:19: “Now we know that what things soever the law saith, it saith to them who are under in the law [that is, within the sphere of the law]; that every mouth may be stopped, and all the world may become guilty before God.” This text also destroys the theory that God gave his Son to condemn the world. It is the law of God that makes all the world “guilty before God.” {SITI October 12, 1888, p. 614.8}

But what the law could not do, God did without the law, as we have before stated, and as Paul shows in the third of Romans. After stating, as just quoted, that the law shows all the world to be guilty before God, and that therefore by the deeds of the law no flesh can be justified, or made righteous, he adds: “But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference; for all have sinned, and come short of the glory of God” Being justified freely by his grace through the redemption that is in Christ Jesus.” Romans 3:21-24. {SITI October 12, 1888, p. 614.9}

Thus we see that what the law could not do, namely, free a man from the condemnation of sin, God does by his own free grace alone. And this passage tallies with Romans 8:3, as to how God does it. It is done through the redemption that is in Christ Jesus, “whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past.” So in the text which is the subject of query, Romans 8:3, the apostle’s incomplete sentence states that God does for man what the law could not do, and then tells how he does it, in the following words: “Sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.” {SITI October 12, 1888, p. 614.10}

But to free man from condemnation is to free him from sin, and this taking away of sin is what is meant by condemning sin. The word in this connection carries the same idea as in 2 Peter 2:6, where it is said that the cities of Sodom and Gomorrah were *condemned* with an overthrow. Now turn to Romans 6:4-7, and we shall find something directly on this point. The apostle says:- {SITI October 12, 1888, p. 614.11}

“Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin.” {SITI October 12, 1888, p. 614.12}

The apostle is here speaking of the same class that he speaks of in Romans 8:1-3, namely, those who are in Christ. To such there is no condemnation. And why? Because in them sin has been condemned or destroyed. And what is the consequence? The apostle answers, “That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.” Romans 8:4. In other words, “That henceforth we should not serve sin.” Romans 6:6. {SITI October 12, 1888, p. 614.13}

Thus we see what the condemnation of sin is. It is the destroying of the body of sin, in order that we may serve God. Before that is done, the individual cannot do even the good that he may want to do, as Paul shows in the latter part of the seventh of Romans. That is done when the person becomes crucified with Christ-is united with him by death. When that is done, he is freed from condemnation, and not till then can the righteousness of the law be fulfilled or manifested in him. And this wonderful work is done because Christ himself was made sin for us, although he knew no sin; and he suffered for sins,-the just for the unjust,-“that he might bring us to God; that we might be made the righteousness of God in him.” “Thanks be to God for his unspeakable gift!” W. {SITI October 12, 1888, p. 614.14}

**“The ‘Church Fathers’” The Signs of the Times, 14, 39.**

E. J. Waggoner

In his epistle to the Galatians, the apostle Paul said: “Though we, or an angel from Heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.” Galatians 1:8. Although the apostles were fallible men, the gospel which they preached and which they have delivered to us, was perfect. The reason for this is thus given by Paul: “For we preach not ourselves, but Christ Jesus the Lord.” 2 Corinthians 4:5. The apostles in their teaching adhered closely to the terms of their divine commission as uttered by Christ, “Go ye therefore, and teach all nations, ... teaching them to observe all things whatsoever I have commandment you.” Matthew 28:19, 20. So long as they did this, they simply transmitted the light which came to them direct from Heaven, and so their teaching could not be other than perfect. If they had preached themselves it would have been far different, for they were human. {SITI October 12, 1888, p. 614.15}

Those who have read the article on the “Apostolic Church” in numbers 37 and 38 of the SIGNS, will understand that by the term apostolic church we mean simply the church in the days of the apostles. The presence of the apostles did not insure perfection in the church, though it did insure perfect teaching; but the fact that men have perfect teaching does not make them perfect unless they follow that and nothing else. Now there are certain men who have acquired great celebrity as “Church Fathers.” This term, strangely enough, is never applied to the apostles, to whom it would seem to be more applicable than to any other men, but to certain men who lived in the first few centuries of the Christian era, and who exerted a great influence on the church. As a matter of fact, the true church has but one Father, even God; therefore whatever church recognizes any men as its Fathers, must be a church of merely human planting, having only human ordinances. {SITI October 12, 1888, p. 614.16}

It is claimed that the “Fathers” must be competent guides, since they lived so near the days of Christ and the apostles. This is a tacit admission that the gospel which was preached by Christ and the apostles is the true standard. But that has been recorded in the New Testament; and therefore, instead of being obliged to depend on the testimony of any who lived this side of their time, we can go direct to the fountain-head, and can draw therefore the gospel in as pure a state as though we had listened in person to the teaching of inspired men. The cases of Demas, of Hymenaeus and Philetus, of Diotrephes, and others, should be sufficient to teach anybody that mere proximity to the apostles did not fill people with the light of divine truth. Those men are proofs that the light may shine in darkness, and the darkness may not comprehend it. Therefore we must judge of the so-called Fathers, not by the time in which they lived, but by what they did and said. {SITI October 12, 1888, p. 614.17}

But while the Fathers are held in high repute by many, and especially by those who know little of them except by garbled quotations made from their writings in support of unscriptural dogmas, it may be well to hear what a few of the most reputable authors have to say about them. We cannot do better than to begin with Dr. Adam Clark, who, in his comment on Proverbs 8, speaks of the Fathers as follows: {SITI October 12, 1888, p. 614.18}

“But of those we may safely state, that there is not a truth in the most orthodox creed, that cannot be proved by their authority, nor a heresy that has disgraced the Romish Church, that may not challenge them as its abettors. In points of doctrine their authority is, with me, nothing.” {SITI October 12, 1888, p. 615.1}

It is this characteristic of the Fathers which makes them so valuable to advocates of a cause which has no Scripture evidence in its support. Let a person once get the idea that the testimony of the Fathers is of value, and you may prove anything to him that you chose. In the *National Baptist* there appeared an article by the “Rev. Levi Philetus Dobbs, D.D.,”-Dr. Wayland, the editor,-in reply to a young minister who had asked how he could prove a thing to his congregation when there was nothing with which to prove it. Among other things the writer said:- {SITI October 12, 1888, p. 615.2}

“I regard, however, a judicious use of the Fathers as being on the whole the best reliance for anyone who is in the situation of my querist. The advantage of the Fathers are twofold: First, they carry a good deal of weight with the masses; and secondly, you can find whatever you want in the Fathers. I do not believe that any opinion could be advanced so foolish, so manifestly absurd, but that you can find passages to sustain it on the pages of these venerable stagers. And to the common mind one of these is just as good as another. If it happens that the point that you want to prove is one that never chanced to occur to the Fathers, why, you can easily show that they would have taken your side if they had only thought of the matter. And if, perchance, there is nothing bearing even remotely or constructively on the point, do not be discouraged; get a good strong quotation, and put the name of the Fathers to it, and utter it with an air of triumph; it will be all just as well; nine-tenths of the people do not stop to ask whether a quotation bears on the matter in hand. Yes, my brother, the Fathers are your stronghold. They are Heaven’s best gift to the man who has a cause that cannot be sustained in any other way.” *March 7, 1878*. {SITI October 12, 1888, p. 615.3}

While the above is written in a humorous vein, it is strictly in harmony with the quotation taken from Dr. Clarke, and is in harmony with the facts in the case. {SITI October 12, 1888, p. 615.4}

We quote again from Mosheim. Speaking of certain works by Clement, Justin Martyr, Tatian, Theodotius, and others, he says that these works are lost, and adds:- {SITI October 12, 1888, p. 615.5}

“But this loss is the less to be regretted, since it is certain that no one of these expositors could be pronounced a good interpreter. They all believed the language of Scripture to contain two meanings, the most obvious and corresponding with the direct import of the words, the other recondite and concealed under the words, like a nut by the shell; and negating the former, as being of little value, they bestowed their chief attention on the latter; that is, they were more intent on throwing obscurity over the sacred writings by the fictions of their own imaginations, than on searching out their true meaning.”-*Ecclesiastical History, book 1, cent. 2, part 2, chapter 5*. {SITI October 12, 1888, p. 615.6}

In one of his latest works, “The History of Interpretation,” Archdeacon Farrar says of the Fathers:- {SITI October 12, 1888, p. 615.7}

“There are but few of them whose pages are not rife with errors, errors of method, errors of fact, errors of history, of grammar, and even of doctrine. This is the language of simple truth, not of slighting disparagement.”-*Pp. 162, 163*. {SITI October 12, 1888, p. 615.8}

Again on page 164 of the same book, Farrar says:- {SITI October 12, 1888, p. 615.9}

“Without deep learning, without linguistic knowledge about literary culture, without any final principles either as to the nature of the sacred writings or the method by which they should be interpreted-surrounded by Paganism, Judaism, and heresy of every description, and wholly dependent on a faulty translation-the earliest Fathers and apologists add little or nothing to our understanding of Scripture.” {SITI October 12, 1888, p. 615.10}

These quotations from Farrar have more than ordinary weight in this matter, for, besides the Catholic Church, there is no other church that depends so much upon the Fathers as does the Church of England, or Episcopal Church. {SITI October 12, 1888, p. 615.11}

In the last quotation from Farrar, this expression occurs: “Surrounded by Paganism, Judaism, and heresy of every description,” etc. This seems to be forgotten by most people who laud the Fathers. They speak of them as living near the time of the apostles, but overlook the fact that they lived still nearer to another time, namely, the time of gross paganism. {SITI October 12, 1888, p. 615.12}

“But,” says one, “there is this element in their favor, and against the idea that they were influenced more by paganism than by Christianity, and combated paganism; they studied the works of the apostles, and so took on their character.” {SITI October 12, 1888, p. 615.13}

This is a great mistake. As a matter of fact, the so-called Fathers studied the works of pagan philosophers far more than they did those of the apostles. They were “philosophers” themselves; and while they did indeed make a show of combating paganism, the weapons which they used were drawn from pagan philosophy more frequently than from the Bible. On this point De Quincey, in his essay on “The Pagan Oracles,” says:- {SITI October 12, 1888, p. 615.14}

“But here and everywhere, speaking of the Fathers as a body, we charge them with antichristian practices of a twofold order: Sometimes as supporting their great cause in a spirit alien to its own, retorting in a temper not less uncharitable than that of their opponents; sometimes, again, as adopting arguments that are unchristian in their ultimate grounds; resting upon errors the refutation of errors, upon superstitions the overthrow of superstitions; and drawing upon the armories of darkness for weapons that, to be durable, ought to have been of celestial temper.... On behalf of God, they were determined to be wiser than God; and, in demonstration of scriptural power, to advance doctrines which the Scriptures had nowhere warranted.” {SITI October 12, 1888, p. 615.15}

In his account of the Christian church in the second century, Mosheim says of “the controversial writers who distinguished themselves in this century:”- {SITI October 12, 1888, p. 615.16}

“A man of sound judgment who has due regard for truth, cannot extol them highly. Most of them lacked discernment, knowledge, application, good arrangement, and force. They often advance very flimsy arguments, and such as are suited rather to embarrass the mind than to convince the understanding.”-*Ecclesiastical History, book 1, cent. 2, part 2, chap. 3, sec. 7.* {SITI October 12, 1888, p. 615.17}

In the same chapter (section 10), Mosheim sums up the case concerning the Fathers as follows:- {SITI October 12, 1888, p. 615.18}

“To us it appears that their writings contain many things excellent, well considered, and well calculated to enkindle pious emotions; but also many things unduly rigorous, and derived from the stoic and academic philosophy; many things vague and indeterminate; and many things positively false, and inconsistent with the precepts of Christ. If one deserves the title of a bad master in morals, who has no just ideas of the proper boundaries and limitations of Christian duties, nor clear and distinct conceptions of the different virtues and views, nor a perception of those general principles to which recurrence should be had in all discussions respecting Christian virtue, and therefore very often talks at random, and blunders in expounding the divine laws; though he may say many excellent things, and excite in us considerable emotion; then I can readily admit that in strict truth, this title belongs to many of the Fathers.” {SITI October 12, 1888, p. 615.19}

