**“Front Page” The Signs of the Times, 15, 1.**

E. J. Waggoner

The Rome correspondent of the New York *Observer* writes to that journal that the denizens of the eternal city are jealous of the influence of the Jesuits in the councils of the Papacy. This powerful society in many cases has gained possession by intrigue or influence of the property belonging to the suppressed Brotherhoods, all the priests are left in their poor and unhealthy abodes and are expected to save the masses and attend the funerals for small pay. Every new house opened or new privilege accorded to the Jesuits arouses the jealousy of the lower clergy. {SITI January 7, 1889, p. 1.1}

The *Evangelist* of December 13 has an article on Christianizing New York City, in which its call is not for means and churches, but men. It says: “The work to be done is of a sort for which our city pastors in general are wholly unfitted.” “What is needed here is that divine power of sympathy, in the presence of which all distinctions are nothing. That is the magnetism which flows like an electric current from heart to heart.” Emphatically true. And why are not just such men needed in the great churches? Would Jesus of Nazareth be so highly educated and trained that he could not go out and preach to the poor? Or would he need a “professional education” in order to meet the demand in our great and popular temples, called churches? What is needed by the world is converted men, men converted to Christ in his truth, both in the great churches and in the mission hall. {SITI January 7, 1889, p. 1.2}

At the Washington Convention of the National Sunday Association, the chairman, Col. Elliott F. Shepard, said that he was “glad to welcome the Roman Catholics in any work in which they could be induced to join.” Some will be moved to ask whether the Sunday movement is a Protestant movement or not. If it is Protestant, then is there any difference between Protestant and Catholic? If professed Protestants are glad to welcome Roman Catholics in any work in which they can be induced to join, do they not thereby cease to be Protestants? We commend to those who are courting Roman Catholic influence and help, the following editorial utterance from *America*, under the date of December 6, 1888:- {SITI January 7, 1889, p. 1.3}

“If anyone believes that there has come a change over the policy and purposes of the Vatican, because the Pope indorses the President’s Thanksgiving proclamation, he must forget the model of the church, *Semper idem*, and that history proves that Rome never changes. It modifies its means, but it never surrenders its aims. It stoops to conquer. Woe to the republic which accepts its patronizing condescension as significant of approval of republican institutions!” {SITI January 7, 1889, p. 1.4}

The Russian mission to the Vatican has obtained from the Pope important concessions. Leo sanctions the deportation of Bishop of Vilna to Siberia, accepts Government candidates for certain important positions in the Roman Church in Russia, and consents to the use of the Russian language in the Catholic Churches in that country. The concessions are thought to be due to the French influence. {SITI January 7, 1889, p. 1.5}

The *Jewish Times and Observer* thinks “that Judaism has a great mission before it,” but it concludes that “if a part of that mission is to transform the Jewish Sabbath [Sabbath of Jehovah] into Sunday services we think the slower the progress the better it will be for Judaism.” And we say, *Amen*. One of the hopeful signs to Protestants that the Jews are soon to embrace Christianity is that many no longer keep the Sabbath, and now hold Sunday services. If conversion to Christianity means the transgression of a single command of God’s holy law, deliver the Jews for Christianity. But it does not mean this. Christ died to redeem man, not only from sin (Matthew 1:21), but from sinning (Titus 2:14; 1 John 2:6; 3:6); and sin is the transgression of the law. 1 John 3:4; Romans 7:7. If the Jews are to be converted, or are to make progress, it will not be in the direction of violation, but observance, of God’s law; and God’s law can only be observed through the grace of Christ. {SITI January 7, 1889, p. 1.6}

On the 24th ult. the Pope delivered an address to the Sacred College, which is said to have been unusually violent and bitter. The “great infallible” said that he was thankful for the blessing that had come to him on the occasion of his jubilee, but he complained bitterly of the treatment which the Papacy has received from the Italian Government. He said, “The whole world sees and what a painful situation I am placed.” Again in referring to hostile acts of the Italian Government, he said, “One can only ask, How far will they go?” “At the present time,” says the dispatch, “a systematic war is being waged. Even the person of the Pope is exposed to the threats of the mob.” The fact that the bishops in other lands are laboring for the restoration of the Pope’s temporal power was referred to as showing that the interests of the whole Catholic Church are bound up in the cause of the Papacy. {SITI January 7, 1889, p. 1.7}

It is evident that not only the Pope, but the whole Catholic world, is terribly in earnest in urging the restoration of the temporal power of the Papacy, and indications are by no means lacking which show that Leo’s frequent bids for active sympathy are not in vain. With only two exceptions, all the great powers of the world have virtually acknowledged the Pope as a civil ruler, and it would not be a matter of surprise at any time if a majority, if not all of them, were to unite in demanding of Italy practical recognition of the political “rights” of the supreme pontiff. The Papal head of the great beast of Revelation 13:1 has been “as it were wounded to death,” but the deadly wound will be healed, and “all the world shall wonder after the beast.” Verse 3. {SITI January 7, 1889, p. 1.8}

**“A Solemn Question” The Signs of the Times, 15, 1.**

E. J. Waggoner

If your probation should close this very hour, would it be well with your soul? If you were told that in an hour your case would be for ever decided, would it arouse consternation in your breast? Would you want to take back those hasty, impatient words that you spoke this morning? Would you tremble to think of the Judge finding you committing the act which he did last night, or are even now contemplating? If so, then you are in a dangerous condition, for you know not but this may be your last hour. There will come a last hour for you, and you have no warrant that it will be different from the present. How necessary, then, that we ever live in the light of God’s countenance. What a blessing to the world such a life would be. “Blessed is that servant whom his Lord when he cometh shall find so doing.” {SITI January 7, 1889, p. 1.9}

Talents are nurtured best in solitude, but character on life’s tempestuous sea. {SITI January 7, 1889, p. 1.10}

**“Confidence toward God” The Signs of the Times, 15, 1.**

E. J. Waggoner

“My voice shalt thou hear in the morning, O Lord; in the morning I will direct my prayer unto thee, and will look up.” Psalm 5:3. Thus wrote the psalmist David in the innocency and integrity of his soul. He could not have written thus if he had not been able to write as in verse 1: “Give ear to my words, O Lord; consider my meditation.” Looking up is a sign of hope and courage, and of a clear conscience. The guilty child hangs its head, and the criminal is afraid to look the officer of law in the face. Thus Ezra, when identifying himself with his people, said: “I am ashamed and blush to lift up my face to thee, my God; for our iniquities are increased over our head.” Ezra 9:6. But the man whose heart is pure, whose thoughts are of God, and who meditates in his law day and night, can look up, not in self-confidence, but in the strength of Christ. “But thou, O Lord,” says David, “are a shield for me; my glory, and the lifter up of mine head.” Psalm 3:3. He whose heart is free from guile may look up, and he shall behold the beauty of the Lord, for the pure in heart shall see God. {SITI January 7, 1889, p. 1.11}

**“Look Up” The Signs of the Times, 15, 1.**

E. J. Waggoner

The Lord does not want people to look down. If they do, like Bunyan’s man with the muck rack, they will see only the straws, the sticks, and the rubbish of earth, and not the crown that is above them. God is in Heaven; but that which is of the earth is earthy. By beholding we become changed. So then if we look down, we become groveling in our disposition; if we look up, we may behold the glory of the Lord, and be changed into the same image. Here is an argument against despondency. The discouraged despondent man hangs his head. But when he does that he can see only himself, and so he adds to his despondency. Not only so, but by beholding only that which is imperfect, he becomes more and more assimilated to that which is imperfect. Satan makes an easy prey of the doubting, despondent man. How much better to say with the psalmist: “I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth.” Psalm 121:1, 2. Besides this we are expressly enjoined to look up at this time. After speaking of the signs of his coming, Christ said: “When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.” Luke 21:28. Who are living so that they can daily rejoice in hope of the glory of God? {SITI January 7, 1889, p. 1.12}

**“The Christian’s Lever” The Signs of the Times, 15, 1.**

E. J. Waggoner

Archimedes is quoted as saying: “Give me a place on which to rest my lever, and I will move the world.” But the Christian has a lever that is infinitely greater than that, for it will move not only the earth, but heaven also. And he has a place on which to rest, too. The lever is faith, and its resting-place is the throne of the eternal God. Hear what David says of the time when he was in deep trouble, and cried unto the Lord. “He bowed the heavens also, and came down; and darkness was under his feet. And he rode upon a cherub, and did fly; yea, he did fly upon the wings of the wind.” “He sent from above, he took me, he drew me out of many waters.” Psalm 18:9, 10, 16. Read verses 1-19. Truly “there is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky.” Deuteronomy 33:26. {SITI January 7, 1889, p. 1.13}

**“The Penalty Eternal” The Signs of the Times, 15, 1.**

E. J. Waggoner

In a letter recently received, a clergyman in Nebraska intimates that he has objections to the doctrine that “the penalty of the transgression of the moral law is not eternal,” seeming to have the idea that we hold to that view. We are happy to say that we do not believe any such doctrine; and we hope he never will believe that the penalty for sin-the transgression of the moral law-is not eternal. If he now believes that the penalty is eternal, he is correct, but he may be in error as to what that penalty is. However, the Bible is very plain on that point, as a few texts will show. First we quote the Saviour’s words in Matthew 25:46:- {SITI January 7, 1889, p. 1.14}

“And these [the wicked] shall go away into everlasting punishment; but the righteous into life eternal.” {SITI January 7, 1889, p. 1.15}

This is plain. The word “everlasting” is from the same Greek word as “eternal,” in the same verse, and the statement shows that the punishment of the wicked and the reward of the righteous will be of equal duration. Now read what this punishment of the wicked is to be. The apostle Paul says that- {SITI January 7, 1889, p. 1.16}

“The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be *punished with everlasting destruction* from the presence of the Lord, and from the glory of his power.” 2 Thessalonians 1:7-9. {SITI January 7, 1889, p. 1.17}

These two texts are sufficient to decide the matter. In addition we quote the words of Paul: “The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.” Romans 6:23. The penalty for the transgression of the law is death, and that death, when once inflicted, will be as lasting as the Government of God. This follows from the fact that the day of grace will then have passed. There will be no more pardon for sin, and so of course those upon whom the death penalty is inflicted, must rest under it forever. {SITI January 7, 1889, p. 1.18}

The popular error concerning the punishment of the wicked lies in the supposition that it consists solely of torment. But that is a mistake. The wicked are likened to “the chaff which the wind driveth away” (Psalm 1:4), and we are told that Christ will “*burn up* the chaff with unquenchable fire.” Matthew 3:12. {SITI January 7, 1889, p. 1.19}

It is not in the nature of man to exist eternally in the midst of fire; but the wicked are to be cast into a lake of fire. Revelation 21:8. The psalmist says of the Lord: “A fire goeth before him, and burneth up his enemies round about.” Psalm 97:3. And again: “But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away.” Psalm 37:20. The prophet Nahum also says of the wicked: “For while they be folden together as thorns, and while they are drunken as drunkards, they shall be *devoured* as stubble fully dry.” Nahum 1:10. {SITI January 7, 1889, p. 1.20}

That there will be torment and anguish in connection with the punishment of the wicked would naturally follow from the fact that fire is to be the agent of their destruction. Not only so, but the apostle Paul expressly declares that God will render “indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil.” Romans 2:8, 9. But this tribulation and anguish is not the sum of the punishment of the wicked, for the same apostle declares, as already quoted, that it is to be everlasting destruction. When the penalty is death, a man may suffer greatly in dying, but it cannot be said that he has received his punishment until death ensues. And when death shall have taken place in the case of the finally impenitent, it will be everlasting. “They shall sleep a perpetual sleep, and not wake, saith the King, whose name is The Lord of hosts.” Jeremiah 51:7. “They shall be as though they had not been.” Obadiah 16. W. {SITI January 7, 1889, p. 1.21}