After reading the above, we are not surprised that, in harmony with Dr. Clarke and the “Rev. Levi Philetus Dobbs,” Mosheim says:- {SITI October 12, 1888, p. 615.20}

“It is therefore not strange, that all sects of Christians can find in what are called the Fathers, something to favor their own opinions and systems.” {SITI October 12, 1888, p. 615.21}

This is strictly true; but although “these venerable stagers” sometimes stumbled upon the truth, they furnish the most aid and comfort to those sects which pursue the most unscriptural practices, as, for instance, the Catholics and the Mormons. It is very seldom that their testimony is quoted in behalf of any really scriptural doctrine or custom. {SITI October 12, 1888, p. 615.22}

Next week we shall pursue this subject somewhat further, and show that the Fathers used falsehoods in their controversies. W. {SITI October 12, 1888, p. 615.23}

**“The Commentary. Second Epistle of Peter” The Signs of the Times, 14, 39.**

E. J. Waggoner

**2 Peter 1:1-4.
(Lesson 1. Sabbath, Oct. 27.)**

1. To whom did Peter address his second epistle? {SITI October 12, 1888, p. 617.1}

“Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ.” 2 Peter 1:1. {SITI October 12, 1888, p. 617.2}

2. How is this “precious faith” obtained? *Ib*., last part. {SITI October 12, 1888, p. 617.3}

3. What invocation did the apostle make in behalf of those whom he addressed? {SITI October 12, 1888, p. 617.4}

“Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord.” Verse 2. {SITI October 12, 1888, p. 617.5}

4. What does grace do for those who accept it? Hebrews 4:16; 2 Corinthians 12:9; Titus 2:11. {SITI October 12, 1888, p. 617.6}

5. Who alone have peace? Romans 5:1; Isaiah 59:8; 57:20, 21. {SITI October 12, 1888, p. 617.7}

6. Then to what, in effect, is Peter’s invocation in verse 2 equivalent? {SITI October 12, 1888, p. 617.8}

“And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.” Philippians 1:9-11. {SITI October 12, 1888, p. 617.9}

7. How are this grace and peace to be obtained? 2 Peter 1:2. {SITI October 12, 1888, p. 617.10}

8. How much of that which is needful to the acquirement of life and godliness has God given to us? {SITI October 12, 1888, p. 617.11}

“According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue.” Verse 3. {SITI October 12, 1888, p. 617.12}

9. How much does the apostle Paul say that God will do for us? {SITI October 12, 1888, p. 617.13}

“Now unto him that is able to do exceeding abundantly above all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue.” Verse 3. {SITI October 12, 1888, p. 617.14}

10. How is this aid brought to us? 2 Peter 1:3, last part. {SITI October 12, 1888, p. 617.15}

11. What else is given by his divine power? {SITI October 12, 1888, p. 617.16}

“Whereby are given unto us exceeding great and precious promises.” Verse 4, first part. {SITI October 12, 1888, p. 617.17}

12. What may we gain by these “exceeding great and precious promises”? {SITI October 12, 1888, p. 617.18}

13. What must we escape, in order to be made partakers of the divine nature? {SITI October 12, 1888, p. 617.19}

14. Mention the greatest of these exceeding great and precious promises? {SITI October 12, 1888, p. 617.20}

“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” 2 Corinthians 6:17, 18. {SITI October 12, 1888, p. 617.21}

15. What does Paul say that we should do, in view of these promises? {SITI October 12, 1888, p. 617.22}

“Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” 2 Corinthians 7:1. {SITI October 12, 1888, p. 617.23}

16. Having become sons of God, what other promise necessarily follows? {SITI October 12, 1888, p. 617.24}

“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.” Romans 8:16, 17. {SITI October 12, 1888, p. 617.25}

“Beloved, now are we the sons of God, and it doth not yet appear 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 October 12, 1888, p. 617.26}

17. What must follow if a man really has this hope in him? {SITI October 12, 1888, p. 617.27}

“And every man that hath this hope in him purifieth himself, even as he is pure.” Verse 3. {SITI October 12, 1888, p. 617.28}

18. What is “the corruption that is in the world through lust”? {SITI October 12, 1888, p. 617.29}

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.” 1 John 2:15, 16. {SITI October 12, 1888, p. 617.30}

“For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile a man: but to eat with unwashen hands defileth not a man.” Matthew 15:19, 20. {SITI October 12, 1888, p. 617.31}

19. Then what change must take place to constitute one a “partaker of the divine nature,” a son of God? {SITI October 12, 1888, p. 617.32}

“Create in me a clean heart, O God; and renew a right spirit within me.” Psalm 51:10. {SITI October 12, 1888, p. 617.33}

“A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.” Ezekiel 36:26, 27. {SITI October 12, 1888, p. 617.34}

20. What encouragement may we gain from a contemplation of the glory of God, which he will bestow upon his children? {SITI October 12, 1888, p. 617.35}

“That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man.” Ephesians 3:16. {SITI October 12, 1888, p. 617.36}

21. Then how greatly may grace and peace be multiplied to us “through the knowledge of God and of Jesus our Lord”? {SITI October 12, 1888, p. 617.37}

“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.” Ephesians 3:16-19. {SITI October 12, 1888, p. 617.38}

**NOTES**

The marginal rendering of verse 1, the rendering given in the Revised Version, more nearly conforms to the Greek than does the text. While we may not use a marginal rendering as the basis of any doctrine, the absolute divinity of Christ is so well established by other scriptures that we know that he is justly entitled to be called God as well as Saviour. For instance, Isaiah says of the Son to be given, that “his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.” Isaiah 9:6. John says: “In the beginning was the Word, and the Word was with God, and the Word was God.” “And the Word was made flesh, and dwelt among us.” John 1:1, 14. God the Father addresses the Son as follows: “Thy throne, O God, is forever and ever.” Hebrews 1:8. And when the redeemed shall see Jesus their Saviour coming in the clouds of heaven, they will say, “Lo, this is ur God; we have waited for him, and he will save us.” Isaiah 25:9. Let none, therefore, find fault with the rendering, “Our God and Saviour Jesus Christ,” nor fear to worship as God Him whom all the angels are commanded to worship. {SITI October 12, 1888, p. 617.39}

The stress which the apostle Peter lays upon a knowledge of God is quite noticeable. Twice in this lesson it is mentioned. He would evidently impress upon our minds the necessity of a personal acquaintance with God-of knowing him as he would an intimate friend-and of loving him not simply because of what he does, but because of what he is. “God is love,” and “we love him because he first loved us.” It is this perception of his character which first draws us to him,-“the goodness of God leadeth thee to repentance.” Romans 2:4. By this we are made partakers of the divine nature, that is, adopted into the family of God. As sons of God, it necessarily follows that our acquaintance with him must become more and more intimate. It is this intimate acquaintance with God which multiplies peace to us. “Acquaint now thyself with him, and be at peace.” Job 22:21. In Galatians 4:6-9 the apostle Paul makes a knowledge of God equivalent to a state of sonship. It is evident, therefore, that the knowledge of God, of which the apostles speaks, is far more than the simple knowledge and belief that God exists as Creator of the world. {SITI October 12, 1888, p. 617.40}

**“Back Page” The Signs of the Times, 14, 39.**

E. J. Waggoner

It is rather amusing to witness the efforts of the National Association of Liquor Dealers to make it appear that their business is respectable by passing resolutions that such is the case. “They cannot, however,” remarks the New York *Observer*, “escape the odium of their business.” {SITI October 12, 1888, p. 624.1}

October 4 Elder S. N. Haskell, Elder W. C. White, Mrs. E. G. White, and Elder A. T. Jones and wife left Oakland *en route* for Minneapolis, Minn., expecting to arrive in season for the Biblical Institute, October 17, on which later date the session of the General Conference begins. After Conference Elder Jones will probably spend some months in Battle Creek laboring in connection with the College. He hopes to return to Oakland next summer. {SITI October 12, 1888, p. 624.2}

Says the New York *Evangelist*: “Only a prompt, firm, and united stand will make head against present inroads upon the Sabbath, and other of our cherished American institutions.” The *Evangelist* does well in that, at least in this instance, it claims for Sunday no divine authority (for by Sabbath it means Sunday); though inasmuch as it was many centuries ago the wild solar holiday of the principal pagan nations, it is not easy to see how it comes to be an “American institution.” Most Sunday-keepers claim that the practice of keeping the first day of the week or the Sabbath has come down to us from the days of the apostles, and yet they contradict themselves by calling it an “American institution.” When, will someone please tell us, did America institute the practice of keeping the first day of the week? It is very easy to see the propriety of calling the Fourth of July an American institution, but not as the Sunday. {SITI October 12, 1888, p. 624.3}

Quite a sensation has recently been occasioned in Germany by the publication of extracts from the late Emperor Frederick’s diary. These extracts show that Frederick was the leading spirit in the formation of the German empire. Emperor William himself said: “My son has his whole heart in the new state of affairs, while I do not.” And just after the coronation of his father as emperor, Frederick wrote: “Even the greatest improvements will not undo that which has been gained. Such experiences as I have had in the last decade cannot be in vain I shall have a strong hold over the united nations, because I shall be the first sovereign who without reserve adheres to constitutional institutions.” Frederick also expresses the pride he felt in the reproach of being too humane to bombard the city of Paris. {SITI October 12, 1888, p. 624.4}

The *Tribune* of this city thinks that the Seventh-day Adventists are needlessly alarmed about the Blair Sunday Bill. The *Tribune* evidently does not understand the situation. The bill in question may fail to become a law, but that does not prove by any means that the serious consideration of such a measure is not a menace to religious liberty in this country. {SITI October 12, 1888, p. 624.5}

The systematic and persistent efforts which are being made by hundreds of thousands of people banded together in various churches, associations, and societies throughout our land to secure religious legislation in this country, should arouse every liberty-loving citizen to a sense of danger, and set him to work to enlighten others in regard to National Reform designs and practices. {SITI October 12, 1888, p. 624.6}

Senator Blair may be, as the *Tribune* intimates, a harmless “crank,” but there are many thousands afflicted with the same religious legislation mania, and there is a dangerous method in their madness. We cannot afford to settle down in fancied security when such measures are being seriously proposed in the Senate of the United States. {SITI October 12, 1888, p. 624.7}

Beer is the popular drink of the masses in England; almost everybody drinks, and, as might be expected, drunkenness is fearfully common. The following extract from a recent London dispatch giving an account of a minister in that city only depicts scenes which would soon become common in every American city were the pernicious doctrine to obtain generally that beer-drinking promotes temperance. Says the dispatch:- {SITI October 12, 1888, p. 624.8}

“An hour before the murder hundreds of public houses in Whitechapel had closed their doors and filled the neighboring streets with drunken men and dissolute women. An American who has not visited London can scarcely form an idea of the throngs of women, many mothers with babies in their arms, who crowd the bar rooms on Saturday nights, drinking and carousing with men. Soon after midnight, when the doors are closed by the police, these wretched people stagger homeward, and a street brawl has to be unusually vicious for the police to take any notice of it.” {SITI October 12, 1888, p. 624.9}

It is anything but creditable to San Francisco that a few days since when the police raided a certain gambling hall in that city, they found their 312 visitors. A daily paper says:- {SITI October 12, 1888, p. 624.10}

“Three hundred citizens, from merchants and brokers down to clerks and common gamblers, were caught and marched off to the city prison in squads, amid the cheers of the populace. Millionaires’ sons and petty larceny thieves were gathered in together.” {SITI October 12, 1888, p. 624.11}

But while the fact of the mere presence of so many business men and clerks in such a place is bad enough, there is a still worse feature, for it might be urged that the majority were there simply out of curiosity. But the fact that after the hall was cleared fifty revolvers and an untold number of Chinese lottery tickets were picked up by the officers shows that if any respectable persons were there they had allowed themselves to be found in very bad company. {SITI October 12, 1888, p. 624.12}