**“Praise Ye the Lord” The Signs of the Times, 15, 1.**

E. J. Waggoner

It is recorded but once that the apostle Paul sang. And that instance was not such an one as would naturally inspire song. It was not after a pleasant, happy, unmolested meeting, or at the social board, or to while away weary hours; it was in the dark, damp, cold prison cell, with back ridged and raw from lashes, and feet fast in the stocks-a position most intolerable. The feet must be elevated to be put in the stocks, and the only easy position is to lie down. But Paul and Silas were deprived of any rest even in this way; for their backs were sore from the beating. But prayer brought a greater victory than was wrought by Samson’s strength; faith claimed the promise, and the wearied prisoners “sang praises unto God.” The grace and peace of God swallowed up all the pain and unpleasant surroundings. {SITI January 7, 1889, p. 1.22}

Paul’s great Prototype, for whom he suffered joyfully, is recorded as having sung but once. And when was that? on the mount of transfiguration? or after his resurrection? No; it was just before his betrayal, just before the agony of Gethsemane, just before the darkness of the cross. And Jesus knew that the sufferings were before him; yet with faith in that Father who was too wise to err, too good to prove unkind, he could sing: “Praise ye the Lord.” “The Lord is my strength and my song, and is become my salvation.” “O give thanks unto the Lord; for he is good; because his mercy endureth forever,”-expressions found in Psalm 113 to 118, which were sung on paschal occasions. If there was more praise to “Him from whom all blessings flow,” there would be greater blessings. “Whoso offereth praise glorifieth me,” saith the Lord. Truly “it is good to sing praises unto our God.” {SITI January 7, 1889, p. 1.23}

**“A Servant of Jesus Christ. Romans 1:1” The Signs of the Times, 15, 1.**

E. J. Waggoner

There are some words and expressions which, by their very frequency of occurrence, make but little impression upon us. We are so familiar with them that we read them and speak them as a matter of course, scarcely thinking that they have any meaning. One such expression is that which begins the epistle to the Romans, “Paul, a servant of Jesus Christ.” Two other of Paul’s epistles, the one to the Philippians, and the one to Titus, as also Peter’s second letter and the epistles of James and Jude, begin in the same way, and in other places the apostles style themselves, or are styled, the servants of God and of Christ. The prophets, also, and Old Testament worthies, as Moses, Joshua, etc., are called servants of God. That this is more than a catch phrase, and that it is of the deepest significance, will be apparent as we study it. {SITI January 7, 1889, p. 1.24}

The Greek word which is translated “servant” in these instances is *doulos, doulos*, and is defined by Liddell and Scott as “properly *a born bondman, or slave*.” It was the regular Greek word for a slave, and was often used of the Persians and other nations subject to a despot. The Revised Version has “bond servant” in the margin of Romans 1:1, as the equivalent of the word rendered “servant.” {SITI January 7, 1889, p. 1.25}

We may accept the word, “slave,” therefore, as the one which the apostle uses to show the completeness of his subjection to Christ. We have, therefore, only to study the condition of a slave, to know not only how Paul regarded himself, but how all who really serve God must hold themselves. {SITI January 7, 1889, p. 1.26}

A slave is one who is the entire property of another. He cannot dispose of his time nor his actions as he will, but only as his master directs. Neither can he hold property in his own right. His strength is his master’s; and if he earns anything, that which he receives belongs to his master. In the days of American slavery, negroes were often hired out to men who were not their masters, and often they earned large wages, but not a cent of it could they call their own. When their master bought them, they brought no property of their own, and all that they could expect for their service was enough to sustain life. Their time and strength were as absolutely their masters as were those of the horses with which they worked. {SITI January 7, 1889, p. 1.27}

Now compare this with what we find set forth in the Scriptures as the proper condition of Christians, who are servants of Christ. Says the apostle Paul: “What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God’s.” 1 Corinthians 6:19, 20. Notice the completeness of the subjection. We are not our own, and therefore we cannot have a word to say as to what we shall do. The will of God, and his glory, is to direct us in everything. So the apostle says: “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.” 1 Corinthians 10:31. {SITI January 7, 1889, p. 1.28}

But there is another thought suggested by the word “slave,” as applied to Christians, and that is that they have been reduced to servitude from a previous condition of rebellion. Although, as the Lexicon says, the Greek word for “slave” signifies “*a born bondman*,” it is a fact that by natural birth no person is a servant of God. By nature we are all the children of wrath. Paul classes himself with us when he says: “For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.” Titus 3:3. And in another place he thus contrasts the different kinds of servitude in which men may live:- {SITI January 7, 1889, p. 1.29}

“Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness.” Romans 6:16-18. {SITI January 7, 1889, p. 1.30}

Before any man becomes the born bondman of Christ, he has to be born again. But this new birth implies a previous death, and that death is by crucifixion. See Galatians 2:20. Now crucifixion was a form of punishment inflicted on only the worst class of men, and its use as applied to those who thereby become Christ’s, shows a previous condition of rebellion. “The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.” Romans 8:7. The words of the Lord to Isaiah, concerning the people of Israel, describe the condition of all men by nature:- {SITI January 7, 1889, p. 1.31}

“Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever; that this is a rebellious people, lying children, children that will not hear the law of the Lord.” Isaiah 30:8, 9. {SITI January 7, 1889, p. 1.32}

From this rebellious state we are brought into the condition of servants. As it has aptly been expressed, we capitulate, and accept the terms of peace. We become subject to God. The word “subject” or “subjection” carries with it also the relation which we should sustain to God. It comes from two Latin words meaning “under the yoke,” and is derived from the Roman custom of erecting a yoke and causing those whom they had conquered in battle to pass under it, as a token of their complete surrender. This ancient custom also explains the act of David, in putting the men of Rabbah “under saws, and under harrows of iron, and under axes of iron,” and making them pass through the brick kiln. 2 Samuel 12:31. It was the same as making them pass under the yoke, as a token of their being his servants. So Christ calls us to, “Take my yoke upon you.” Taking the yoke of Christ upon us is to yield ourselves completely to him, for him henceforth to rule every act and every thought. As Paul expresses it, it is “bringing into captivity every thought to the obedience of Christ.” 2 Corinthians 10:5. {SITI January 7, 1889, p. 1.33}

Right here it should be noticed that true service to Christ is willing service. We are his bond-servants, brought into captivity to him, but it was love that bought us, so that we gladly submit. As Olshausen says of Paul: “He had been overcome by the redeemer, conquered and subdued by his higher power. But as one not merely outwardly conquered, and still disposed to resist, but inwardly subdued, Paul had at the same time become a willing instrument for executing the purposes of the Lord as an apostle.” {SITI January 7, 1889, p. 7.1}

Moreover, although the word rendered “servant” signifies one subject to a despot, that only indicates the completeness of the control which God has over those who are truly his servants, but does not carry with it any idea of degradation. It makes a vast among of difference to whom one is a servant. The servant of a poor, ignorant, coarse man would be a most abject creature. The slave of such a monarch as Nebuchadnezzar might be a high officer of State. So to be a servant of the Most High God is the highest honor that any creature can have in the universe. Angels in Heaven, that excel in strength, do his commandments, hearkening unto the voice of his word, and are glad to declare themselves only fellow-servants with those who on earth are wholly devoted to Christ. Revelation 22:9. {SITI January 7, 1889, p. 7.2}

Again, the slave of Christ is the only free man in the world. Paul says: “For he that is called in the Lord, being a servant, is the Lord’s freeman; likewise also he that is called, being free, is Christ’s servant. Ye are bought with a price; be not ye the servants of men.” 1 Corinthians 7:22, 23. David says: “O Lord, truly I am thy servant; I am thy servant, and the son of thine handmaid; thou hast loosed my bonds.” Psalm 116:16. Here we have bondage and freedom. The man out of Christ is an abject slave; he is “holden with the cords of his sins.” But the moment he yields himself unconditionally to Christ to be his servant, the body of sin is destroyed, and henceforth, if he continues to be the Lord’s servant, sin has no more dominion over him. He is free to do right. His bondage is the bondage of love, and he finds the yoke easy. {SITI January 7, 1889, p. 7.3}

The Lord will not accept divided service. He will not go into partnership with the devil, each having an equal share in a servant. A man must be wholly the Lord’s, or he is not the Lord’s at all. Says Christ: “No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.” Matthew 6:24. If, then, we have given ourselves to the Lord as his servants, and then seek in anything to please ourselves only, we rob him of service which is his due. Our strength, both of mind and body, belongs to the Lord, for he says:- {SITI January 7, 1889, p. 7.4}

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind.” Luke 10:27, with verse 28. {SITI January 7, 1889, p. 7.5}

Now suppose a man indulges a habit which destroys his strength of body and vigor of mind; he is not then the Lord’s slave; he is the slave of sinful indulgence. One man eats more than is good for him, more than he needs. He does so, simply because the food tastes good. That extra quantity of food, instead of increasing his strength, is a tax upon it. Strength that he should have to devote to the Lord is perverted to the service of appetite. Now it matters not what that man’s profession may be, he is not the bond-servant of Christ. If he were, he would glorify God in eating and drinking, as well as in every other act of life. {SITI January 7, 1889, p. 7.6}

Here is a test by which we may settle every question as to the lawfulness or unlawfulness of an act: Will it glorify God? If it will it is not only lawful but necessary. The man who is honest with himself before God in this question can settle which things are unlawful for him, and how far he may go in things that are necessary, as in eating and drinking. {SITI January 7, 1889, p. 7.7}

“But what a hardship,” says one, “to be obliged to rein ourselves up to such a test.” Well, that depends on whether or not we are really the *slaves* of Christ; whether or not we have willingly, gladly capitulated, accepting his terms, and yielding to his service. If we have, then it is not a task to inquire what will be to his glory, and to do it. We have yielded to him because in his infinite love and mercy he has enabled us to see that there is more to be desired in his service than in our own; and we have made his will our own. He has made us new creatures, giving us a new heart, and new purposes, so that when we do his will we are simply doing our own, for his will is ours, and our will is his. {SITI January 7, 1889, p. 7.8}

“But suppose our will is His, and we have only one longing, supreme desire, namely, to do his will and glorify Him, how can we always do it?” That is answered in the very fact that we are his, wholly his. We are not our own, but have resigned ourselves into his hands as simple instruments of his will. We have no power in ourselves, but he has all power, and can make us what he wishes. And here comes in the encouragement of the thought that we serve a mighty Master, one against whom all the powers of earth and heel combined can do nothing. So when the fierce temptation arises, when the infirmity of the flesh would cause us to fall, we, having the mind of our Master, to hate sin, flee to him for strength, and his strength does what our weakness cannot. {SITI January 7, 1889, p. 7.9}

What comfort in the thought that the whole thing is comprised in simple submission to God. “Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.” Romans 6:13. God wants us to live holy lives; he has shown the strength of his desire for us to be delivered from evil, by giving his Son to die for us. And since God has such an infinite longing for us to be free from sin, and has such infinite power to accomplish his desires, what can hinder the accomplishment of those desires, if we but yield ourselves to him? No matter how fully we may have been the servants of sin, we now, having become servants to God, are made free from sin, having our fruit unto holiness, and the end everlasting life. Romans 6:22. {SITI January 7, 1889, p. 7.10}

No wonder that Paul was able to accomplish such wonderful things. He was the Lord’s slave, wholly and without reserve, and the Lord simply worked through him. Even while the most conscious of his own weakness, he could say: “I can do all things through Christ which strengtheneth me.” {SITI January 7, 1889, p. 7.11}

God is not partial; he is no respecter of persons. He is as ready to strengthen us with all might, according to his glorious power, as he was the apostle Paul. And so no matter what our inherited or acquired weakness, we may be kept by the power of God through faith unto salvation; and when that salvation is revealed, we may be sealed as his servants, to see his face, and stand before his throne, serving him day and night in his temple. Glorious service! Who would not prefer that to the poor, miserable service of self? W. {SITI January 7, 1889, p. 7.12}

**“Narcotized by Sin” The Signs of the Times, 15, 1.**

E. J. Waggoner

In discussing the fact of the non-church attendance of the masses the *Occident* says:- {SITI January 7, 1889, p. 7.13}

“The masses on this coast do not attend church because *fear* is not awakened in them. It is in them as sure as conscience is in them, but it is not aroused. It is narcotized by long sinning and insidious unbelief.” {SITI January 7, 1889, p. 7.14}

This is the exact truth, and is only giving in other words the reason which we assigned a week or two ago, namely, that people do not attend church because of a lack of interest in spiritual things. The *Occident* says, too, that the consciences of the people are becoming more stupid, but that they “can be aroused.” No doubt they could be *aroused*, but the question is, Will they be? There is small ground for hoping that such will be the case. Nothing can arouse consciences narcotized by sin except the plain, cutting truths of the word of God, and as the time has come when men will not endure sound doctrine, but having itching ears are heaping to themselves teachers after their own lusts, the probability of there being any general arousing does not seem very great. {SITI January 7, 1889, p. 7.15}

**“Institutions Versus Individuals” The Signs of the Times, 15, 1.**

E. J. Waggoner

“We want a Sunday law to protect Christians in their worship on that day,” is one of the utterances often heard from National Reformers. It is done to catch the popular favor; for all know that Christians are thus protected now. What State is there in all this commonwealth that does not have laws for the protection of its subjects in their religious worship? Where are Sunday congregations broken up by the lawless without laying themselves liable to heavy penalties? There is quite a difference between protecting the individual who observes an institution and protecting the institution which he observes. All have a right to the first protection. It is the Government’s duty to grant it. It is a mere question of equal rights. But if it is the duty of the Government to protect one religious institution of its subjects, it is its duty to protect all; and thus would follow inextricable confusion; for the number of the institutions is legion, and their name, Babel. We would have transubstantiation, consubstantiation, and real presence, and the symbolic view of the eucharist all legalized by the Government. Immersion and sprinkling and pouring would all be baptism by law. The first day and seventh day would both be legal Sabbaths. But no, this would never do; for the overwhelming majority of the Christians of “the land” “demand the legal protection of but one day, and that the first day of the week.”—*Rev. C. M. Westlake, of N.Y.* That is just what the clamor for protection to religious institutions means,—the protection of “me and mine,” the equal rights of—a “majority of Christians.” Rome believed in the equal rights of Romanists. The Puritans believed in the equal rights of Puritans. And the religious rights and liberty promised those who may dissent from the authorized code of the future, is of the same merciful character which Rome extended to heretics, and Puritans to Quakers. {SITI January 7, 1889, p. 8.1}

**“The Sabbath-School. Resisting the Truth” The Signs of the Times, 15, 1.**

E. J. Waggoner

**Old Testament History.  
(Lesson 3. January 19, 1889.)**

(*Concluded*.)

1. Relate what we have already learned of the work of Pharaoh’s magicians. {SITI January 7, 1889, p. 9.1}

2. What have we learned that they could not do? {SITI January 7, 1889, p. 9.2}

3. What was the second plague that was brought on the land of Egypt? {SITI January 7, 1889, p. 9.3}

4. When plague was stayed, did Pharaoh keep this promise? {SITI January 7, 1889, p. 9.4}

“And Moses and Aaron went out from Pharaoh; and Moses cried unto the Lord because of the frogs which he had brought against Pharaoh. And the Lord did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields. And they gathered them together upon heaps; and the land stank. But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said.” Exodus 8:12-15. {SITI January 7, 1889, p. 9.5}

5. What was the next plague? {SITI January 7, 1889, p. 9.6}

“And the Lord said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt. And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt.” Verses 16, 17. {SITI January 7, 1889, p. 9.7}

6. Could the magicians repeat this miracle? {SITI January 7, 1889, p. 9.8}

“And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast.” Verse 18. {SITI January 7, 1889, p. 9.9}

7. What were they forced to acknowledge to Pharaoh? {SITI January 7, 1889, p. 9.10}

“Then the magicians said unto Pharaoh, This is the finger of God.” Verse 19, first part. {SITI January 7, 1889, p. 9.11}

8. In so saying, what did they virtually admit concerning their own work? {SITI January 7, 1889, p. 9.12}

9. What does Paul say will be the character of men in the last days? {SITI January 7, 1889, p. 9.13}

“This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God.” 2 Timothy 3:1-4. {SITI January 7, 1889, p. 9.14}

10. Among what people will this wickedness exist? {SITI January 7, 1889, p. 10.1}

“Having a form of godliness, but denying the power thereof: from such turn away.” Verse 5. {SITI January 7, 1889, p. 10.2}

11. What will this sort of people do? {SITI January 7, 1889, p. 10.3}

“For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth.” Verses 6, 7. {SITI January 7, 1889, p. 10.4}

12. How will they resist the truth? {SITI January 7, 1889, p. 10.5}

“Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith.” Verse 8. {SITI January 7, 1889, p. 10.6}

13. What other prophecy have we of miracles to be wrought for the purpose of deceiving? {SITI January 7, 1889, p. 10.7}

“And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.” Revelation 13:13, 14. {SITI January 7, 1889, p. 10.8}

14. What did the Saviour say on this point? {SITI January 7, 1889, p. 10.9}

“For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.” Matthew 24:24. {SITI January 7, 1889, p. 10.10}

15. By what agency are these lying miracles wrought? {SITI January 7, 1889, p. 10.11}

“For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.” Revelation 16:14. {SITI January 7, 1889, p. 10.12}

16. What name is given to those who in this age do the work which the ancient magicians and sorcerers did? *Ans*.-Spiritualist mediums. {SITI January 7, 1889, p. 10.13}

17. Is there now any indication that the deceptions of Spiritualism will find a place among those who profess godliness? See notes. {SITI January 7, 1889, p. 10.14}

18. What does Paul say of those who shall resist the truth by their lying wonders? {SITI January 7, 1889, p. 10.15}

“But they shall proceed no further; for their folly shall be manifest unto all men, as theirs also was.” 2 Timothy 3:9. {SITI January 7, 1889, p. 10.16}

19. How was the folly of Pharaoh’s magicians made manifest? {SITI January 7, 1889, p. 10.17}

“And the magicians did so with their enchantments to bring forth lice, but they could not; so there were lice upon man, and upon beast. Then the magicians said unto Pharaoh, This is the finger of God; and Pharaoh’s heart was hardened, and he hearkened not unto them; as the Lord had said.” Exodus 8:18, 19. {SITI January 7, 1889, p. 10.18}

“And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast. And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians.” Exodus 9:10, 11. {SITI January 7, 1889, p. 10.19}

**NOTES**

It is evident that wherever the *principles* of Spiritualism are held, whatever *manifestations* may accompany it will sooner or later be accepted. That almost the whole professedly Christian world is fast getting into a position to readily receive as of heavenly origin all the deceptions of Spiritualism, is evident from the following extracts, which show how universally the principles of modern Spiritualism are held. {SITI January 7, 1889, p. 10.20}

In the month of September, 1885, Monsignor Capel, the celebrated Roman Catholic propagandist, delivered a lecture in San Francisco, concerning Spiritualism, of which the S. F. *Chronicle*, of September 7, gave a report, in which it was said:- {SITI January 7, 1889, p. 10.21}

“Monsignor Capel denied that he had expressed a disbelief in Spiritualism. He had simply left out of the category of possible supernatural manifestations all biological phenomena. Aside from these, Spiritualism was but a misrepresentation of Catholic teaching, and it had been in the world from the beginning.” {SITI January 7, 1889, p. 10.22}

He said, further, that to Catholics the spirit world was as clear as the light of a gas jet; that the dead were but disembodied spirits, with whom they were in daily communication, and to whom they prayed. Thus the great Roman Catholic Church is essentially at one with Spiritualism. {SITI January 7, 1889, p. 10.23}

The *Sunday School Times*, of August 20, 1885, had a long editorial entitled, “What Our Dead Do for Us,” in which the following occurred, among much more of the same nature:- {SITI January 7, 1889, p. 10.24}

“Much of the best work of the world is done through the present, personal influence of the dead.... As a practical fact, and as a great spiritual truth, our dead do for us as constantly and as variously as they could do for us if they were still here in the flesh; and they do for us very much that they could not do unless they were dead.” {SITI January 7, 1889, p. 10.25}

The New York *Christian Advocate*, of September 8, 1887, contained an article on the death of Dr. Daniel Curry, and which was said:- {SITI January 7, 1889, p. 10.26}

“But he is not gone. We will not say ‘Good-bye’ to him. We will keep him among us still. Reserve that seat in the front pew of the conference. Let the old place be kept sacred. He was not the man to leave his friends. In the thick of battle, in the time of danger or holy communion, in the solemn hour of crisis, he will be there. ‘Are they not ministering spirits?’” {SITI January 7, 1889, p. 10.27}

The *Christian Union* of November 3, 1887, contained a sermon preached by Dr. Henry M. Field (Presbyterian) at Cornell University, in which he said:- {SITI January 7, 1889, p. 10.28}

“Oh, may the dead ever be with us, walking by our side, taking us by the hand, smoothing the cares from the troubled brow, and pointing us upward to the regions of everlasting light and peace.” {SITI January 7, 1889, p. 10.29}

Many similar passages could be quoted from representatives of all denominations. {SITI January 7, 1889, p. 10.30}

The folly of Pharaoh’s magicians was made manifest by their inability to counterfeit all the miracles which Moses performed. So, says Paul, it will be with the last-day wonder-workers. Satan, through his agents, as well as in person, will “show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.” Matthew 24:24. The miracles which in the past have been given as proof of the power of God, and the signs of the coming of the Lord, will be counterfeited. But they will be cut short in their deceptive career, by mighty wonders which will strike terror to their hearts. The mountains and islands will be moved out of their places, the earth shall be turned “upside down,” the heavens shall depart as a scroll when it is rolled together, and as the deceivers vainly seek for the rocks to hide them from the face of Him that sitteth upon the throne, and from the wrath of the Lamb, they will be forced to acknowledge that “this is the finger of God.” {SITI January 7, 1889, p. 10.31}

**“Danger of Resisting Truth” The Signs of the Times, 15, 1.**

E. J. Waggoner

Truth is of God; error is of the devil. “God is light, and in him is no darkness at all” (1 John 1:5), therefore the truth of God is the light of the world. Christ, who said, “I am the way, the truth, and the life” (John 14:6), said also, “I am the light of the world.” John 8:12. That truth is light and error is darkness, is shown also by the words of Jesus to Nicodemus:- {SITI January 7, 1889, p. 10.32}

“And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.” John 3:19-21. {SITI January 7, 1889, p. 10.33}