Perhaps if San Francisco would disarm there would be fewer murders in that city, and life and property would certainly both be the safer if there were fewer revolvers carried by irresponsible and vicious persons, and it is only in exceptional cases that any but vicious persons care to carry concealed weapons. {SITI October 12, 1888, p. 624.13}

The West Oakland *Herald*, a local church paper wants a Sunday law. It says:- {SITI October 12, 1888, p. 624.14}

“Sabbath desecration will make the masses immoral. All countries which have tried the experiment of abrogating God’s holy day have been overtaken by many woes. California stands alone, or almost alone, in its refusal to enact a Sunday law. This is not creditable to the intelligence, progress, nor morality of its people.” {SITI October 12, 1888, p. 624.15}

Yes, Sabbath desecration is immoral, for it is a violation of the moral law; and it is certainly true that the Jews, at least, brought ruin upon their nation by refusing to obey the law of God in that particular. But it does not follow that Sabbath-keeping should be enforced by civil law. Besides all that, the connection between the moral law and Sunday is not apparent, for, as all agree, Sunday is quite another day than the one specified in the fourth commandment. Sunday stands as an institution of the church, and it is certainly anything but uncreditable to California that she refuses to enact a law are requiring the observance of a religious institution. The State has nothing whatever to do with religion except to guarantee to even the humblest citizen the right to worship according to the dictates of his own conscience, and Sunday laws, instead of being in the interest of liberty of conscience, are always and everywhere opposed to such liberty. {SITI October 12, 1888, p. 624.16}

**“Wholesome Truth” The Signs of the Times, 14, 39.**

E. J. Waggoner

In 1796, when James VI. of Scotland (I. of England), was attempting to force Episcopacy upon Scotland, a number of the Scottish clergy had an interview with the king, and when his Majesty accused them of holding seditious meetings (for so he characterized the meetings of the church for its own purposes), and of alarming the country without reason, one of them, Andrew Melville, thus answered him:- {SITI October 12, 1888, p. 624.17}

“Sir, at divers times before I have told you, so now again I must tell you, there are two kings and two kingdoms in Scotland; there is King James, the head of this commonwealth, and there is Christ Jesus, the king of the church, whose subject James the Sixth is, and of whose kingdom he is not a king, nor a lord, nor a head, but a member.... We will yield to you your place, and give you all do obedience; but again I say, You are not the head of the church, you cannot give us that eternal life which we seek for even in this world, and you cannot deprive us of it. Permit us then freely to meet in the name of Christ, and to attend to the interests of that church of which you are the chief member.” {SITI October 12, 1888, p. 624.18}

Which was equivalent to saying that they recognized the king’s authority in civil matters, but that in matters of religion they acknowledged no sovereign but Christ. And that is just what the Lord himself taught when he said: “Render therefore unto Cæsar the things that are Cæsar’s; and unto God the things that are God’s.” It is to be regretted that all men have not as clear views of the true relation of Church and State as were expressed by Andrew Melville to King James. {SITI October 12, 1888, p. 624.19}

**“Dishonesty of the So-called Christian Fathers” The Signs of the Times, 14, 40.**

E. J. Waggoner

Those who read the article in the last week’s SIGNS, entitled, “The ‘Church Fathers,’” will remember that it was shown that they are utterly unreliable in matters of doctrine. We now propose to show that by the best authorities they are also regarded as totally untrustworthy as to matters of fact; in short, that in their controversies they did not scruple to resort even to falsehood. Mosheim says:- {SITI October 19, 1888, p. 630.1}

“It must by no means pass unnoticed, that the discussions instituted against the opposers of Christianity in this age, departed far from the primitive simplicity, and the correct method of controversy. For the Christian doctors, who were in part educated in the schools of rhetoricians and sophists, inconsiderately transferred the arts of these teachers to the cause of Christianity; and therefore considered it of no importance, whether an antagonist were confounded by base artifices, or by solid arguments. Thus that mode of disputing, which the ancients called *ceremonial*, and which had victory rather than truth for its object, was almost universally approved. And the Platonists contributed to the currency of the practice, by asserting that it was no sin for a person to employ falsehood and fallacies for the support of truth, when it was in danger of being borne down.”-*Ecclesiastical History, book 1, cent. 3, part 2, chap. 3, sec 10.* {SITI October 19, 1888, p. 630.2}

In his “Ecclesiastical Commentaries,” Mosheim also says:- {SITI October 19, 1888, p. 630.3}

“By some of the weaker brethren, in their anxiety to assist God with all their might [in the propagation of the Christian faith], such dishonest artifices were occasionally resorted to, as could not, under any circumstances, admit of excuse, and were utterly unworthy of that sacred cause which they were unquestionably intended to support. Perceiving, for instance, in what vast repute the poetical effusions of those ancient prophetesses, termed Sybils, were held by the Greeks and Romans, some Christian, or rather, perhaps, an association of Christians, in the reign of Antonius Pius, composed eight books of Sybilline verses, made up of prophecies respecting Christ and his kingdom.... Many other deceptions of this sort, to which custom has very improperly given the denomination of *pious* frauds, are known to have been practiced in this and the succeeding century. The authors of them were, in all probability, actuated by no ill intention, but this is all that can be said in their favor, for their conduct in this respect was certainly most ill-advised and unwarrantable. Although the greater part of those who were concerned in these forgeries on the public, undoubtedly belonged to some heretical sect or other, and particularly to that class which arrogated to itself the pompous denomination of Gnostics, I yet cannot take upon me to acquit even the most strictly orthodox from all participation in this species of criminality; for it appears from evidence superior to all exception, that a pernicious maxim which was current in the schools not only of the Egyptians, the Platonists, and the Pythagoreans, but also the Jews, was very early recognized by the Christians, and soon found amongst them numerous patrons, namely, that those who made it their business to deceive with a view of promoting the cause of truth, were deserving rather of commendation than censure.”-*Cent. 2, sec. 7*. {SITI October 19, 1888, p. 630.4}

Let the reader refresh his memory with what has been written concerning heathen philosophy, and how it tended directly toward a lax condition of morals, and then when he learns that the so-called Christian Fathers made this heathen philosophy their constant study, he will not be surprised that they should have but little regard for strict truth. That some of the most renowned Fathers not only studied philosophy, but also were known as teachers of philosophy, even after they professed Christianity, is not a matter of question. Mosheim, after showing, as we have quoted, how rapidly the church degenerated, says:- {SITI October 19, 1888, p. 630.5}

“The external change thus wrought in the constitution of the church would have been, however, far less detrimental to the interests of Christianity, had it not been accompanied by others of an internal nature, which struck at the very vitals of religion, and tended, in no small degree, to affect the credit of those sacred writings on which the entire system of Christian discipline relies for support. Of these the most considerable and important are to be attributed to a taste for the cultivation of philosophy and human learning, which, during the preceding century, if not altogether treated with neglect and contempt by the Christians, had at least been wisely kept under, and by no means permitted to blend itself with, religion; but in the age of which we are now treating, burst forth on a sudden into a flame, and spread itself with the utmost rapidity throughout a considerable part of the church. This may be accounted for, in some measure, from its having been the practice of the many Greek philosophers, who, in the course of this century, were induced to embrace Christianity, not only to retain their pristine denomination, garb, and mode of living, but also to persist in recommending the study of philosophy, and initiating youth therein. In proof of this, we may, from amidst numerous other examples, adduce in particular that of Justin, the celebrated philosopher and martyr. The immediate nursery and very cradle, as it were, of Christian philosophy, must, however, be placed in the celebrated seminary which long flourished at Alexandria under the denomination of the catechetical school. For the persons who presided therein, in the course of the age of which we are treating, namely, Pantaenus, Athenagoras, and Clement of Alexandria, not only engaged with ardor in the cultivation of philosophy themselves, but also exerted their influence in persuading those whom they were educating for the office of teachers in the church, to follow their example in this respect, and make it their practice to associate philosophical principles with those of religion.”-*Historical Commentaries, cent. 2, sec. 25*. {SITI October 19, 1888, p. 630.6}

The same writer says of the Fathers of the second century:- {SITI October 19, 1888, p. 630.7}

“The philosophers and learned men, who came over to the Christians in this century, were no inconsiderable protection and ornament to this holy religion by their discussions, their writings, and their talents. But if any are disposed to question whether the Christian cause received more benefit than injury from these men, I must confess myself unable to decide the point. For the noble simplicity and the majestic dignity of the Christian religion were lost, or, at least, impaired when these philosophers presumed to associate their dogmas with it, and to bring faith and piety under the dominion of human reason.”-*Mosheim’s Ecclesiastical History, book 1, cent. 2, part 1, chap. I, sec. 12*. {SITI October 19, 1888, p. 630.8}

This is certainly a very mild view of the case. There can be no question but that the philosophers who came over to the church, bringing their philosophical dogmas with them, were an unmitigated curse to Christianity. “Dead flies cause the ointment of the apothecary to send forth a stinking savor.” So the heathen customs and manners of thought which these men incorporated into the Christian church, corrupted the whole body. Their very learning made them the more detrimental to true Christianity; for it caused them to be looked up to as “leaders of Christian thought,” and their philosophy was but “vain deceit,” and their science only that which is “falsely so called.” {SITI October 19, 1888, p. 630.9}

This conclusion will be the more apparent when we remember that these men were ignorant of the Bible just about in proportion as they were skilled in “philosophy.” Dr. Killen gives a brief history of each one of the early Fathers, and then adds:- {SITI October 19, 1888, p. 630.10}

“The preceding account of the Fathers of the second and third centuries may enable us to form some idea of the value of these writers as ecclesiastical authorities. Most of them had reached maturity before they embraced the faith of the gospel, so that, with a few exceptions, they wanted the advantages of an early Christian education. Some of them, before their conversion had bestowed much time and attention on the barren speculations of the pagan philosophers; and, after their reception into the bosom of the church, they still continued to pursue the same unprofitable studies. Cyprian, one of the most eloquent of these Fathers, had been baptized only about two years before he was elected bishop of Carthage; and, during his comparatively short episcopate, he was generally in a turmoil of excitement, and had, consequently, little leisure for reading or mental cultivation. Such a writer is not entitled to command confidence as an expositor of the faith once delivered to the saints. Even in our own day, with all the facilities supplied by printing for the rapid accumulation of knowledge, no one would expect much spiritual instruction from an author who would undertake the office of an interpreter of Scripture two years after his conversion from heathenism. The Fathers of the second and third centuries were not regarded as safe guides even by their Christian contemporaries.... Tertullian, who, in point of learning, vigor, and genius, stands at the head of the Latin writers of this period, was connected with a party of gloomy fanatics. Origen, the most voluminous and erudite of the Greek Fathers, was excommunicated as a heretic. If we estimate these authors, as they were appreciated by the early Church of Rome, we must pronounce their writings of little value. Tertullian, as a Montanist, was under the ban of the Roman bishop. Hippolytus could not have been a favorite with either Zephyrinus or Callistus, for he denounced both as heretics. Origen was treated by the Roman Church as a man under sentence of excommunication. Stephen deemed ... Cyprian unworthy of ecclesiastical fellowship, because the Carthaginian prelate maintained the propriety of rebaptizing heretics.” {SITI October 19, 1888, p. 630.11}

Certainly such men have small claim to the title “Fathers of the Christian Church.” We grant, however, that they were in very fact the fathers of the Church of Rome, “the mother of harlots and abominations of the earth.” W. {SITI October 19, 1888, p. 630.12}

**“Christ’s Second Coming” The Signs of the Times, 14, 40.**

E. J. Waggoner

“Let not your heart be troubled, ye believe in God, believe also in me. In my Father’s house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.” John 14:1-3. {SITI October 19, 1888, p. 630.13}

These words were spoken by our Saviour himself in his talk to his disciples, in the evening of the day on which he was crucified. He had been with them in constant companionship for over three years, and besides the tie of personal love which bound them to him they had given him reverence as “the Christ the Son of the living God,” and had “trusted that it had been he which should have redeemed Israel.” They had looked for a speedy deliverance from the Roman yoke, and now consternation and grief had taken hold of their hearts as they listened to his words: “Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.” John 13:33. Peter voiced the common desire, and said, “Lord, whither goest thou?” and to this question the Saviour replied, “Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.” And then, in the words quoted at the beginning of this chapter, he proceeded to comfort their troubled hearts, telling them how and when they could follow him and be with him. {SITI October 19, 1888, p. 630.14}