The idea is that those who do the truth will be willing to have the light of truth shine upon them; but they who do evil do not love to come in contact with the truth, because that would reveal the error of their course. There are many more in this condition than is commonly supposed. Some people who condemn others as boldly resisting truth, and rejecting light, are doing the same thing themselves. How many are there who congratulate themselves that “we have the truth,” who have not often shrunk from reading some portions of the Bible, or from some of the plainest and most direct portions of the testimonies of His Spirit? How many are there who have not, at times at least, felt nervous lest some particular sin should be pointed out in plain terms by the servant of God? Such ones are dreading the light, lest the evil that they are cherishing deep in their hearts, scarcely acknowledging to themselves, should be reproved. {SITI January 7, 1889, p. 10.34}

The Lord desires “truth in the inward parts.” It matters not how much truth one may process, how firmly one may hold the theory, if he cherishes evil in his inmost heart, so that he dreads the searching light of God’s word, he is resisting the truth just as surely as was Pharaoh, who said, “I know not the Lord; neither will I let Israel go.” He is serving gods of his own devising, just the same as Pharaoh was. {SITI January 7, 1889, p. 10.35}

Having thus briefly noted how one may resist truth, let us look at the danger of such a course. Said Jesus:- {SITI January 7, 1889, p. 10.36}

“Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth.” John 12:35. {SITI January 7, 1889, p. 10.37}

The opposite of light is darkness. It needs no argument, therefore, to show that when one rejects light, he chooses darkness. God is merciful and gracious, long-suffering, and abundant in goodness, yet his Spirit will not always strive with man. He will plead with a man, will stretch out his hands a long time, but when the man hugs his sin to his bosom, persistently refusing to see the light that would show its deformity, the light will be withdrawn. The man who, in the face of the light which God gives, cherishes impure desires and imaginings, and refuses to let them go, is getting ready to shut the last ray of light away from himself. {SITI January 7, 1889, p. 10.38}

And what will be the result? He will soon walk in darkness, and will not know whither he goes. The light that is in him will become darkness, and then how great his darkness will be. All this will come to the man whose eye is not single; that is, who has not one aim and only one thing before him, namely, to serve God in spirit and in truth. {SITI January 7, 1889, p. 10.39}

When a man has thus shut light away from him, there is nothing bad that he may not be expected to do. How can he be expected to distinguish between truth and error when he is walking in darkness of his own choosing. He may be, in a certain sense, sincere; that is, he may think that he is doing just right, because he is in the dark and all things look alike. There are men to-day in the ranks of blaspheming Spiritualists and blatant infidels, who once preached the plain truth of God’s word, and they are as earnest in their advocacy of error as they were once in their defense of truth. They cannot by any possibility see that which once looked to plain to them. It is now impossible for them to believe truth. Why? Because they received not the *love* of the truth. They cherish some secret sin which the light of truth condemned. They yielded themselves to the service of Satan, and now they are led captive by him at his will. {SITI January 7, 1889, p. 10.40}

Yet such an one will talk about morality, and will imagine that he is continually rising higher in the scale. How is this? Simply because his standard of truth and morality is constantly being lowered. He is continually drawing nearer his ideal, and so becoming as he sinks in the scale of morality, his ideal is lowered to a still greater degree. Terrible delusion! Fighting God and His truth, yet imagining that he is serving God; and what is worse than all, having no power ever again to know what is truth. How can those upon whom the truth shines as clear as the noonday sun, avoid this fate? Only by cherishing every ray of that light. Let it light up every corner of the heart. Say, with the psalmist, “Thy word have I hid in mine heart, that I might not sin against thee.” Then shall your path be as the shining light, shining more and more unto the perfect day. W. {SITI January 7, 1889, p. 10.41}

**“Happy New Year” The Signs of the Times, 15, 1.**

E. J. Waggoner

We do not say this to our readers simply because it is customary, any more than we say, “Good-morning,” to our friends simply because that is the conventional expression. From the heart we hope that this new year may be to all the readers of the SIGNS OF THE TIMES a happy one. {SITI January 7, 1889, p. 10.42}

We do not wish them such happiness as the world gives, but that true happiness which the servants of God enjoy; that happiness that continues even in the midst of trial and distress, because that very tribulation brings to them in larger measure, and makes more real and precious, the power of Christ; that happiness which does not depend on external circumstances, but which dwells within the individual, so that in the multitude of his thoughts within him the comforts of the Lord may delight his soul. {SITI January 7, 1889, p. 10.43}

The past year has been one of great blessings and mercies. God has in a special manner blessed the workers in the office of the SIGNS OF THE TIMES, and we feel of good courage as we begin another volume. We do not contemplate any new departure, but we do expect that the blessing of God will be with us in an increased degree, and that the SIGNS will be made much more efficient than ever before in the line of work which it has been following. {SITI January 7, 1889, p. 10.44}

What we shall endeavor to the best of our ability to give comfort, encouragement, and instruction in the way of life and practical godliness, and thus to do our share towards making this a happy new year for our friends, we hope that we may at least have the benefit of their prayers to a throne of grace. Not long shall we have to battle with powers of darkness; soon shall the King descend and crown his waiting people with glory, according to the “exceeding riches of his grace,” and then will begin a glad new year, the joy of which shall continue throughout eternity. {SITI January 7, 1889, p. 10.45}

“CHRISTMAS AND NATIONAL REFORM” is the title of a leading article in the *Christian Nation* of December 19; and the first sentence of the article is, “There is no necessary connection between Christmas and National Reform, and yet there is a natural relation which writers on Christmas do not seem able to escape.” True; there is a natural relation.Both are of the Papacy.Christmas being compounded from “Christ,” a name of our Lord, and “mass,” the Catholic name of a most idolatrous rite. And National Reform is the unholy perversion of the kingdom of our Lord Jesus Christ, and the usurpation of his authority by man. There is a natural relation. That was a happy thought, Mr. Editor. {SITI January 7, 1889, p. 10.46}

We are receiving reports from quite a number of churches in regard to the services during the week of prayer, and the holiday contributions to foreign missions. We have made no report of our meetings in Oakland, because we wished all the reports, as far as possible, to appear at the same time. Next week we shall publish all the reports that we have, and we hope to have them all in by that time. If any churches have not reported, they will please do so immediately. {SITI January 7, 1889, p. 10.47}

The *California Prohibitionist* chronicles with evident credit to the rumor that the saloon men of San Bernardino will soon close their saloons during divine service on Sundays. What a victory for prohibition and the churches! Now we suppose all the churches will have rest. {SITI January 7, 1889, p. 10.48}

**“The Signs of the Times for 1889” The Signs of the Times, 15, 1.**

E. J. Waggoner

**A Sixteen-Page Paper. Published Weedkly, at Oakland, Cal.**

**FOR THE International Tract Society**

With the beginning of the year 1889 the SIGNS OF THE TIMES enters upon its fifteenth volume, which the publishers are determined shall be the best ever published. It will consist of fifty numbers of sixteen pages each making, in the course of the year, 800 pages of the choicest reading matter, classified each week as Editorial, Missionary, Sabbath-school, Temperance, General Matter, and Secular and Religious News, besides Editorial Notes. {SITI January 7, 1889, p. 10.49}

**EDITORIAL DEPARTMENT**

The editorial force upon the SIGNS OF THE TIMES has been increased, and for this and other reasons the publishers feel warranted in promising for the coming year a greater amount and a better variety of matter in the Editorial Department than ever before. In this part of the paper will be discussed in an interesting and readable manner the various phases of practical Christian life and doctrine, embracing the evidence of the divinity of the Scriptures; the fulfillment of prophecy; the signs of the times; the harmony of the law and the gospel; together with everything that pertains to a thorough knowledge of our duties to God and to each other. Educational, social and political questions will also be discussed, the latter, however, only so far as they relate to matters of religion, for with politics as such the SIGNS has nothing to do. {SITI January 7, 1889, p. 10.50}

**THE SABBATH-SCHOOL DEPARTMENT**

The Sabbath-school Department will be largely a running commentary, by the editors, upon two series of lessons, one of which is the regular International Series. These Lesson notes will be of such a character that they will not only be of great service to students in the preparation of their lessons, but will also be perused with interest and profit by the general reader. {SITI January 7, 1889, p. 10.51}

**MISSION DEPARTMENT**

In the Missionary Department will be published reports from the various mission fields, both home and foreign, together with brief descriptions of the fields and their wants. {SITI January 7, 1889, p. 10.52}

**TEMPERANCE DEPARTMENT**

In the past no part of the paper has met with more favor than the Temperance Department. Many temperance societies use the SIGNS regularly in their meetings, and the publishers hope to make this feature of it still more interesting in the future than it has been in the past. This Department will contain not only the very best temperance matter obtainable, but also short articles relating to the preservation of health, including the discussion of proper food and dress, and correct habits of working, eating, sleeping, etc. {SITI January 7, 1889, p. 10.53}

**HOME CIRCLE DEPARTMENT**

This department is fully described by its name. In it will be published short stories of an elevated character, beside short sketches of the history, travel, and biography. Altogether, it will be a most interesting and instructive part of the paper, especially for the young folks, though all can read it with profit. {SITI January 7, 1889, p. 10.54}

**RELIGIOUS AND SECULAR NEWS**

This department will be maintained in perfect keeping with the high moral tone of the paper. The news published will be carefully selected and everything of a low or sensational nature carefully excluded. The design of this department is to enable the reader to keep abreast of the times and the current news of the day without reading a mass of objectionable and offensive matter usually found in the public prints. {SITI January 7, 1889, p. 10.55}

**ARTICLES ON THE BOOK OF ROMANS**

With the first number of the new volume we begin a series of articles upon the book of Romans, which will form a most interesting commentary upon this portion of the word of God. These articles will be distinct, each one being as nearly complete in itself as it is possible to make it. Under the heading of each article will appear the reference to that portion of the epistle covered by the comment, which will enable those who desire to do so to keep the connection of thought; this feature will also be appreciated by those who wish to preserve the articles for future reference, either by clipping and pasting in a scrap-book or by filing the papers which contain them. One object of these articles will be to make it impossible for the careful reader to peruse the epistle to the Romans without getting at least a general understanding of its scope and object. {SITI January 7, 1889, p. 10.56}

**GENERAL ARTICLES**

The general articles published in the SIGNS are the very best selected and original matter of obtainable. The articles are usually short, and always clear and pointed. Much of the matter in this department is written especially for this paper, but selections are also carefully made from the leading religious papers, only the very best being taken. Altogether the publishers feel safe in saying that no other paper published will furnish a greater variety of equally good matter for the year 1889 as will the SIGNS OF THE TIMES. {SITI January 7, 1889, p. 10.57}

Price, per year, post paid. $2.00. {SITI January 7, 1889, p. 10.58}

In Clubs of Five or more copies to one name and address, each, $1.30. {SITI January 7, 1889, p. 10.59}

To Foreign Countries, single subscription, post paid 10c. {SITI January 7, 1889, p. 10.60}

**“Front Page” The Signs of the Times, 15, 2.**

E. J. Waggoner

A message from the Pope to the people of Ireland was read in Dublin on the 1st inst. by Archbishop Walsh. Among other things the pretended successor of St. Peter said: “We have always held in special affection the Catholics of Ireland, who have been sorely tried by many afflictions, and have even cherished them with love which is the more intense because of their marvelous fortitude and their hereditary attachment to their religion.” {SITI January 14, 1889, p. 10.61}

“What shall be done with our cities?” is a question which is troubling many of our contemporaries. “Preach the word,” brethren; “be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.” The gospel of Christ has not lost its savor; it is still the power of God unto salvation to every one that believeth. It is adapted to urban and suburban dwellers, to all nations, tongues, and people, and to every condition and station of life. {SITI January 14, 1889, p. 10.62}

The *Jewish Voice* (St. Louis) says that after a two years’ trial to Judaism has gained “nothing by the Sunday lecture, the religious spirit among the young has not increased, and if anything the worm is slowly eating into the very core of our faith in the hearts of our sons and daughters.” This is just what the Jews or any other people might expect from a lowering of the standard of their faith in any particular. The willingness of many Hebrews to abandon the Sabbath of their fathers, the Sabbath divinely ordained in the beginning, and to accept in its stead the Sunday, marks but another step in apostasy. The claims of business are considered before the claims of the law of God, and when this is done in the case of one commandment, it is likely to be in the case of the entire decalogue. Hence it is not strange that “the worm is slowly eating into the very core” of their faith. {SITI January 14, 1889, p. 10.63}

The *Lutheran Observer* of December 28 has an article against the continental Sunday, and says that “erroneous views of the apostolic institution of the Christian Sabbath, or Lord’s day, and of the proper manner of observing it, have generally prevailed on the continent of Europe.” By the “Christian Sabbath” the editor means Sunday. But it is only on the continent of Europe that we have Sunday kept as originally instituted. It was always regarded more as a holiday than a holy day. Down to within a few centuries, markets were held in the very churchyards, even in England, on Sunday. Luther and Calvin both regarded it as a holiday. So also did Tyndale, Zwingle, Cranmer, and others. It was to them a mere matter of human expediency. They knew that it could not be clothed with the sacred law of the fourth commandment. It has been reserved for the latter-day friends of Sunday to dress the institution in the garb of the rest-day of Jehovah. But the garb does not fit. The fourth commandment was given for one day alone, namely, the seventh. It cannot be made to fit any other. {SITI January 14, 1889, p. 10.64}

The St. Louis *Globe Democrat*, though far from being a religious paper, thus fittingly rebukes the demand which has recently arisen in certain so-called Christian quarters for a new religion. The *Democrat* says: “Science has not provided a substitute for conscience, and has not yet furnished a plan of salvation.... The evidences of Christianity do not depend upon technical points of that kind.... The fundamental principles of that religion do not require a vindication according to the method, by which the scientists analyze and determine physical problems. They are their own vindication for the most part, and their results prove them to be sound and wholesome.... We do not need a new religion; but we do need more of the one that already exists, and that has been thoroughly and profitably tried. Science has its place and its beneficial use in the work; but it cannot supply material for another and better form of religion. It does not deal with spiritual truth in any definite sense, and its opportunities do not lie in the direction of the forgiveness of sin and the adjustment of man’s destiny beyond the grave.” {SITI January 14, 1889, p. 10.65}

“Be still, and know that I am God,” is the injunction of the Lord through the psalmist. Here many fail to recognize the presence of God, and drive it away, simply by a failure to heed it. After the earthquake, the tempest, and the fire, it was the still, small voice that revealed God to the prophet. But often there is so much confusion, even in some assemblies for worship, that a still, small voice could not be heard. But then there is the sound of hilarity and earth, and the boisterous amusements in which young people, even those professing godliness, are wont to indulge, all of which drown the voice of God, and drive away the Spirit. Still worse than these are the voices of envy and strife, which grieve the Holy Spirit of God. It is in the quiet seclusion of the closet that the soul comes nearest to God; and the more of quietness one can have in his everyday life, the more perfect will be his communion with his Maker. This does not mean that a person should sit with folded hands, doing nothing. Daniel had all the affairs of the kingdom of Babylon in his hands, yet God came to him in the midst of his business, and gave him a wonderful vision. But we cannot imagine a vision being given to him if he had been rushing and fuming and fretting. No; the presence of God gives perfect peace, and the humble, quiet-minded person is the one with whom God will take up his abode. So when the apostle warns us against grieving the Spirit of God, he exhorts us especially to put *clamor* away from us. {SITI January 14, 1889, p. 10.66}

**“God’s Government” The Signs of the Times, 15, 2.**

E. J. Waggoner

The character of Government is based on the perfection of its law; its permanency rests on its ability to vindicate and maintain that law. Therefore the Government of Jehovah shall stand forever; for “the law of Jehovah is perfect,” and in his “hand are power and might.” {SITI January 14, 1889, p. 10.67}

**“A Specimen of Human Wisdom” The Signs of the Times, 15, 2.**

E. J. Waggoner

What must be expected of the common people, when so wise a paper as the *Independent* gets off such stuff as the following? {SITI January 14, 1889, p. 10.68}

“The fact that a man is alive in the morning is a good ground for thinking that he will be so in the evening, unless there be a sufficient reason for thinking otherwise. So the fact that one is a living and conscious agent before death is a good ground for thinking that he will be so after death unless death be a sufficient reason for thinking otherwise.” {SITI January 14, 1889, p. 10.69}

So we must conclude that the fact that a man is hungry before breakfast is a good ground for thinking that he will be hungry after breakfast, unless his breakfast “be a sufficient reason for thinking otherwise.” The fact that a man is very wealthy this morning is good ground for thinking that he will be just as wealthy after the collapse of the bank which holds all his funds, unless the breaking of the bank be a sufficient reason for thinking otherwise. Likewise the fact that a man is perfectly sound and whole before his head is taken off by a railroad engine is good ground for thinking that he will be sound and whole afterward, unless the little item of losing his head be a sufficient reason for thinking otherwise! {SITI January 14, 1889, p. 10.70}

It is by such driveling nonsense, that would disgrace the reasoning power of a school-boy ten years of age, that the heathen dogma of the natural indestructibility of man is bolstered up. “Unless death be a sufficient cause for thinking otherwise,” a man will be just as much alive after death as before. Very true; but that saving clause is in itself a refutation of the proposition that preceded it. Just as the fact that a man has eaten a meal is sufficient reason for thinking that he is not so hungry as he was before; that the fact that a man’s wealth has all been swept away by the failure of a bank is sufficient reason for thinking that he is now a poor man; and that the cutting off of a man’s head is ample evidence that he is not so sound as he was; so the fact that a man is dead is all the evidence in the world that is needed to prove that he is not now a living, conscious agent. {SITI January 14, 1889, p. 10.71}

The truth is, it is a most unwarrantable assumption to say that “the fact that a man is alive in the morning is a good ground for thinking that he will be so in the evening.” If a man is alive now, that is no ground for thinking that he will be alive an hour from now. But the whole thing is too puerile to be worthy of comment, except to show what worse than childish arguments wise men are forced to use when they are pledged to a cause that does not admit of argument. {SITI January 14, 1889, p. 10.72}

The fact that I can see a man a mile away at midday is good reason for thinking that I can see him just as distinctly at midnight, unless the fact that it will then be dark is an objection. But that is so great an objection, that it exactly reverses the case, so that we say that although we can see a thing very distinctly in the day-time when the sun is shining, we know that it will be invisible on a moonless night. Why? Because darkness and light are directly opposite conditions. But darkness and light are no more opposed to each other than are death and life. Death and life are just as much opposite conditions as are evil and goodness; for death is to be the wages of the evil-doer, while life is to be the reward of the righteous. The man who says that the wicked man will live as long as the righteous man, virtually says that there is no difference between good and evil, and a terrible curse is pronounced upon the man who says that. See Isaiah 5:20-24. {SITI January 14, 1889, p. 10.73}

But the word of God is that which above all things else brings to nothing the wisdom of the wise. That says: “Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.” Psalm 146:3, 4. Again: “Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.” Ecclesiastes 9:10. To the man who claims that a dead man is just as good as a live man, the word of God’s wisdom says that even “a living dog is better than a dead lion,” and then it adds that “the living know that they shall die; but the dead know not anything.” Ecclesiastes 9:5, 6. {SITI January 14, 1889, p. 10.74}

After reading the above, and much more might be added, will anyone be so foolish as to intimate that death is not a sufficient reason for thinking that a man does not know as much as he did before it occurred? {SITI January 14, 1889, p. 10.75}

The bearing which the *Independent’s* statement has on Spiritualism, can only be referred to. That it places the writer of it squarely in the ranks of Spiritualism, must be evident to one who thinks at all. For if the fact that a man is a living and conscious agent before death is a good ground for thinking that he will be so after death, then the fact that a man can show himself to his friends, and talk with them, before death is a good ground for thinking that he can do the same after death. And that is where all human *speculation* concerning the natural immortality of the man ends. The editor of the *Independent* may revile Spiritualism and Spiritualists all he pleases, but unless he throws aside foolish speculation and accepts the plain truth of God’s word, he will be one of the leading Spiritualists in a very few years. One word of God’s wisdom is of more value than ten thousand volumes of man’s folly. W. {SITI January 14, 1889, p. 10.76}

**“The Gospel of God. Romans 1:1, 2” The Signs of the Times, 15, 2.**

E. J. Waggoner

In his introduction to the epistle to the Romans, Paul declares himself to be “a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, concerning his Son Jesus Christ our Lord,” and he throws in, by way of parenthesis, the statement that this gospel of God “he had promised afore by his prophets in the holy Scriptures.” These two verses bring out two points that are too often overlooked or denied, to which we wish to call attention. {SITI January 14, 1889, p. 10.77}

First, the gospel is “the gospel of God, concerning his Son Jesus Christ.” It is not only a mistake, but a grievous error, and a grave charge against the goodness of God, to separate him from the gospel. To make God the Father the hard, vindictive, unyielding Judge, who is moved to compassion only by the entreaties of the Son, is as grievous a sin as is that of the Catholics in making Christ the angry Judge, and the virgin Mary the one who interposes to shield sinners from his wrath. That God the Father has the deepest interest in the salvation of sinners, and is filled with tender love and pity for them, is proved by the following most familiar words of Jesus:- {SITI January 14, 1889, p. 10.78}

“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.” John 3:16. {SITI January 14, 1889, p. 10.79}

Here is shown the depth of God’s love for us. It was so great that he allowed his Son to die that we might live. So fully was God concerned in the gospel plan, that the beloved disciple, without designating whether he referred to the Father or the Son, said: “Hereby perceive we the love of God, because he laid down his life for us.” 1 John 3:16. “God did not selfishly send his Son to die. The Father was bound up in the Son, for they were one. The Father permitted the Son to come to earth to die, yea, he “delivered him up for us all,” but in so doing he gave all that Heaven had to bestow. Every sorrow and suffering that our Saviour bore for us pierced to an equal extent the great heart of God. {SITI January 14, 1889, p. 10.80}

It is true that the apostle Paul, in writing to the Thessalonians, speaks of the final destruction of them “that know not God, and that obey not the gospel of our Lord Jesus Christ.” 2 Thessalonians 1:8. But this simply shows the unity of the Father and the Son in the work. The Father and the Son are one. In every act and thought they are united. “God so loved the world that he gave his only begotten Son,” yet of Christ it is said that “he gave himself for us.” Titus 2:14. And this agrees with the words of the prophet:- {SITI January 14, 1889, p. 10.81}

“Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.” Zechariah 6:12, 13. {SITI January 14, 1889, p. 10.82}

“The man whose name is The BRANCH,” is Jesus Christ. He sits upon his Father’s throne (Revelation 3:21) and both together are counseling for the peace of those who are enemies and alienated in their minds by wicked works. Still further, read those most expressive words of Paul, “To wit, that God was in Christ, reconciling the world unto himself.” 2 Corinthians 5:19. The humble birth, the life of poverty, and want, and temptation, and suffering, the agony in the garden, the reproaches and insults in the judgment-hall, and the cruel death upon the cross, were all manifestations of God’s good-will to men, and desire for peace among them. {SITI January 14, 1889, p. 10.83}