The “glorious appearing of the great God and our Saviour Jesus Christ,” (Titus 2:13), is the “blessed hope” that is set before the church of Christ. It has been the hope of the church in all ages. The ancient prophets foretold in minutest detail “the sufferings of Christ,” and at his first advent the “sure word of prophecy” was fulfilled to the letter, but “the glory that should follow” was no less the theme of inspired penmen, and the followers of Christ were pointed forward to the time when his glory should be revealed, as the time when they also should “appear with him in glory,” and “be glad also with exceeding joy.” 1 Peter 4:13; Colossians 3:4. It was with this hope that our Saviour comforted his sorrowing disciples. {SITI October 19, 1888, p. 630.15}

That Christ will come again is as sure as that he was once here upon earth, and that he is now “gone into Heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.” 1 Peter 3:22. Said he, “If I go and prepare a place for you, I will come again, and receive you unto myself.” He was here; he has gone, and he will certainly come again. This is the testimony of Christ himself, and of all the holy men in whom was his Spirit. {SITI October 19, 1888, p. 630.16}

“I will come *again*.” This means “another time once more.” Not thousands of times, as they would have us believe who claim that in fulfillment of his promise he comes whenever a saint dies, but only *once more* will he come again, to consummate the great plan of salvation. To this the apostle gave emphatic testimony, in these words: “And as it is appointed unto men once to die, but after this the Judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear *the second time* without sin unto salvation.” Hebrews 9:27, 28. It is appointed unto men once to die; in order that men might have life, Christ was once offered for sin, bearing “our sins in his own body on the tree;” and so, when his work for sinners shall have been finished, he will come once more-“the second time”-not bearing the sins of the world, as at his first advent, but for the salvation of those who, by means of his sacrifice and mediation, have “put away sin.” {SITI October 19, 1888, p. 630.17}

The fact having been settled beyond all controversy, that Christ will come to this earth again, the question naturally arises in our minds, namely: How will he come? This question must be answered by the Bible, if it is answered at all, and to it we will turn for light. Anything that throws light upon Christ’s second coming must be of first importance. {SITI October 19, 1888, p. 631.1}

As to the manner of his coming we need not remain long in doubt. As the disciples stood gazing up into heaven after their ascending Lord, two shining ones-messengers from the heavenly courts-appeared and said to then: “Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” Acts 1:11. And how did he go into heaven? The same writer who records this, says of Christ’s ascension: “And he led them [his disciples] out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.” Luke 24:50, 51. Even “while they beheld, he was taken up; and a cloud received him out of their sight.” Acts 1:9. So his coming will be personal and visible. Said the angels, “*This same Jesus*, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” Says Paul, “*The Lord himself* shall descend from heaven with a shout.” 1 Thessalonians 4:16. It will be the same one who was baptized by John in the Jordan, and who from that day “went about doing good, and healing all that were oppressed of the devil;” the same one who, weary and faint, sat by Jacob’s well, and found refreshment in revealing to a poor sinner the fountain of living waters; the very one who by wicked hands was crucified and slain being “wounded for our transgressions,” and “bruised for our iniquities;” the one who was placed by loving hands in Joseph’s new tomb, “whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it.” {SITI October 19, 1888, p. 631.2}

“This *same Jesus*” who ascended bodily into heaven, while the disciples beheld, will return in the same manner that he ascended. {SITI October 19, 1888, p. 631.3}

It was the knowledge that Christ himself would come in person, that animated the patriarch in his deep affliction, when he said: “For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another.” Job 19:25-27. “Whom I shall see for myself, and not a stranger,” is the reading according to the margin. And this serves to connect the hope of the patriarch with the promise of Christ. The disciples mourned the anticipated departure of the Saviour, as that of a dear friend and companion, as well as the one who should redeem Israel; and the patriarch triumphed, even in his sore distress, in the thought that when his Redeemer should stand at the latter day upon the earth, he should see in him a friend, and not a stranger. Happy is the man whose acquaintance with Christ is such that he can look forward to his return with the same fond anticipation. {SITI October 19, 1888, p. 631.4}

Jesus “shall so come in like manner” as he went into heaven. How did he go? While they beheld he was taken up, and a cloud received him out of their sight. Then when he comes a cloud will attend him, and he will be seen. And the beloved disciples testified: “Behold, he cometh with clouds; and every eye shall see him.” Revelation 1:7. Again, he says, describing his prophetic vision: “And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.” Revelation 14:14. Christ, speaking of events connected with his coming, said: “And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.” Matthew 24:30. {SITI October 19, 1888, p. 631.5}

Now notice how the coming of Christ will correspond with his departure. When he departed, a cloud received him out of sight; so the cloud must have been the last thing seen. When he shall come again, the first thing that will be seen will be a white cloud. This will be “the sign of the Son of man in heaven.” Then as it draws nearer, the form of Jesus will be discerned, sitting upon the cloud, and then all his glory will be revealed. {SITI October 19, 1888, p. 631.6}

He will come as he departed. But whereas only a few saw him go away, “every eye shall see him” when he returns. He will come “in the glory of his Father” (Matthew 16:27), accompanied by “all the holy angels.” Matthew 25:31. {SITI October 19, 1888, p. 631.7}

*“He comes not an infant in Bethlehem born,
He comes not to be in a manger;
He comes not again to be treated with scorn,
He comes not a shelterless stranger;
He comes not to Gethsemane,
To weep and sweat blood in the garden;
He comes not to die on the tree,
To purchase for rebels a pardon.
Oh, no; glory, bright glory,
Environs him now.” {SITI October 19, 1888, p. 631.8}*

He will then “sit upon the throne of his glory,” and “a fire shall devour before him, and it shall be very tempestuous round about him.” Psalm 50:3. He shall descend “with a shout, with the voice of an archangel, and with the trump of God” (1 Thessalonians 4:16), and “the heavens and the earth shall shake” (Joel 3:16). None will be able to hide from their eyes “the brightness of his coming;” “for as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven, so shall also the Son of man be in his day.” Luke 17:24. Surely the question, “How will he come?” is sufficiently answered. W. {SITI October 19, 1888, p. 631.9}

**“Prohibitory Laws Not Religious” The Signs of the Times, 14, 40.**

E. J. Waggoner

The idea is quite prevalent that prohibition and religious legislation are necessarily connected; but nothing could be further from the truth. Prohibition laws can rightly be made and enforced only on the grounds that the liquor traffic is uncivil, that it involves the rights of American citizens, by rendering life and property unsafe. Liquor is the direct cause of more crime, pauperism, insanity, and misery than anything else. The State has no right to suppress the liquor traffic because liquor sellers are religious, but only because the traffic is the enemy of our homes, and endangers the liberties of the commonwealth. {SITI October 19, 1888, p. 632.1}

Horace Greeley, one of the strongest temperance men and prohibitionists of his day, was decidedly opposed to any religious legislation whatever. The view which this distinguished writer held on religious legislation is set forth in a comment on one of the early petitions to Congress in behalf of the religious amendment to the Constitution, a subject which is now being so generally agitated. In the New York *Tribune* of March 7, 1865, he said:- {SITI October 19, 1888, p. 632.2}

“We deny that this is a Christian nation.... The federal Constitution is based on the idea that religious faith is purely a personal matter with which civil Governments have properly nothing to do, and with which they cannot meddle without doing far more harm than good.” {SITI October 19, 1888, p. 632.3}

It is because such men with such sentiments have been those who have shaped this government, that America has been so long the land of civil and religious liberty. {SITI October 19, 1888, p. 632.4}

**“‘It Is My Way’” The Signs of the Times, 14, 40.**

E. J. Waggoner

Many people, when reproved for an improper word or action, excuse or justify themselves by saying, “It is my way.” Is this a proper ground for justification? Let us see what the Scriptures say about it. {SITI October 19, 1888, p. 632.5}

The Lord says, “Amend your ways.” Jeremiah 7:3. If our ways are not right they should be amended, and not justified. The weeping prophet says, “Let us search and try our ways, and turn again to the Lord.” Lamentations 3:40. The Lord calls upon us to consider our ways. Haggai 1:5, 7. By careful consideration our ways may not appear excusable. {SITI October 19, 1888, p. 632.6}

But the fact that certain ways are our own ways should be no excuse for retaining them, but rather a reason for rejecting them. If we would ... God we should not do our own way. Isaiah 58:13. “For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.” Isaiah 55:8. Of the wicked he says, “Destruction and misery are in their ways.” Romans 3:16. In pleading with Israel he says, “Thou shalt remember thy ways and be ashamed.” Ezekiel 16:61. The psalmist asks, “Wherewithal shall a young man cleanse his way?” and the answer is given, “By taking heed thereto according to thy word.” Psalm 119:9. His own experience is given in verse 104, “Through thy precepts I get understanding; therefore I hate every false way.” The law of God is a detector of false ways, therefore we should test all our ways by it. If they are not in harmony with this rule, let us not extenuate nor follow them, but “ask for the old paths, where is the *good way*, and walk therein.” Jeremiah 6:18. {SITI October 19, 1888, p. 632.7}

**“The Commentary. Second Epistle of Peter, 2 Peter 1:4-7” The Signs of the Times, 14, 40.**

E. J. Waggoner

**(Lesson 2. Sabbath, Nov. 3.)**

1. What is done for us through the great promises of God? {SITI October 19, 1888, p. 633.1}

“Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” 2 Peter 1:4. {SITI October 19, 1888, p. 633.2}

2. Because of this, what are we to do? {SITI October 19, 1888, p. 633.3}

“And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity.” Verses 5-7. {SITI October 19, 1888, p. 633.4}

3. What is the foundation of all graces? Verse 5. {SITI October 19, 1888, p. 633.5}

4. What is the first thing that faith accomplishes for us? {SITI October 19, 1888, p. 633.6}

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.” Romans 5:1. {SITI October 19, 1888, p. 633.7}

5. Being justified by faith, what do we become? {SITI October 19, 1888, p. 633.8}

“For ye are all the children of God by faith in Christ Jesus.” Galatians 3:26. {SITI October 19, 1888, p. 633.9}

6. Having become children of God, may we settle down in self-satisfaction? {SITI October 19, 1888, p. 633.10}

“Be ye therefore followers of God, as dear children.” Ephesians 5:1. {SITI October 19, 1888, p. 633.11}

7. What must we do? {SITI October 19, 1888, p. 633.12}

“And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor.” Verse 2. {SITI October 19, 1888, p. 633.13}

8. Whose example are we to follow? Verse 2; 1 John 2:6; 1 Peter 2:21. {SITI October 19, 1888, p. 633.14}

9. Could we without faith do the things that God requires? Hebrews 11:6; Romans 14:23, last part. {SITI October 19, 1888, p. 633.15}

10. Having been justified, how alone can we remain in that state? {SITI October 19, 1888, p. 634.1}

“Behold, his soul which is lifted up is not upright in him; but the just shall live by his faith.” Habakkuk 2:4. {SITI October 19, 1888, p. 634.2}

11. What does true faith always do? {SITI October 19, 1888, p. 634.3}

“But face which worketh by love.” Galatians 5:6, last clause. {SITI October 19, 1888, p. 634.4}

12. How alone can faith be shown to be perfect? {SITI October 19, 1888, p. 634.5}

“Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was made perfect?” James 2:21, 22. {SITI October 19, 1888, p. 634.6}

13. What is said of a faith from which no works proceed? {SITI October 19, 1888, p. 634.7}

“Even so faith, if it hath not works, is dead, being alone.” “For as the body without the spirit is dead, so faith without works is dead also.” Verses 17, 26. {SITI October 19, 1888, p. 634.8}

14. What is to be added to faith? {SITI October 19, 1888, p. 634.9}

15. And what to virtue? {SITI October 19, 1888, p. 634.10}

16. What knowledge must be added? {SITI October 19, 1888, p. 634.11}

“For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. Colossians 1:9, 10. {SITI October 19, 1888, p. 634.12}