And this gospel was preached from the very beginning. Abel believed it, and by his faith he “offered unto God a more acceptable sacrifice than Cain, by which he obtained witness that he was righteous.” Hebrews 11:4. Noah believed it, and so “became heir of the righteousness which is by faith.” Verse 7. Likewise “the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.” Galatians 3:8. This was when Abraham had no child, and when there was no human possibility that he ever could have one, yet “he believed in the Lord; and he counted it to him for righteousness.” Genesis 15:6. {SITI January 14, 1889, p. 10.84}

So it was with the Israelites, the lineal descendants of Abraham. The apostle says, “For unto us was the gospel preached, as well as unto them.” Hebrews 4:2. “Unto us as well as unto them!” That seems a strange way of putting the things, doesn’t it? If he were asserting that the Jews had the gospel, he would have said that the gospel was preached unto them as well as unto us. But that is not his point. He has already shown that the gospel was preached to them. They had it first, and rejected it, and now we are warned lest we, having the same privileges that they had, should “fall after the same example of unbelief.” {SITI January 14, 1889, p. 10.85}

This gospel of the death and resurrection of Christ for the deliverance of man from sin and death was promised through the prophets in the holy Scriptures. Time would fail to enumerate the prophecies concerning the Messiah, and we can only sum them up in a few New Testament statements. Peter, speaking of the salvation of our souls, says: “Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.” 1 Peter 1:10, 11. {SITI January 14, 1889, p. 10.86}

Paul, when permitted to speak for himself before Agrippa, said: “Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come; that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles.” Acts 26:22, 23. This does not mean that Christ should be the first person, in point of time, that should rise from the dead, for the prophets themselves raised the dead, and Christ raised many before his death; but it meant that he should be the first in eminence. He is the first-fruits of them that slept. Among all that shall rise from the dead he is first, because it was his resurrection that made it possible for any others to be raised from the dead. {SITI January 14, 1889, p. 10.87}

Peter also declared to the people who were astonished at a notable miracle: “But those things, which God before had showed by the mouth of all his prophets that Christ should suffer, he hath so fulfilled.” Acts 3:16. And then he added, “Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.” Verse 24. {SITI January 14, 1889, p. 23.1}

Not only did the prophets foretell of these days, but they enjoyed them, not simply in anticipation, but in reality. Jesus said to the Jews, “Your father Abraham rejoiced to see my day; and he saw it, and was glad.” John 8:56. And the prophet David said of the same day,-the day of salvation: “I will praise thee: for thou hast heard me, and art become my salvation. The stone which the builders refused is become the head stone of the corner. This is the Lord’s doing; it is marvelous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it.” Psalm 118:21-24. {SITI January 14, 1889, p. 23.2}

How could they rejoice in the day of salvation, and be saved by Christ’s blood, hundreds of years before it was shed? Because God’s promise made it real before it took place. He “quickeneth the dead, and calleth those things which be not as though they were.” Romans 4:17. A thing which God has promised is just as sure as though it had actually taken place. There was not the slightest possibility that Christ should not suffer, after he had once been promised; and that Christ should redeem men by his blood “was foreordained before the foundation of the world.” 1 Peter 1:20. Then, since he is the Lamb slain from the foundation of the world, it follows, as a matter of course, that those who lived I the first year of the world could derive the same benefit from his sacrifice that we can. “O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out.” “Thanks be unto God for his unspeakable gift.” W. {SITI January 14, 1889, p. 23.3}

**“‘Surprising’” The Signs of the Times, 15, 2.**

E. J. Waggoner

We clip the following from the *California Prohibitionist* of December 27:- {SITI January 14, 1889, p. 23.4}

“A petition for a Sunday law being circulated in Santa Clara County is producing much agitation among the Seventh-day Advents, and they are actively at work with a counter petition. A small table has been placed at the principal street corner of San Jose for several days passed, and workers have been present soliciting signatures to their protest. The number of signatures obtained belonging to the class of men not in sympathy with Christianity or its measures is surprising, and excites much comment that any class of Christians could unite with some keepers, infidels, drinking men, and worthless characters generally, and breaking down a Christian institution.” {SITI January 14, 1889, p. 23.5}

Is it “surprising” that man should love the liberty of conscience granted by the gospel of Christ? Is it “surprising” that *any* class of men should object to have thrust upon them an institution of another class? If a majority of the citizens of this country attempted to enforce Friday as the only weekly Sabbath, would not many first-day people find themselves opposing that institution by force of circumstances, with others whose characters otherwise they could not indorse? {SITI January 14, 1889, p. 23.6}

But, on the other hand, is it not “surprising,” in the light of an open Bible, that Christians should call Sunday “a Christian institution”? Where is the authority? And is it not more “surprising” that they should try to compel those whom they do not consider Christians to observe “a Christian institution”? If it be right to do so, why not compel all to partake of the Lord’s supper and be baptized that other Christian institutions be not broken down? And is it not still more “surprising” that Christians should join hands with that class who have done more to pervert the gospel of Christ and all others,-Roman Catholics,-to force upon others an unchristian institution, the Sunday, for which there is no support in the word of God? Is it not because of this—because it has no support in the word of God-that its friends are so anxious for law in its behalf? The *California Prohibitionist* will please explain. {SITI January 14, 1889, p.

**“Back Page” The Signs of the Times, 15, 2.**

E. J. Waggoner

Our article on the Sabbath-school lessons for this week is, with other important matter, crowded out. But we believe our readers will not be disappointed in the excellent matter furnish this week, especially that which relates to our own times, and the dangers that threaten us. {SITI January 14, 1889, p. 23.8}

The publishers wish us to announce that it has been decided to publish the *American Sentinel* weekly, instead of monthly, as heretofore. The present volume will consist of forty-eight numbers, the next number being dated January 30. The subscription price will be $1.00 a year; in clubs of ten or more to one name and address, seventy-five cents. By this change the *Sentinel* will contain nearly four times as much reading matter as now, for twice the money, and it is hoped that a large subscription list will be secured at once. {SITI January 14, 1889, p. 23.9}

January 1 the Presbyterian ministers of Minneapolis, Minn., held a meeting and decided to inaugurate a Sunday crusade in that State, and also to join in urging Congressional action. It was decided to “wage war again Sunday breakers and to strike for an era of better laws, and for the better enforcement of existing statutes.” Sunday papers were denounced, and Congress was called upon to abstain from patronizing them. It was the sentiment of the clergymen that some more effective legislation was positively necessary, and a move will be made in that direction. The ministers of other denominations in Minneapolis have signified their intention of joining their Presbyterian brethren in this crusade against the Sunday papers. {SITI January 14, 1889, p. 23.10}

In the report from one church of the week of prayer, it was stated that “confessions were made, and quite a goodly number were enabled to grasp by faith promises of God and appropriate them to themselves.” *Appropriating* God’s promises to ourselves *is* faith. We may *believe* God’s promise; that is, we may give to it our mental a cent, our judgment is convinced, we believe. Our neighbor we believe to be humble and true and honestly seeking God, and we believe God accepts him, because our neighbor has complied with the conditions. We believe God will accept us, if we so comply. But that is a mere mental assent, and it may never move to action, never profit us in the least. But faith lays hold of the promise and says, “It is mine; Christ as my Saviour; I am his child.” Belief assents; but faith appropriates. Faith is a vitalizing, force-infusing principle, fruitful always in good works. {SITI January 14, 1889, p. 23.11}

In noticing editorially the *Converted Catholic*, published in New York by James A. O’Connor, formerly a priest of the Roman Catholic Church, the *Jewish Times and Observer* mentions the fact that he has been joined in his work by three other priests, and asks:— {SITI January 14, 1889, p. 23.12}

“Are we to conclude from this that ‘the infallible’ head of the Catholic Church is destined to be overthrown in time by the very men it has educated to uphold and defend his alleged infallible authority?” {SITI January 14, 1889, p. 23.13}

Were the editors of the *Observer* as familiar as they should be with their own Scriptures, to say nothing of the New Testament, they would not ask such a question. The Testaments are a unit in teaching that the Papal power is to stand until destroyed, not “by the very men it has educated to uphold and defend its alleged authority,” but by the coming of the Lord of glory. Says the prophet Daniel: “I beheld even till the beast was slain, and his body destroyed, and given to the burning flames.” Daniel 7:11. And the apostle testifies of the same power, that it shall be destroyed by the brightness of the Lord’s coming. 2 Thessalonians 2:8. The Scriptures, and they only, make known “what shall be in the latter days.” {SITI January 14, 1889, p. 23.14}

If persistent assertion be made that which is asserted true it would certainly be a fact that wine drinking tends only to sobriety, for the whole wine subsidized press of California, parrot-like, have repeated this statement so frequently that it has not only become threadbare but the editors themselves seem almost to have come to believe it, notwithstanding the evidence to the contrary, which thickens on every side. Let us remember that even the light wines contain alcohol, and that alcohol taken habitually even in small quantities produces a demand for more. The fiction that wine-drinking countries are the most temperate countries has been exploited time and again. {SITI January 14, 1889, p. 23.15}

It will be remembered by our readers that California has now in the East a paid “missionary” preaching the “gospel” of temperance reform by the wine-drinking method, which if it does not prove effective in reforming and elevating drunkards, may possibly secure the equality of those who embrace it by bringing all to the level of common tipplers. “Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder.” {SITI January 14, 1889, p. 23.16}

Have we not reached that period spoken of by Paul in 2 Timothy 4:3: “For the time will come when they will not endure sound doctrine, but after their own lust shall they heap to themselves teachers, having itching years”? In harmony with this, note the following from a writer in the *Interior* of December 27:- {SITI January 14, 1889, p. 23.17}

“The English-speaking world is just now in the throes of an epidemic of sensationalism. We see the spots of the plague everywhere-in politics, in trade, in art, in literature, in religion.” This unhealthy craving for the extravagant and the extraordinary is not absent from the religious sphere. We see its results very palpably in the pulpit. The popular preacher is the man who affects the dramatic in his manner and the “spicy” in his speech, who seeks “to adorn his doctrine” by attitudinizing, pyrotechnics, and slang. The stronger the text or the more sensational the subject the better; the great desideratum is to tickle and hold the audience of all costs, even though it involves taking Scripture as a point of departure, and treading on the brink of the profane. Sensationalism is the basis of a great many people’s religion in these days.” {SITI January 14, 1889, p. 23.18}

But the true minister of Christ should swerve not. It is still his duty to “preach the word,” to “be instant in season, out of season,” to “reprove, rebuke, exhort, with all long-suffering and doctrine,” till the appearing of the Lord Jesus Christ. {SITI January 14, 1889, p. 23.19}

A writer in an Eastern exchange in an article against Christmas, reveals the characteristic ignorance of the age regarding so-called Christian institutions. He claims that there is nothing in the Scriptures to warrant the observance of Christmas, which is all true. It is a child of that “mystery of iniquity,” as he intimates. But the same writer in the same article refers to Sunday as “a commemorative day that returns to us once in every seven, a round which gathers, and in which, as historical and prophetic, centers all that is glorious in the mission and finished work of Jesus.” Any he closes thus: “And can I not assert with truth that the people who make so much of Christmas are not the people who make so much of the ‘Christian Sabbath’? All this about Sunday would be exceedingly good if it were true; but, unfortunately, like Christmas, it has nothing to sustain it but lying tradition. The Scriptures reveal naught of all this. Christmas and Sunday are both children of the Papacy. And no class, except Romanists, pays a higher regard to Christmas than those who are putting forth such efforts in behalf of the legal observance of Sunday. Reverence to either as a Christian institution is “will worship.” {SITI January 14, 1889, p. 23.20}

The *National Baptist* of December 13 has the following, which shows the tendency of the Protestantism of to-day:- {SITI January 14, 1889, p. 23.21}

“At a religious conference in New York last week, a minister, apparently a foreigner, indulged in a wholesale denunciation of the Roman Catholics, and was very properly checked by Dr. Josiah Strong and by Mr. Dodge, who was presiding. This sort of thing [denunciations of error], in our opinion, does no good. The best way to do away with error is to preach truth.” {SITI January 14, 1889, p. 23.22}

Josiah Strong and all professed Protestants may “check” denunciations of Roman Catholicism; but no minister can faithfully “preach the word” without denouncing “the little horn” (Daniel 7), the “man of sin,” the “mystery of iniquity” (2 Thessalonians 2), the Apocalyptic scarlet-robed harlot, who has made all nations strong by the wine of her fornication. Revelation 17 and 18. These are the terms which Inspiration uses to characterize the Papacy, which is embodied in Roman Catholicism. It is a part of that word which is truth. John 17:17; 2 Peter 1:19, 20; Daniel 10:21. Did Luther and Zwingle and Calvin and Hooper and Ridley and hundreds of others labor and suffer and die for naught? Did they “suffer so great things in vain? If it be yet in vain?” Galatians 3:4, margin. Was and is the Reformation a failure? Are the words of the Lord vain words? Have not Drs. Strong, Dodge, and the editor of the *National Baptist* drank of the siren’s wine? {SITI January 14, 1889, p. 23.23}

How much of comfort is expressed in these words of our Redeemer, “Follow me”! He does not ask us to go before him into untried paths, into unmet difficulties, into strange temptation; he does not ask us to turn aside from the oft rugged path into some untrod by-path, he only asks us to follow him, in the path which He has trodden before us, into the difficulties which he has met, into the temptations which he has overcome. Here he will cheer us by his Spirit. The fragrance of his life hallows the whole path. Is the way steep and rugged? Jesus has been here before us. Do the briers and thorns wound and tear flesh and garment? Even so they did those of the Master. Do the clouds hang heavily, and does darkness shut us in? A deeper darkness than we may know in full Jesus in this very path. Do we suffer weariness and pain? So did Jesus. Are we perplexed, tempted, tried? He was before we were. Do we meet scoffing and persecution? Jesus met more. His feet have taken every step of the journey which he calls upon us to take. In every trial, every difficulty, every temptation, every cruel assault, we can say with truth, Jesus was here. Jesus was here. And knowing this we can come with full confidence to One who can be “touched with the *feeling* of *our infirmities*,” who is “a merciful and faithful High Priest,” having been made “in all things” “like unto his brethren.” To Him we can come boldly and “obtain mercy and find grace to help in time of need.” He will walk the path again with us by his Holy Spirit. He will make the roughest places smooth by his presence. The valley of weeping will become a well-spring of joy; the parched land, a fountain of life. And faith will not only say, “Jesus *was* here,” but, “Jesus *is* here.” {SITI January 14, 1889, p. 23.24}

**“Front Page” The Signs of the Times, 15, 3.**

E. J. Waggoner

Protestant churches raise five times as much money for missionary purposes as the Roman Church. But the Catholics carry on their mission work at much less cost and place more men in the field for equal amounts of money than Protestants do. {SITI January 21, 1889, p. 23.25}

Kate Field is making a strenuous effort to induce the wine-bibbers of the national capital to drink California wine on the occasion of the inauguration of President Harrison. So long as it is only a question of the sort of wine used, it is not a matter of much interest to temperance people. The bite of the serpent in the California cup is probably no worse than the sting of the adder in the imported glass. {SITI January 21, 1889, p. 23.26}

A religious exchange says that “in Great Britain notwithstanding the enactment of Sunday laws, under one plea or another several hundred thousands of persons are compelled to labor more or less on the railroads, steamboats, canals, public houses, and the beer-shops, omnibuses, and tramways, and in the postal service of the Government.” If Sunday laws do not stop work on railways and in Government offices on Sunday in Great Britain, will they be more successful in this country? {SITI January 21, 1889, p. 23.27}

Demand creates supply in the line of sensational literature as well as in other things. Circulars advertising “sensational matter” have come to our table, which are “prepared with the view of satisfying the demand,” etc., etc. We have no desire to rehash this circular before our readers. We do not want the “sensational page.” It bodes ill for a generation whose minds can only be satisfied with such a class of reading. God’s message to man, upon which depends eternal results, should be of so much greater interest that this kind of literature should have no place in any paper. “The heart of man that hath understanding seeketh knowledge; but the mouth of fools feedeth on foolishness.” Proverbs 15:14. {SITI January 21, 1889, p. 23.28}

A Presbyterian paper published in San Francisco deplores the low spiritual condition of the churches and the indifference of the masses to the things of God, and says: “Timid, half-hearted, half-converted worldly members and officers and preachers are not the class to break the spell of mammon or stay the mad rush of the votaries of pleasure.” {SITI January 21, 1889, p. 23.29}

This is certainly true, and it is, moreover, a confession that the ministers, officers, and members of the churches are, at least in some degree, responsible for the evils which some have sought to attribute to the lack of Sunday laws, to Sunday picnics, and to numerous other things which are themselves results rather than causes. If the churches were themselves converted, there would be less demand for human laws to enforce supposed religious duties, and there would be tenfold greater devotion to those things really enjoined in the Scriptures. The demand on the part of the church for legislation in her interests, is an open confession of spiritual impotency. Saul did not seek unto a witch, because of his apostasy, God refused to speak to him; neither will the Church seek alliance with the State so long as he feels strong in God and in the power of his might. {SITI January 21, 1889, p. 23.30}

A London dispatch of January 6 says that “Cardinal Manning has prepared an exhaustive paper on the American public-school system; they could all be summed up in the statement that our public schools do not teach Roman Catholicism, and do teach liberty of thought and action. {SITI January 21, 1889, p. 23.31}

Says Paul in 2 Timothy 4:7, 8: “I have fought a good fight.... henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that *love his appearing*.” How can men love Christ and not love his appearing? They do not, it matters not what they profess. The more we love an individual, the more we love his *personal presence*. It is impossible to dissociate the two. And when men ridicule those who believe in his soon coming, and scoff at the doctrine, they show that they do not love the Coming One. The love of Christ was the secret of John’s prayer, “Even so, come, Lord Jesus.” And we would reverently respond, Amen. {SITI January 21, 1889, p. 23.32}

The *Lutheran Observer*, in common with all Sunday advocates, says: “The appointment of the Sabbath was founded upon the physical constitution of man. But Bible tells us that the Sabbath was instituted before the fall (Genesis 2:2, 3), and consequently before man stood in need of physical rest; and in the only Sabbath law God ever gave to man, the reason assigned for the observance of the day is the fact of the Creator’s rest upon it. See Exodus 20:8-11. Which is the better authority, the Scriptures of truth, or men who are attempting to justify themselves in foisting upon the world a counterfeit Sabbath? {SITI January 21, 1889, p. 23.33}

But there is a reason for thus ignoring the fact of the Creator’s rest, and of the memorial character of the Sabbath; it is the fact that the day now generally observed as the Sabbath is not the moral of God’s rest. Sunday serves the purpose of physical rest, but it has no connection whatever with the Sabbath of the fourth commandment, and is absolutely without moral significance. {SITI January 21, 1889, p. 23.34}

**“Thoughts on John 10:27-29” The Signs of the Times, 15, 3.**

E. J. Waggoner

“My sheep hear My voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man plucked them out of my hand. My Father, which gave them meat, is greater than all; and no man is able to pluck them out of my Father’s hand.” This scripture should fill every follower of Christ with encouragement. So long as they hear his voice, and follow where it leads, they are safe. No one, not even Satan, can snatch them away. God is “greater than all.” Though trials and temptations may come, “God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.” 1 Corinthians 10:13. Christ also says: “In the world ye shall have tribulation; but be of good cheer; I have overcome the world.” John 16:33. And to strengthen the assurance, he adds: “I and my Father are one.” When both Father and the Son unite for man salvation what confidence may we feel! {SITI January 21, 1889, p. 23.35}

But while we gain courage from the fact that he is “able to save them to the uttermost that come unto God by him,” we are not to be presumptuous. Jesus said, “No man is able to pluck them out of my Father’s hand,” but he did not say that no man could take himself out. The Scripture has been perverted, and made to teach that no follower of Christ can fall away. That this view is incorrect is shown by many passages. We are told also: “He that shall endureth unto thee end, the same shall be saved.” Matthew 24:13. For positive testimony, see Hebrews 6:4-6. Our Lord says also: “If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and their burnt.” John 15:6. See also Revelation 4:2-5; 3:16. {SITI January 21, 1889, p. 23.36}

The case, then, stands thus: So long as we hear the voice of Christ, and are content to follow him, trusting him solely and implicitly, no harm can befall us; his strength will enable us to repel all attacks; but when we begin to trust ourselves, we take ourselves out of his hand; or, refusing longer to listen to his voice, we are cast out. Let us all heed the words of the apostle Paul: “Because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear.” {SITI January 21, 1889, p. 23.37}

**“The Bible and Rome” The Signs of the Times, 15, 3.**

E. J. Waggoner

Only a few weeks since at meeting of a literary Roman Catholic Club in New York City, a paper was read in regard to the treatment of the Bible by the Church of Rome, in which it was asserted that Protestants had no foundation whatever for their opinions in regard to the hostility of Rome to the circulation of the Scriptures. It also gave at length many details in regard to issues of the Bible before the Reformation, its translation, and its recommendation by the highest ecclesiastical authorities. This paper was published by one of the daily papers, and for that reason the New York *Observer* notices it as follows:- {SITI January 21, 1889, p. 23.38}

Now there is absolutely nothing in all this paper as printed that confutes in any degree the popular opinion of Protestants in regard to this matter, and which is one of the greatest reasons why they protest. Protestants are reading people, as a rule, and they know something about the history of civilization, especially during the last four hundred years. They know that the Roman Church regarded the free use of the Bible by the people as a terrible danger to the supremacy of the Roman Catholic faith and hierarchy. They know from the experience of their ancestors in every European land, that when this danger was manifest the Church of Rome exhausted its power of every kind to suppress and destroy the Bible, as an implement in the hands of its enemies. For the documentary evidence and the details of this conflict we refer to the volume, “Fifteenth Century Bibles,” by Rev. Dr. Wendell Prime.... It is ridiculous for the apologizers for Romanism to attempt to deny the notorious actions of the greatest councils of the church, denouncing the use of the Bible by the people. Their only possible line of defense is to attempt to justify their action by defending the proposition maintained by their church for ages, namely, that the Bible is for the people only as it is interpreted and divided to them by church authorities. Dr. Prime’s book is a study in a Bibliography, and gives a record of the early history of the Bible as a printed volume. No amount of explanation or argument can blot out this record. It is written not only with indelible ink in the decisions of councils, but in blood by their sanguinary enforcement. No one can read the history of the Bible as a printed book without learning a fearful lesson of what the world has to fear when a corrupt Christianity has the place of power. {SITI January 21, 1889, p. 23.39}

**“Work of the Holy Spirit” The Signs of the Times, 15, 3.**

E. J. Waggoner

What a marvelous change the Holy Spirit is able to work in those of whom it takes possession! We have a striking example of this in the case of the apostles. On the morning of the ascension day they asked Jesus: “Lord, wilt thou at this time restore again the kingdom to Israel?” Even with the instruction that they had received since Christ’s resurrection, they clung with childish pertinacity to their own crude ideas of his work. They still looked for a temporal kingdom, and a speedy deliverance from the Roman yoke. They were familiar with the prophecies, yet they did not understand them. {SITI January 21, 1889, p. 23.40}