13. What is the nature of this knowledge? {SITI October 19, 1888, p. 634.13}

“But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.” James 3:17. {SITI October 19, 1888, p. 634.14}

18. What will be the result if we do not obtain this knowledge? {SITI October 19, 1888, p. 634.15}

“My people are destroyed for lack of knowledge.” Hosea 4:6, first clause. {SITI October 19, 1888, p. 634.16}

19. What must be added to knowledge? {SITI October 19, 1888, p. 634.17}

20. In what respect must we be temperate? {SITI October 19, 1888, p. 634.18}

“And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we and incorruptible.” 1 Corinthians 9:25. {SITI October 19, 1888, p. 634.19}

21. What is the meaning of temperance?-*Mastery of self; self-control*. See 1 Corinthians 9:27. {SITI October 19, 1888, p. 634.20}

22. Does religion have anything to do with one’s eating and drinking? {SITI October 19, 1888, p. 634.21}

“Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.” 1 Corinthians 10:31. {SITI October 19, 1888, p. 634.22}

23. If a man eats and drinks simply for the gratification of his appetite, what does he worship? {SITI October 19, 1888, p. 634.23}

“For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things.” Philippians 3:18, 19. {SITI October 19, 1888, p. 634.24}

24. What great commandment does he break? Exodus 20:2; Matthew 22:37, 38. {SITI October 19, 1888, p. 634.25}

25. How are we to glorify God? {SITI October 19, 1888, p. 634.26}

“For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God’s.” 1 Corinthians 6:20. {SITI October 19, 1888, p. 634.27}

26. What will be the fate of those who give themselves up to indulgences in appetite? {SITI October 19, 1888, p. 634.28}

“And take heed to yourselves, lest that any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.” Luke 21:34. See also Philippians 3:18, 19. {SITI October 19, 1888, p. 634.29}

**NOTES**

“And beside this giving all diligence, add to your faith,” etc. A literal rendering of the words translated “and besides this,” would be, “and for this cause,” which is equivalent to “wherefore.” The reference may be to the divine power that hath given us all things that pertain unto life and godliness, or to the exceeding great and precious promises, or to the divine nature of which we are made partakers. Because of this power, because we are sons of God, we should use all diligence to add the Christian graces. {SITI October 19, 1888, p. 634.30}

The idea of the apostle is not that any one grace cannot be obtained until the one preceding it has been perfected, as, for instance, that we cannot have any godliness until we are perfect in faith, virtue, knowledge, temperance, and patience; for all these things are a part of godliness. But he means that we should possess them all, and daily add to each. It may, however, be observed that there seems to be a definite relation in point of order, especially between temperance and patience, for it is utterly impossible for an intemperate man to be patient man. Indeed, temperance is, in a sense, patience, for temperance is self-control, and patience is the controlling of one’s self under trying circumstances. All the graces are, in fact, interwoven, but faith is the foundation of all. It must precede every other good thing. {SITI October 19, 1888, p. 634.31}

On the word “virtue” Dr. Barnes says:- {SITI October 19, 1888, p. 634.32}

“The word here rendered *virtue* is the same which we used in verse 3.... All the things which the apostle specifies, unless *knowledge* be an exception, are *virtues* in the sense in which that word is commonly used, and it can hardly be supposed that the apostle here meant to use a general term which would include all the others. The probability is, therefore, that by the word here he has reference to the common meaning of the Greek word, as referring to manliness, courage, vigor, energy; and the sense is that he wished them to evince whatever firmness or courage might be necessary in maintaining the principles of their religion, and in enduring the trials to which their faith might be subjected. True virtue is not a tame and passive thing. It requires great energy and boldness, for its very essence is firmness, manliness, and independence.” {SITI October 19, 1888, p. 634.33}

By a comparison of Philippians 3:19 and Exodus 20:3 we learn that intemperance is a violation of the first commandment. But one who violates the first commandment is an idolater. Therefore it is utterly impossible that an intemperate man should be a Christian. A man who is given to surfeiting, has his mind so beclouded that he cannot appreciate divine things, or if he dimly realizes them, he is unable to give them his full attention, and so the great day of God comes and finds him unprepared. {SITI October 19, 1888, p. 634.34}

**“Back Page” The Signs of the Times, 14, 40.**

E. J. Waggoner

The report of the Eighteenth Annual Session of the California Tract and Missionary Society will appear next week. We have already received it from the State Secretary, but could not find room for it in this paper. {SITI October 19, 1888, p. 640.1}

Though the first edition of “The Fathers of the Catholic Church” has been printed less than a month, paper has been ordered for another edition, which is to be printed soon. The publishers do not mean that the sale of this valuable book shall be hindered by a failure on their part to supply all orders promptly. {SITI October 19, 1888, p. 640.2}

Under the Scott Exclusion Bill a Chinaman who leaves the territory of the United States, even in traveling from one city to another, as, for instance, from Chicago to Buffalo through Canada, is forbidden to re-enter the United States. Even Chinese sailors leaving an American port on an American vessel are not permitted to return; and a Chinaman taking passage from an American port in Alaska is not allowed to land in Washington Territory. {SITI October 19, 1888, p. 640.3}

The Unitarian *Christian Register* says of Sunday: {SITI October 19, 1888, p. 640.4}

“The church and the home are institutions which have a lien on Sunday, not because man was made for the Sabbath, but because the Sabbath was made for man.” {SITI October 19, 1888, p. 640.5}

Certainly, everybody has a lien on Sunday, especially those who keep the Sabbath; for having observed the seventh day “according to the commandment,” they have a God-given right to labor on Sunday. With that understanding we quite agree with the *Register*. {SITI October 19, 1888, p. 640.6}

The outlook for the coming winter is anything but cheering to the multitudes of poor people, especially in Europe. England and the Continent will, it is said, need 70,000,000 to 100,000,000 bushels more wheat than the harvest of the world is likely to afford, and much suffering must result to hundreds of thousands who at best are never far from the verge of starvation. Already the price of wheat, and consequently of bread, has advanced, both in this country and in Europe, and to the very poor, that means an increase of suffering. {SITI October 19, 1888, p. 640.7}

William II., the young German emperor, has made his contemplated visit to Rome and has been honored by both the King and the Pope. Contrary to the program announced some time since, William first paid his respects to King Humbert, and later to Pope Leo. It is now asserted that “the desperate and almost undignified attempts of the prelates surrounding the Pope to extort a pledge that the visit of the youthful Kaiser was not to be regarded as an acknowledgment on his Majesty’s part that Rome was the capital of united Italy, came to nothing, and the Emperor entered the Eternal City uncommitted in the present and uncompromised for the future upon the quarrel of the Vatican with the house of Savoy. {SITI October 19, 1888, p. 640.8}

It is stated, however, that Emperor William observed carefully all the hair-splitting etiquette, which the Vatican persists in demanding of those who visit the great infallible after having enjoyed the hospitality of the Quirinal, and that he “bent his knee to the Pope.” In the interview between the Pope and Emperor William, the former emphasized the necessity of the restoration of the temporal power, and said that all sovereigns should unite to assure it. The Emperor replied that it would be more to the Pope’s advantage to unite with those who represent the principles of order and social conservatism, and thereby better secure the peace of the world. {SITI October 19, 1888, p. 640.9}

Alluding to this interview, the *Asseratore Romano*, the Papal organ, says that it has not changed the position of affairs, and that Europe will never enjoy a permanent peace until the temporal power of the Pope shall have been restored. {SITI October 19, 1888, p. 640.10}

The *Jewish Times and Observer,* of San Francisco, says that “there is nothing too credulous for a Christian journal afflicted with the mania for converting the Jews,” and sneers at the statement published by the New York *Independent*, to the effect that “at least 100,000 Jews have been baptized since the commencement of the present century.” The conclusion of Dr. Delman that “there are now about 250,000 Jewish Christians in the world,” is branded by the *Observer* as “ludicrous,” and both the Doctor and the *Independent* are called upon to prove their statements by facts and figures. “Not until then,” says our Jewish neighbor, “will statements of this kind receive credence.” {SITI October 19, 1888, p. 640.11}

The California Conference of the Methodist Church South in its recent session at San Diego, adopted a resolution declaring that “temperance is a moral and not a political question.” This is, we suppose, in answer to the “vote-as-you-pray” war cry of the Prohibition party. We have no idea that the Southern Methodists wish to be understood as opposing restrictive or even prohibitory legislation; or that by “moral” they mean “subject only to the moral law.” The idea seems to be that each elector has the right to decide for himself whether he will act with one party or with another, or whether he will vote at all. And in this the Methodist Church South is quite correct. {SITI October 19, 1888, p. 640.12}

As reported in the *Alta* of October 1, Rev. W. H. Scudder, of San Francisco, while utterly repudiating the Darwinian theory of the descent of man, says that “man is ten thousand times better to-day than when first created.” How Mr. Scudder reconciles this statement with the inspired record of the creation of man we are at a loss to understand. The Scripture informs us that God “made man upright,” and adds, “but they have sought out many inventions.” The whole trend of the Bible teaching is that man as created was morally perfect, and might have remained so, but that he sinned and fell into all sorts of abominable practices, and that Christ came into the world to redeem man and restore him to the favor of God, and make it possible for him to regain that which he lost in Eden. But this San Francisco preacher repudiates all that and asserts that man lost nothing in the fall, and that he is now a thousand times better than when God made him. If such sentiment be Christian teaching we would like to know what would be infidelity. {SITI October 19, 1888, p. 640.13}

It is now announced that Emperor William will visit Queen Victoria in July next. Possibly the date of the visit is placed so far in the future to give opportunity for Prince Bismarck to explain its object to the Pope. {SITI October 19, 1888, p. 640.14}

**“A Striking Example of Presumption” The Signs of the Times, 14, 40.**

E. J. Waggoner

A correspondent of the *Christian Union* asks that paper for information upon the subject of baptism, saying that he is not a Greek or Hebrew scholar and is unable to read the original. He asks: “Does the word authorizing the ordinance mean to dip or plunge, and was this the apostolic mode?” To this the *Union* makes this reply:- {SITI October 19, 1888, p. 640.15}

“Thayer’s ‘Greek-English Lexicon of the New Testament’-the latest authority-thus defines it: ‘Christian baptism, according to the view of the apostles, is a rite of sacred immersion, commanded by Christ,’ etc. So Smith’s ‘Bible Dictionary,’ art. ‘Baptism.’ Stanley (‘Christian Institutions,’ p. 22) says: ‘The practice of immersion, though peculiarly suitable to the Southern and Eastern countries, for which it was designed, was not found seasonable in the countries of the North and West. By the general sentiment of Christian liberty this remarkable change was effected.... Speaking generally, the Christian civilized world has decided against it. It is a striking example of the triumph of common sense and convenience over the bondage of form and custom.’” {SITI October 19, 1888, p. 640.16}

“According to the view of the apostles, baptism” “is a rite of sacred immersion commanded by Christ,” but by “the general sentiment of Christian liberty” “a remarkable change was effected;” and this “is a striking example of the triumph of common sense and convenience over the bondage of form and custom”! Yes, we should say so, especially was it a striking example of the triumph of “convenience,” for disobedience to a plain requirement of the gospel can scarcely be called an exercise of common sense. {SITI October 19, 1888, p. 640.17}

The Saviour instituted an ordinance for the whole world,-for it was to be administered wherever the gospel was preached,-but it “was not found reasonable in the countries of the North and West,” which “by the general sentiment of Christian liberty” another and wholly dissimilar ordinance was instituted in its stead! Instead of being “a striking example of the triumph of common sense,” is it not rather a striking example of presumption? {SITI October 19, 1888, p. 640.18}

**“A Pertinent Question” The Signs of the Times, 14, 40.**

E. J. Waggoner

The San Francisco *Call* wants to know why the “Christian scientists” don’t go to work for the yellow fever sufferers. It says:- {SITI October 19, 1888, p. 640.19}

“The yellow fever continues to rage in the South, and Northern nurses, physicians, and money are hastening to the relief of the sufferers. For a wonder, however, the ‘Christian scientists,’ ‘magnetic healers,’ and the whole noble army of ‘faith-cure’ fanatics have maintained silence. This is hard to understand, as here is the opportunity of a life-time for our credulous friends to demonstrate on a grand scale the efficiency of their teachings. If yellow fever is but a phantom of weak human minds, and its dread affects but the results of disordered fates, then the victims of their own imaginations should be enlightened; and who is as well calculated to do it as the apostles of the doctrine which teaches that mind only is existent?” {SITI October 19, 1888, p. 640.20}

The query of the *Call* is pertinent, and reminds us of the story of one of the so-called “Christian scientists” who while walking home with some friends after one of his lectures sprained his ankle very severely, which caused him much pain. An Irishman who had heard a lecture, coming up behind, comprehended the situation, and exclaimed, “Oh niver mine, sir, niver mind; it’s all a crature of your imaginashun, sir.” {SITI October 19, 1888, p. 640.21}

We believe that, when it is to the glory of God, and for the best interest of his children, the prayer of faith will save the sick, and that God shall raise him up; but the vagaries of “Christian scientists,” and “faith-cure” fanatics, savor of egotism, superstition, and blasphemy, and bring reproach upon the Christian name. {SITI October 19, 1888, p. 640.22}

**“The Object of Christ’s Second Coming” The Signs of the Times, 14, 41.**

E. J. Waggoner

The reader will remember that last week we showed by the most plain and direct Scripture testimony that the second coming of Christ is just as sure as that he was once here upon earth, and that he is now “gone into Heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.” It was also shown by the same indubitable testimony that his coming will be literal and visible, that every eye shall see him, “for as the lightning that lighteneth out of one part under heaven and shineth unto the other part under heaven, so shall the Son of man be in his day.” These questions having been settled, attention is now invited to the object of his second coming. {SITI October 26, 1888, p. 646.1}

The Lord will come again, because if he should not come the second time, his first coming would have been in vain. Said he, “And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also.” He comes to take to himself the purchase of his own blood. He has gone to prepare a place for those who become his friends indeed, and when he has the place prepared for them, he will come and take them to it. His coming will be the grand consummation of the plan of salvation. In vain would be all his sufferings for men; in vain would be the faith which men have placed in him, if he should not return to complete that which he has begun. {SITI October 26, 1888, p. 646.2}

Christ’s words imply that if he should not come, his disciples could not be with him. Notice: He said he would come to receive them to himself, *that* (in order that) where he was there they might be also. The object of his coming is to take his people to himself. Now it is evident that Christ does not do things that are unnecessary, but it would be unnecessary for him to come for his people, if they could be with him without his coming. Not only so, but it would be the height of folly for him to come for his disciples if they went to be with him when they died, hundreds of years ago. So the fact that Christ will come for his people, is evidence that they cannot be with him until he comes. {SITI October 26, 1888, p. 646.3}

Since Christ’s followers cannot be with him until he comes, then they all will receive their reward at the same time. To this the apostle bears witness, when, speaking of the faithfulness of past ages, he says: “These all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect.” Hebrews 11:39, 40. And again the apostle Paul says: “For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.” 1 Thessalonians 4:15-17. “So,” that is by the resurrection of the dead and the translation of the living, at the coming of Christ, will the Saviour’s promise be fulfilled, to take his people to himself, to be with him. {SITI October 26, 1888, p. 646.4}

But the taking of his people to himself involves something else. The earth is the kingdom which God prepared for his people “from the foundation of the world.” Compare Matthew 25:34 and Genesis 1:26; Psalm 8:6. To the meek it is promised that they shall inherit the earth. Matthew 5:5. They “shall inherit the earth; and shall delight themselves in the abundance of peace.” Psalm 37:11. But this cannot be done while the wicked remain upon it; for “there is no peace, saith the Lord, unto the wicked;” they are continually troubling, not only themselves, but others (Job 3:17; 2 Timothy 3:12, 13); and “are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.” Isaiah 57:20. Therefore before the righteous can delight themselves in “the abundance of peace,” the wicked must be removed from the earth. And so when, in prophetic vision, John saw the kingdoms of this world become the kingdoms of our Lord and of his Christ, he heard the elders around the throne in Heaven say: “We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.” Revelation 11:17, 18, margin. Christ himself said that when he should come, it would be to “reward every man according to is works.” Matthew 16:27. So, then, his coming means the salvation of the righteous, and the destruction of the wicked. {SITI October 26, 1888, p. 646.5}

A few words as to the manner in which the final redemption of the righteous will be effected, may be in place. The apostle Paul tells us that it will be by the resurrection of the dead, and the translation of the living. To the Corinthian church he wrote:- {SITI October 26, 1888, p. 646.6}

“Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.” 1 Corinthians 15:51-54. {SITI October 26, 1888, p. 646.7}

Thus the righteous enter into their eternal reward; but not immediately do they dwell on the earth. The earth must still be fitted for their dwelling-place, by the destruction of those who have corrupted it. When Christ appears in the clouds of heaven, in power and great glory, the righteous, because they are righteous, are strengthened to behold his glory; but the wicked cannot endure it. Says Isaiah: “He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.” Isaiah 11:4. And the apostle Paul, speaking of “the man of sin,”-“that Wicked,”-says that he is the one “whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.” 2 Thessalonians 2:8. {SITI October 26, 1888, p. 646.8}

This, however, is not the final destruction of the wicked, and the cleansing of the earth, for the millions who have died in sin lie all this time in their graves, unconscious of the wonderful events that are taking place on the earth. Not at that time do they receive the recompense for their evil deeds. Neither do the wicked who are alive at the time of Christ’s appearing, and who are slain by the brightness of his coming, receive their punishment at that time. They simply drop dead, unable to endure the dazzling glory of Christ’s presence. “And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.” Jeremiah 25:33. {SITI October 26, 1888, p. 646.9}

The condition of the earth at that time is thus described by the prophets:- {SITI October 26, 1888, p. 646.10}

“Destruction upon destruction is cried; for the whole land is spoiled; suddenly are my tents spoiled, and my curtains in a moment.... For my people is foolish, they have not known me; they are sottish children, and they have none understanding; they are wise to do evil, but to do good they have no knowledge. I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. (Compare Genesis 1:2) I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end.” Jeremiah 4:20-27. {SITI October 26, 1888, p. 646.11}

“Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare; for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.” Isaiah 24:17-22. {SITI October 26, 1888, p. 646.12}

The earth will then be in its original chaotic state; in the condition described as “the deep,” “the abyss,” or the “bottomless pit.” Upon the dark, dreary, desolate place, Satan will be held for a thousand years. Says the prophet: “And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.” Revelation 20:1-3. Unable to practice any of his hellish deceptions upon men, because there are no living men upon the earth, he is most effectually bound. No human convict in solitary confinement in the dark cell was ever more surely deprived of liberty. {SITI October 26, 1888, p. 646.13}

During that thousand years the righteous will be in Heaven, engaged with Christ, in passing judgment upon fallen angels and wicked men. See Revelation 20:4; 1 Corinthians 6:1-3. This period of a thousand years comprises the “many days,” at the end of which the wicked are to “be visited.” At the end of that time Satan shall be loosed from his prison, because the wicked will then be raised (Revelation 20:5), and he will have opportunity to practice for a little season the deceptive arts which are his very life. The holy city, the New Jerusalem, will have descended from God out of Heaven, and Satan will gather the hosts of the wicked around it, making them believe that they can capture it for their own. Revelation 20:5, 9. And then fire shall come down from God out of Heaven, and shall devour Satan and all his hosts. That fire shall burn as an oven, and the proud and all that do wickedly shall be stubble and the fire shall burn them up, and shall leave neither root nor branch. Malachi 4:1. {SITI October 26, 1888, p. 646.14}

The same fire that causes “the perdition of ungodly men,” will also melt the earth, and purify it from the curse, so that from it shall come forth a renewed earth, fitted for the abode of righteousness. 2 Peter 3:7, 9, 12, 13. The righteous, safe in the city of God, and thus enabled to “dwell with everlasting burnings” (Isaiah 33:14, 15), shall “meditate terror” which shall not come nigh them; for only with their eyes shall they behold and see the reward of the wicked. Then when the wicked shall have been consumed “like stubble fully dry,” and the fires cease for lack of fuel upon which to feed, the righteous shall go forth to inherit the land forever “they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations” yes, “they shall build the waste cities and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them;” and then they “shall delight themselves in the abundance of peace.” “Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.” Isaiah 32:16-18. “For the Lord shall comfort Zion; he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein; thanksgiving, and the voice of melody.” “This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.” W. {SITI October 26, 1888, p. 646.15}

**“Vagaries of the Fathers” The Signs of the Times, 14, 41.**

E. J. Waggoner

We have shown in articles in these columns during the past two weeks that the so-called Church Fathers were the abettors of every heresy which has ever cursed the Christian church; and that they were utterly unreliable even as to matters of fact. We now propose to give quotations from Dr. Killen, showing that the writings of the Fathers abound also in the most absurd vagaries. On this subject he says:- {SITI October 26, 1888, p. 647.1}

“Nothing can be more unsatisfactory, or rather childish, than the explanations of Holy Writ sometimes given by these ancient expositors. According to Tertullian, the two sparrows mentioned in the New Testament signify the soul and the body; and Clemens Alexandrinus gravely pleads for marriage from the promise-‘Where two or three are gathered together in my name, there am I in the midst of them.’ Cyprian produces as an argument in support of the doctrine of the Trinity, that the Jews observed ‘the third, sixth, and ninth hours’ as their ‘fixed and lawful seasons for prayer.’ Origen represents the heavenly bodies as literally engaged in acts of devotion. If these authorities are to be credited, the Gihon, on of the rivers of Paradise, was no other than the Nile. {SITI October 26, 1888, p. 647.2}

“Very few of the Fathers of this period were acquainted with Hebrew, so that, as a class, they were miserably qualified for the interpretation of the Scriptures. Even Origen himself must have had a very imperfect knowledge of the language of the Old Testament. In consequence of their literary deficiencies, the Fathers of the second and third centuries occasionally commit the most ridiculous blunders. Thus, Irenaeus tells us that the name *Jesus* in Hebrew consists of two letters and a *half*, and describes it as signifying ‘that Lord who contains Heaven and earth’! This Father asserts also that the Hebrew word *adonai*, or the Lord, denotes ‘utterable and wonderful.’ Clemens Alexandrinus is not more successful as an interpreter of the sacred tongue of the chosen people; for he asserts that Jacob was called *Israel* ‘because he had seen the Lord God,’ and he avers that *Abraham* means ‘the elect father of a sound’!”-*Ancient Church, period 2, sec. 2, chap. 1, paragraphs 31, 32.* {SITI October 26, 1888, p. 647.3}

Upon this the same writer makes the following most just comments, which make a fitting close to this collection of statements concerning the Fathers:- {SITI October 26, 1888, p. 647.4}

“It would seem as if the great Head of the church permitted these early writers to commit the grossest mistakes, and to propound the most foolish theories, for the express purpose of teaching us that we are not implicitly to follow their guidance. It might have been thought that authors, who flourished on the borders of apostolic times, knew more of the mind of the Spirit than others who appeared in succeeding ages; but the truths of Scripture, like the phenomena of the visible creation, are equally intelligible to all generations. If we possess spiritual discernment, the trees and the flowers will display the wisdom and the goodness of God as distinctly to us as they did to our first parents; and, if we have the ‘unction from the Holy One,’ we may enter into the meaning of the Scriptures as fully as did Justin Martyr or Irenaeus [and to a far greater degree, for their minds were blinded and fettered by their false philosophy]. To assist us in the interpretation of the New Testament, we have at command a critical apparatus of which they were unable to avail themselves. Jehovah is jealous of the honor of his word, and he has inscribed in letters of light, over the labors of the most ancient interpreters-‘*Cease ye from man*.’ The ‘opening of the Scriptures,’ so as to exhibit their beauty, their consistency, their purity, their wisdom, and their power, is the clearest proof that the commentator is possessed of ‘the key of knowledge.’ When tried by this test, Thomas Scott of Matthew Henry is better entitled to confidence than either Origen or Gregory Thaumaturgus. The Bible is its own safest expositor. ‘The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple.’”-*Ancient Church, sec. 2, chap. 1, last paragraph.* {SITI October 26, 1888, p. 647.5}

These quotations refer to the Fathers in general, perhaps more strictly speaking to the Ante-Nicene Fathers, but that there is very little difference between them and the so-called “Apostolic Fathers” will appear from the following extracts. The “Encyclopedia Britannica” says:- {SITI October 26, 1888, p. 647.6}

“The Apostolic Fathers is a name given to certain writers in the earliest period of Christianity, who were believed to have been the disciples of the apostles and to have had intercourse with them. Those generally included under the title are Clemens Romanus, Ignatius, Polycarp, Barnabas, and Hermas. Sometimes the name is extended to Papias of Hierapolis, and the writer of the epistle to Diognetus. A critical examination of the writings attributed to these men, and a critical sifting of the traditions which we have in relation to their history, bring out the circumstance that the name is unsuitable. Clemens Romanus, Barnabas, and Hermas were supposed to be persons mentioned in the New Testament; but criticism proves conclusively that this is a mistake in regard to Clemens. Polycarp, in all probability, and according to the best testimony, had intercourse with apostles, but it was in his early youth; and his letter belongs to a period considerably later than that of the apostles. The epistles of Ignatius, as well as the personal history of that martyr, are involved in great obscurity, and critics differ widely in regard to both.” {SITI October 26, 1888, p. 647.7}

In his “Introductory Notice” to the “Apostolic Fathers,” Bishop Coxe says of them:- {SITI October 26, 1888, p. 647.8}

“Disappointment may be the first emotion of the student who comes down from the mount where he has dwelt in the tabernacles of evangelists and apostles; for these disciples are confessedly inferior to the masters; they speak with the voices of infirm and fallible men, and not like the New Testament writers, with the fiery tongues of the Holy Ghost.” {SITI October 26, 1888, p. 647.9}

“Their very mistakes enable us to attach a higher value to the superiority of inspired writers. They were not wiser than the naturalists of their day who taught them the history of the Phoenix and other fables; but nothing of this sort is found in Scripture. The Fathers are inferior in kind as well as degree.” {SITI October 26, 1888, p. 647.10}

Neander speaks of the writings attributed to the so-called Apostolic Fathers, as follows:- {SITI October 26, 1888, p. 647.11}

“The next ecclesiastical writers who come after the apostles, are the so-called Apostolic Fathers (*Patres Apostolic*), who come from the apostolic age, and must have been the disciples of the apostles. The remarkable difference between the writings of the apostles and those of the Apostolic Fathers, who are yet so close upon the former in point of time, is a remarkable phenomenon of its kind. While in other cases such a transition is usually quite gradual, in this case we find a sudden one. Here there is no gradual transition, but a sudden spring; a remark which is calculated to lead us to a recognition of the peculiar activity of the divine Spirit in the souls of the apostles.”-*Rose’s Neander, p. 407*. {SITI October 26, 1888, p. 647.12}

Again he says— {SITI October 26, 1888, p. 647.13}

“The writings of the so-called Apostolic Fathers are, alas! come down to us, for the most part, in a very uncertain condition; partly, because in early times writings were counterfeited under the name of those venerable men of the church, in order to propagate certain opinions of principles; partly, because those writings which they had really published were adulterated, and especially so to serve a Judae-hierarchical party, which would fain crush the free evangelical spirit.”-*Ib.* {SITI October 26, 1888, p. 647.14}

It will be seen that Neander supposes that the writings are partly, at least, the genuine productions of the men whose names they bear; but he acknowledges that, even if genuine, they have been counterfeited and adulterated till there is no confidence to be placed in them, either as to matters of doctrine or matters of fact. To show that Neander’s conclusions are justified by the facts we propose at another time to examine in detail some of the writings to which reference has been made. W. {SITI October 26, 1888, p. 647.15}

**“Baptized for the Dead” The Signs of the Times, 14, 41.**

E. J. Waggoner

Will you please explain 1 Corinthians 15:29? What does the apostle mean by the expression, “baptized for the dead”? {SITI October 26, 1888, p. 648.1}

The text which we are asked to explain reads thus: “Else what shall they do which are baptized for the dead if the dead rise not at all? why are they then baptized for the dead?” And to understand it the reader must keep in mind the general argument, especially the proposition laid down in verses 12-14. In this chapter the apostle is meeting the objection of some professed Christians who claimed that there will be no resurrection of the dead. He first proves (what they no doubt believed) that Christ had risen from the dead. Then he says: “Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen.” Verses 12, 13. The resurrection of Christ being an established fact, this is an overwhelming argument; for it is manifestly absurd to admit that one person has been raised from the dead, and at the same time to deny that there is a resurrection. {SITI October 26, 1888, p. 648.2}

The apostle then shows the condition of the dead, provided there is no resurrection, and reiterates the statement that there will be one. Then in verse 29 he returns to the original question, proving the resurrection from their own faith and practice. Being baptized for the dead has reference to the death and resurrection of Christ, of which baptism is an emblem. See Romans 6:3, 4. By being buried in the water we show our faith in the death and burial of Christ, and by coming out of the water, our faith in his resurrection as the pledge of ours. Now comes in his question: “If the dead rise not at all, why are they then baptized for the dead?” Or, in other words, uniting the two parts of the argument: “If the dead rise not, then Christ is not risen; and if Christ be not risen, what is the use of being baptized in memory of his death and resurrection? since in that case our faith is vain.” {SITI October 26, 1888, p. 648.3}

Following is the closing portion of Dr. Clarke’s comment on this text:- {SITI October 26, 1888, p. 648.4}

“But as they receive baptism as an emblem of *death* in voluntarily going under the water, so they receive it as an emblem of the *resurrection* unto eternal life, in coming up out of the water; thus they are baptized for the dead, in perfect faith of the resurrection. The three following verses seem to confirm this sense.” {SITI October 26, 1888, p. 648.5}

**“The Commentary. Second Epistle of Peter. 2 Peter 1:6, 7” The Signs of the Times, 14, 41.**

E. J. Waggoner

**(Lesson 3. Sabbath, Nov. 10.)**

1. What grace in Peter’s list follows next after temperance? {SITI October 26, 1888, p. 651.1}

“And to knowledge, temperance; and to temperance, patience; and to patience, godliness.” 2 Peter 1:6. {SITI October 26, 1888, p. 651.2}

2. How are we to inherit promises of God? {SITI October 26, 1888, p. 651.3}

“And we desire that everyone of you to show the same diligence to the full assurance of hope unto the end; that ye be not slothful, but followers of them who through faith and patience inherit the promises.” Hebrews 6:11, 12. {SITI October 26, 1888, p. 651.4}

3. How alone can we inherit eternal life? {SITI October 26, 1888, p. 651.5}

To them who by patient continuance in well doing seek for glory and honor and immortality, and eternal life.” Romans 2:7. {SITI October 26, 1888, p. 651.6}

4. Under what circumstances must we be patient? {SITI October 26, 1888, p. 651.7}

“Rejoicing in hopes; patient in tribulation; continuing instant in prayer.” Romans 12:12. {SITI October 26, 1888, p. 651.8}

5. What alone can produce patience? {SITI October 26, 1888, p. 651.9}

“And not only so, but we glory in tribulation also; knowing that tribulation worketh patience.” Romans 5:3. {SITI October 26, 1888, p. 651.10}

6. If we are to glory in tribulation, and rejoice in the midst of trials, what time shall we take for doubting, fears, and discouragement? {SITI October 26, 1888, p. 651.11}

“Rejoice evermore.” 1 Thessalonians 5:16. {SITI October 26, 1888, p. 651.12}

“Rejoice in the Lord alway; and again I say, Rejoice.” Philippians 4:4. {SITI October 26, 1888, p. 651.13}

7. If we have the grace of patience in perfection, what shall we lack that is necessary to perfect character? {SITI October 26, 1888, p. 651.14}

“But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.” James 1:4. {SITI October 26, 1888, p. 651.15}

8. When trial shall have perfected patience in us, what will await us? {SITI October 26, 1888, p. 651.16}

“Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.” Verse 12. {SITI October 26, 1888, p. 651.17}

9. What does Peter mention next after patience? {SITI October 26, 1888, p. 651.18}

10. What is declared to be “great gain”? {SITI October 26, 1888, p. 651.19}

But godliness with contentment is great gain.” 1 Timothy 6:6. {SITI October 26, 1888, p. 651.20}

11. What follows godliness? {SITI October 26, 1888, p. 651.21}

12. What commandment have we received that shows the fitness of saying that brotherly kindness must be added to godliness? {SITI October 26, 1888, p. 651.22}

“And this commandment have we from him, That he who loveth God loves his brother also.” 1 John 4:21. {SITI October 26, 1888, p. 651.23}

13. How alone may we know how we ought to love one another? {SITI October 26, 1888, p. 651.24}

“Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another.” 1 John 4:7-11. {SITI October 26, 1888, p. 651.25}

14. What is the evidence that one has been converted? {SITI October 26, 1888, p. 651.26}

We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.” 1 John 3:14. {SITI October 26, 1888, p. 651.27}

15. Is the measure of love that the new convert feels for the brethren sufficient for all time? {SITI October 26, 1888, p. 651.28}

“And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you.” “But as touching brotherly love ye need not that I write unto you; for ye yourselves are taught of God to love one another. And indeed ye do it toward all the brethren which are in all Macedonia; but we beseech you, brethren, that ye increase more and more.” 1 Thessalonians 3:12; 4:9, 10. {SITI October 26, 1888, p. 651.29}

16. How should we love one another? {SITI October 26, 1888, p. 651.30}

“This is my commandment, That ye love one another; as I have loved you, that ye also love one another.” John 15:12; 13:34. {SITI October 26, 1888, p. 651.31}

17. What is the greatest measure of love that a man can possess? {SITI October 26, 1888, p. 651.32}

“Greater love hath no man than this, that a man lay down his life for his friends.” John 15:13. {SITI October 26, 1888, p. 651.33}

18. Ought we to love the brethren to that extent? {SITI October 26, 1888, p. 651.34}

“Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren.” 1 John 3:16. {SITI October 26, 1888, p. 651.35}

19. What state of mind will render this less difficult than it would naturally be? {SITI October 26, 1888, p. 651.36}

“Let nothing be done through strife or vainglory; but in loneliness of mind let each esteem other better than themselves.” Philippians 2:3. {SITI October 26, 1888, p. 651.37}

20. Repeat the apostle Paul’s specific description of perfect brotherly kindness? {SITI October 26, 1888, p. 651.38}

“Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you.” Ephesians 4:31, 32. {SITI October 26, 1888, p. 651.39}

**NOTES**

“Tribulation worketh patience.” Nothing but tribulation can develop patience. When everything goes smoothly there is no call for patience, and the person who has none can get along very well. And when there is no demand for patience, it is certain that none can be developed. Some people say that it is not true that tribulation works patience; they say that trials and difficulties make them impatient. But that is an error. It is impossible that trials should plant impatience in the heart. All they do in the case of one who manifests ill-temper, is to bring to light the fact that he is destitute of patience, and to develop impatience into greater magnitude. But then why does his patience increase rather than diminish with the continuance of trials? Simply because he has not the foundation upon which to build patience. Without a groundwork of faith, it is impossible that tribulations should work patience. And the Bible does not say that they will do so under any other circumstances. See Romans 5:1-5. But the one who has firm faith will believe, and believing will realize that “all things work together for good to them that love God,” and so he will gladly endure trials. {SITI October 26, 1888, p. 651.40}

“And we ought to lay down our lives for the brethren.” This is literally true, not of a few persons merely, but of all who are followers of Christ, and not simply in times of persecution, but all the time. This does not mean that we shall all or any of those be called to go to the stake, the block, or the gallows for the brethren; it means that our lives should be considered as not belonging to us, but to the Lord, and that therefore they should be used in this service.Christ is the great Example. He “went about doing good.” When he was weary with toil, and faint with hunger, he found rest and refreshment in laboring to lift up the fallen. He “pleased not himself.” He sought only the welfare and pleasure of others. It is such service as this that calls for self-denial of the same class as that which would lead one actually to lay down his life for another. Without such a self-sacrificing spirit as the ruling principle of one’s life, one would not actually lay down his life for another, and if it were required; or if he should do so, the sacrifice would not be acceptable to God. See 1 Corinthians 13:3. Daily dying is the order with one who is a true follower of Christ. This does not mean self-denial that is accompanied by a wry face, it means service of which no one is cognizant-necessary labor performed when weary, with the same cheerfulness as when fresh. It is that quiet service which finds its reward in the fact that God knows. {SITI October 26, 1888, p. 651.41}

How may we esteem others better than ourselves? Easily enough; simply by looking only at the good qualities of others, and by seeing ourselves just as God sees us. The Holy Spirit, by means of its sword, the word of God, lays bare our own deceitful hearts, and lets us see them just as they appear to God. To be sure, for the sins that we find there we may readily secure pardon; nevertheless having seen what manner of actions our hearts naturally produce, and knowing that but for the grace of God they would never produce any other, we should learn humility. Now our brother *may be* in reality as bad as we, or even worse; but since it is not given us to know the secrets of his heart, the things which we can see in our own hearts-that is, the evil passions which, if not repressed, would result in the wickedest acts-are far worse than what we can see in our brother’s actions. And so we can, in lowliness of mind, esteem other is better than ourselves. {SITI October 26, 1888, p. 651.42}

Without godliness there can be no brotherly kindness. For (1) we must first be adopted into the family of God before we can have brethren to whom to exercise Christian kindness. And (2) it is from the love of God that we learn to love one another; and we cannot know the love of God except as it becomes a part of our being. Brotherly kindness is simply the natural outflow of the love of God which is shed abroad in our hearts by the Holy Spirit-that Spirit whose presence in us marks us as children of God. {SITI October 26, 1888, p. 651.43}

The measure of love which the newly converted man feels, is only a sample of the love which he ought to feel after he has been a long time in the way. Brotherly love which grows less after the beginning of one’s Christian experience is not such love as will give an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ. That is not an instance of progress toward Heaven, but of having one’s feet set in the right way and then turning around and going back toward the world. The Christian should “abound yet more and more” in faith and love and every grace. {SITI October 26, 1888, p. 651.44}

**“Back Page” The Signs of the Times, 14, 41.**

E. J. Waggoner

Do not fail to read “The Sentinel Extra,” on page 647. Now, if ever, every lover of present truth should be alive and working for the spread of the Third Angel’s Message. {SITI October 26, 1888, p. 656.1}

A society exists in Chicago, the avowed object of which is “to reform government, morals, and religion.” It advocates, as a matter of course, woman suffrage, and at a recent meeting of its leading spirits stated that it is a political and religious society, believing in the union of Church and State. {SITI October 26, 1888, p. 656.2}

“Bible Studies,” from the Old and New Testaments, covering the International Sunday-school lessons for 1889, by George F. Pentecost, D.D., has reached our table. It will prove a valuable help in the study of the International lessons. Published by A. S. Barnes & Co., New York and Chicago. Price, fifty cents. {SITI October 26, 1888, p. 656.3}

The Anarchists and Socialists of Chicago are preparing for a demonstration on the 11th of November, the anniversary of the execution of their fellows who were hanged for murder committed in connection with the Haymarket Riot. A secular paper truthfully says that “it is poor policy to allow these people to meet and incite great masses of idle men to violence by their artfully prepared pleas to the worst passions. Freedom of speech is a great thing, but freedom does not mean license to advocate the doctrines of the Anarchist.” {SITI October 26, 1888, p. 656.4}

Orders for the “Great Controversy,” “Abiding Sabbath,” “Fathers of the Catholic Church,” “Prophetic Lights,” National Reform Tracts, and the *American Sentinel* are such that we have run three presses day and night on “present truth” alone during the past week. The shipments of denominational books and papers by freight, mail, and express, have averaged over *a ton per day* for the past ten days, or a car load per week for the past two weeks. The circulation of our three periodicals is growing steadily. We are pleased to state that the SIGNS list of subscribers and clubs is increasing week by week. Made the good work continue. {SITI October 26, 1888, p. 656.5}

The article entitled “Sabbath and Sunday,” printed on page 644, is worthy of a most careful perusal by all into whose hands it may fall, and we are sorry that every man in this country, whether Christian, Jew, or infidel, cannot have the privilege of reading it. {SITI October 26, 1888, p. 656.6}

Sunday legislation in this country threatens to prove disastrous to religious liberty, from the fact that its bearing and tendency are not fully understood by the masses. The popular idea with us as a nation is, that the majority must rule, and that whatever the majority decrees must be right; but when carried to extreme, the ordinarily wholesome doctrine of majority rule becomes exceedingly mischievous; the rule of the people may become as tyrannical as that of an individual. If liberty of conscience be destroyed, it matters little by whom it is stricken down, whether by the voice of a “free” people, or by the “autocrat of all the Russias.” {SITI October 26, 1888, p. 656.7}

Many people suppose, or at least profess to think, that so long as each individual is permitted to observe any day he chooses it is not an infringement of his religious liberty to require him also to refrain from work, business, or pleasure upon another day. But Sabbath-keeping is an act of worship-an acknowledgment of the authority of God-and the writer of the article before referred to, “Sabbath and Sunday,” well says that- {SITI October 26, 1888, p. 656.8}

“Every man’s conception of God’s will is to be of absolute authority with himself, so long as it does not lead him into acts which invade the rights of others; and no man, no majority, nor the whole nation, is to compel any man to do toward God any act whatever which he prefers not to do. No more shall they prevent a man from doing any act toward God which he chooses to do, so long as his acts are not injurious. The religious conscience of every man, while it keeps to its own proper function, is to be supreme, both in acting and abstaining; and the civil law is not to assume the least authority over it.” {SITI October 26, 1888, p. 656.9}

The principles of religious liberty could scarcely be more clearly stated, and we trust that all will give Mr. Ganse’s article the careful reading that it deserves. {SITI October 26, 1888, p. 656.10}

“Pagan Counterfeits in the Christian Church,” is the title of a fifty-two-page pamphlet by Chas. A. S. Temple, of Redding, Mass., in which he shows the pagan origin of Christmas, Lent, and the Easter, but strangely omits all mention of the greatest counterfeit of all, namely, the Sunday-sabbath. Mr. Temple’s pamphlet is well worth reading, as it contains much valuable information not readily obtained by those who have access to but few books; we can but wonder, however, how he can see so clearly the nature and tendency of the festivals, the history of which he gives, and at the same time fail to discern the fraudulent nature of the monstrous claims which are made in behalf of Sunday, “the wild solar holiday of all pagan times.” {SITI October 26, 1888, p. 656.11}

The price of the pamphlet is fifteen cents, post-paid, for single copy, or $8.00 per hundred. It can be obtained from the author. {SITI October 26, 1888, p. 656.12}

The *Congregationalist* of September 6 said editorially:- {SITI October 26, 1888, p. 656.13}

“While not all of them are Prohibitionists, many of our Roman Catholic fellow-citizens are strong advocates of total abstinence, and we watch the proceedings of their Total Abstinence Unions with great interest; for the success of the cause here in New England, and in fact all over the country, must depend largely upon the attitude taken by this class of our population. According to the Rockville (Ct.) *Journal*, the delegates present at one of these unions lately held there were a company of clean and intelligent young men, and there was a true temperance ring in their speeches, which means a grand success for the organization. As we have said before, all churches and all classes in the community should by all means work in co-operation for the cause of temperance.” {SITI October 26, 1888, p. 656.14}

We can imagine the grim satisfaction with which the prelates of the Catholic Church read the admissions that everything depends on them. They will soon let the country know how indispensable they are. {SITI October 26, 1888, p. 656.15}

A great deal of what is called Bible study nowadays is nothing but speculation, of the vainest sort. An instance of this is given by a correspondent of the *Interior*, who writes thus: “In our Bible-class, while discussing the lesson for September 2, the question was asked, ‘Did Moses do right in sending the twelve rulers to spy out the land of promise?’ As to this there were diverse views. Some, perhaps the majority, thought he sinned, and a host of Israel with him, in that it showed a lack of faith in God in sending them to spy the land.” If these wise students had only read the Bible instead of guessing, they would have appeared too much better advantage. In Numbers 13:1-3 we read:- {SITI October 26, 1888, p. 656.16}

“And the Lord spake unto Moses, saying, Send thou men, that they may search the land of Canaan, which I give unto the children of Israel; of every tribe of their fathers shall ye send a man, everyone a ruler among them. And Moses by the command of the Lord sent them from the wilderness of Paran.” {SITI October 26, 1888, p. 656.17}

In the face of this scripture it is rather cool, to say the least, to discuss the question whether or not Moses sinned in sending out the spies, and to gravely decide that he did. And the Bible class that did this must have read the scripture, or else they would not have known that he sent rulers. But so much of the Bible is now turned into fable by the “leaders of Christian thought” that the majority of people have implied the idea that it never means what it says. To counteract this idea, and to exalt the authority of the simple word of the Lord, is the great mission of the SIGNS OF THE TIMES. {SITI October 26, 1888, p. 656.18}

The following item from the Chicago *Intelligence* is of more than passing interest to very many people, and should have wide circulation, since what is done in Illinois is without doubt done in other parts of the country:- {SITI October 26, 1888, p. 656.19}

“Prosecuting Attorney Richolson has received a letter from a leading firm of wholesale cheese dealers, calling his attention to the vast amount of adulteration by the cheese manufacturers. The letter states that there are 100 or more cheese manufacturers in this State who are making adulterated cheese, filled with lard, neutral, cotton seed, and other oils. The complaint is made that the market is being flooded with this stuff, which is made in close imitation of the best creamery and dairy products.” {SITI October 26, 1888, p. 656.20}

People who do not care what they eat, provided it tastes good for the moment, will probably not be affected in the least by this item; but others will conclude to run no risk, and will be better off. {SITI October 26, 1888, p. 656.21}

The Sabbath (Sunday) Association of Philadelphia has appointed a committee to ascertain, in whatever manner its members “may deem best, from the candidates of the several political parties for the Legislature, whether or not they will defend the laws protecting the Sabbath that are now upon the statute books.” {SITI October 26, 1888, p. 656.22}

The “Sabbath” law referred to is a most iniquitous statute enacted in 1794, and under which conscientious Sabbatarians have been repeatedly fined and imprisoned for doing ordinary labor upon the first day of the week after having religiously observed the “seventh day according to the commandment.” But this “Sabbath” association is determined that the law shall neither be repealed or modified, hence its anxiety to have the different candidates pledge themselves to defend something which is clearly indefensible from any standpoint other than that of the religious bigot. {SITI October 26, 1888, p. 656.23}

Late dispatches from Berlin indicate that the Pope is much dissatisfied with the outcome of the recent visit of Emperor William. There seems to be no doubt that Leo XIII. counted on being able to secure the influence of Germany in favor of the restoration of the temporal power of the Papacy; but for the time being at least he has failed. “The Vatican does not, however,” so the dispatch runs, “rest submissive or inactive. Cardinal Rampolo, besides instructing the bishops to renew the agitation for sympathy with the Pope, has proposed a statement explaining that Leo only consented to receive the Emperor after receiving a formal declaration that the visit did not imply any recognition of the incorporation of Rome with Italy.” {SITI October 26, 1888, p. 656.24}

In view of these facts nobody need be surprised to hear at an early day of some pet scheme of the Iron Chancellor’s suffering defeat at the hands of the Catholic members of the Reichstag who have more than once joined hands with the Socialists for the discomfiture of the Government and the ultimate accomplishment of their own ends. {SITI October 26, 1888, p. 656.25}