Look at them ten days later, and note the difference. When the multitude began to inquire the meaning of what they saw, and others began to ridicule, the apostles at once rebuked the scoffers with dignity, and began to unfold the prophecies. There was no hesitation, no apologies. They spoke with authority, as though they had long been familiar with what they were teaching. What made this difference? They were “filled with the Holy Spirit.” This was all. {SITI January 21, 1889, p. 23.41}

But let no one think that the Holy Spirit can accomplish such results for all indiscriminately, and do away with the necessity of the exertion on the part of the individual. By no means. These men had been with one mind persevering in prayer for this very object. They were also of that class mentioned in John 7:17-they had been, and and were still, followers of Christ; so it was to be expected that they should know of the doctrine. And, lastly, they had studied the word of God for themselves, and had done all that they could to understand it. To use a homely illustration, the wood was laid in position, and the kindlings were all prepared for a fire; all that was needed was the application of the spark to set the whole into a blaze. The Holy Spirit accomplished these wonderful results, because the way was prepared for it to work. Let us remember that that same Spirit will be given as freely to-day, if the necessary conditions are only fulfilled. Whose fault is it that Christians do not have more of the Spirit? {SITI January 21, 1889, p. 23.42}

**“Clouds” The Signs of the Times, 15, 3.**

E. J. Waggoner

We hear a great many Christians complain of clouds. Such testimonies as this are common: “I enjoyed so much of the blessing of God a few days ago, and felt such peace in my heart, but lately I have been under a cloud.” And the poor souls mourn and despond as though the Lord had lost all interest in them, and they could have no more confidence in him until he should remove that cloud. {SITI January 21, 1889, p. 23.43}

We feel intensely sorry for such people, for they are making trouble for themselves, depriving themselves of great blessings, neglecting work that they ought to be doing for the Master, and dishonoring God by doubting him. Let us look at the matter for a few moments in the light of the Scriptures and common sense. {SITI January 21, 1889, p. 23.44}

In the first place, clouds are very unsubstantial things. Sometimes, indeed, they look very dark and heavy and threatening, but the worst of them are nothing more than mist. We have seen heavy clouds hanging low upon the mountains, completely hiding their tops, but we have gone up through them without meeting the slightest difficulty, and have found clear sunlight above. Indeed, the cloud itself was not very dark when we got into it. That which from a distance looked like an impenetrable wall, was only vapor, and we found that when we were in the midst of it we could see quite a distance. {SITI January 21, 1889, p. 23.45}

We never knew a cloud to fall down on a man and smother him. Clouds do not usually knock people down. They do very often shut out a good many of the sun’s rays, but no clouds have ever yet been known to cause the sun to stop shining. They cannot even shut out all of its light from the earth. Take the most cloudy day, and you would find that if the sun should actually cease shining, the darkness would be inconceivably greater. The clouds do not get so thick but that some rays of light pierce through them. {SITI January 21, 1889, p. 23.46}

The person who should say on a cloudy day that the sun had entirely ceased to shine, would be thought to have very little knowledge of the nature of the sun. So the person who thinks that God’s love ceases every time a little gloom comes over the mind, either from natural causes or from Satan’s malice, shows but little knowledge of the character of God. The psalmist says: “Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.” Psalm 90:1, 2. And the apostle describes our Saviour as “Jesus Christ the same yesterday, and to-day, and forever.” Hebrews 13:8. If God’s love has been manifested toward us, we may be sure that a passing cloud cannot drive away that love. If he loved us yesterday, he loves us to-day. Listen to the words of the beloved disciple:- {SITI January 21, 1889, p. 23.47}

“Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, *he loved them unto the end*.” John 13:1. {SITI January 21, 1889, p. 23.48}

To be frightened at the shadow of a passing cloud is an evidence of lack of faith in God. “But I don’t feel near to God at such times,” says one, “I feel just as though God was angry with me, and I dare not look up to him.” That is just the trouble; you don’t *feel*. When you *felt* the smile of God resting upon you, you trusted in that feeling, and not in the love and promise of God. But “we walk by faith, not by sight.” “The just shall live by faith.” Know, then, that nothing but sin can separate a soul from God. And even sin does not drive God away; it is simply that by which we take ourselves away from him. Now if the cloud is caused by sins committed, we know it; and knowing it, we know how to remove it. But if you are not conscious of having committed any sin that would bring darkness, then let your faith hold onto the promise of God. Know that God has not changed. {SITI January 21, 1889, p. 23.49}

“It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High.” Psalm 92:1. The failure to thank God for mercies received, often brings darkness. It was a lack of thankfulness that made men heathen. “Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was *darkened*.” Romans 1:21. When people feel peculiarly happy, they are ready to exclaim with the psalmist: “I will bless the Lord at all times; his praise shall continually be in my mouth. My soul shall make her boast in the Lord; the humble shall hear thereof, and be glad.” Psalm 34:1, 2. But they forget all about their resolution just as soon as their good *feeling* passes away. Instead of that, when clouds come, they should bring sunshine again by their praises to God. It is by simple faith, not by feeling, that we know the love of God. It is impossible for us to feel the love of God, unless we have appropriated it by faith. It is faith that makes it real to us, so that we may feel it. {SITI January 21, 1889, p. 23.50}

How can anybody doubt God? Has not Christ died? And if God “spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things.” Romans 8:32. What greater assurance can we ask for? Oh, that all might have such simple faith in God that they would take him just at his word, trusting him as fully in the darkness as in the light, knowing that the darkness and the light are both alike to God. Then they could say with the prophet: “Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation.” Habakkuk 3:17, 18. {SITI January 21, 1889, p. 23.51}

That is true faith. It was such faith as Job had when he said, “Though he slay me, yet will I trust in him.” When everything is clear, there is no call for faith; but when the clouds hang low, shutting out the beacon light, then faith that makes the darkness even as the noonday, is the faith that overcomes the world. And why should we not have such faith, since Paul, who had every opportunity to make a careful calculation of the matter, says:- {SITI January 21, 1889, p. 23.52}

“For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.” Romans 8:38, 39. W. {SITI January 21, 1889, p. 23.53}

**“‘Lovers of Pleasures’” The Signs of the Times, 15, 3.**

E. J. Waggoner

We wonder how it is that professed followers of Christ can engage in the questionable ways of raising money for sacred purposes that are so prevalent at the present time,-cake-walks, fairs, grab-bags, post-offices, crazy suppers, etc., etc., till we come to mock marriages. Everything sacred is either travestied or dishonored by these affairs. The following from a correspondent in the *Interior* of December 27 presents by no means (would to God that it did) an exceptionable case:- {SITI January 21, 1889, p. 23.54}

“The church is denouncing the divorce with their pens and lips and fostering it by their actions. I inclose you notice distributed to every family in this village, and announced as for the benefit of the Presbyterian Church, *i.e.*, to raise money. The ladies are requested to prepare the menu for the occasion. A grand time is promised. Now what do we place before our boys and girls? Why, a man 17 years and a lady 14 years to be married. What must be the impression? Must it not be to the young that to get married is the one thing useful and the younger the better. We would like to hear of Christ as the loving elder Brother, as the risen Saviour, and all about his love for a sinful world, once more.” {SITI January 21, 1889, p. 23.55}

And here is another taken from the *Christian Oracle* of the same date:- {SITI January 21, 1889, p. 23.56}

“The ladies of the Christian Church have changed the program for their New Year’s eve supper. Instead of being just a plain of oyster supper, as it first announced, it has been transmuted to a chicken-pie supper. An old hen will be there, and the one guessing nearest to age may have supper free. Crazy waiters will dish up the fowl for you, and luny fortune tellers will read your history. New Year’s eve, remember.” {SITI January 21, 1889, p. 23.57}

Virtually such say, We are willing to give to the cause of Christ if it will minister to our carnal pleasures of appetite, fun, frolic, and lust. We are glad, however, that there are some who protest against it, and who desire the preaching of the cross of Christ. But as for the Christian church as a whole, its broad-mindedness and liberality are a matter of boastings. “Whose glory is in their shame, who mind earthly things.” Philippians 3:19. {SITI January 21, 1889, p. 23.58}

*“The church has fallen, the beautiful church,  
And her shame is her boast and pride.” {SITI January 21, 1889, p. 23.59}*

**“God Manifest in the Flesh. Romans 1:3” The Signs of the Times, 15, 3.**

E. J. Waggoner

When the apostle, in his introduction to the epistle to the Romans, speaks of the gospel of God concerning his Son Jesus Christ our Lord, he says of Christ that he “was made of the seed of David according to the flesh.” In this expression, besides the statement of the genealogy of Christ, there lies not only a great theological truth, but also a most comforting thought for poor, frail, erring mortals. {SITI January 21, 1889, p. 23.60}

When Christ was here on earth, “God was manifest in the flesh.” 1 Timothy 3:16. “God was in Christ, reconciling the world unto himself.” 2 Corinthians 5:19. Christ was God; it was by him that the worlds were made, and it was the word of his power that preserved all things. Hebrews 1:3. He had equal glory with the Father before the world was (John 17:5); “for it pleased the Father that in him should all fullness dwell.” Colossians 1:19. In him dwelt “all the fullness of the Godhead bodily.” Colossians 2:9. Yet he was man at the same time. John puts the matter very forcibly and plainly when he 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. {SITI January 21, 1889, p. 23.61}

No words could more plainly show that Christ was both God and man. Originally only divine, he took upon himself human nature, and passed among men as only a common mortal, except at those times when his divinity flashed through, as on the occasion of the cleansing of the temple, or when his burning words of simple truth forced even his enemies to confess that “never man spake like this man.” {SITI January 21, 1889, p. 23.62}

The humiliation which Christ voluntarily took upon himself is best expressed by Paul to the Philippians: “Have the mind in you which also was in Christ Jesus; who being originally in the form of God, counted it not a thing to be grasped [that is, to be clung to] to be on an equality with God, but emptied himself, taking the form of a bond-servant, becoming in the likeness of man; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross.” Philippians 2:5-8, Revised Version, marginal reading. {SITI January 21, 1889, p. 23.63}

The above rendering makes this text much more plain than it is in the common version. The idea is that although Christ was in the form of God, being “the brightness of his glory, and the express image of his person” (Hebrews 1:3), having all the attributes of God, being the ruler of the universe, and the one whom all Heaven delighted to honor, he did not think that any of these things were to be desired so long as men were lost and without strength. He could not enjoy his glory while man was an outcast, without hope. So he emptied himself, divested himself of all his riches and his glory, and took upon himself the nature of man in order that he might redeem him. It was necessary that he should assume the nature of man, in order that he might suffer death, as the apostle says to the Hebrews that he “was made a little lower than the angels for the suffering of death.” Hebrews 2:9. {SITI January 21, 1889, p. 23.64}

It is impossible for us to understand how this could be, and it is worse than useless for us to speculate about it. All we can do is to accept the facts as they are presented in the Bible. Other scriptures that we will quote bring closer to us the fact of the humanity of Christ, and what it means for us. We have already read that “the Word was made flesh,” and now we will read what Paul says as to the nature of that flesh. “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; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.” Romans 8:3, 4. {SITI January 21, 1889, p. 39.1}

A little thought will be sufficient to show anybody that if Christ took upon himself the likeness of man, in order that he might suffer death, it must have been sinful man that he was made like, for it is only sin that causes death. Death could have no power over a sinless man, as Adam was in Eden; and it could not have had any power over Christ if the Lord had not laid on him the iniquity of us all. Moreover, the fact that Christ took upon himself the flesh, not of a sinless being, but of sinful man, that is, that the flesh which he assumed had all the weaknesses and sinful tendencies to which fallen human nature is subject, is shown by the very words upon which this article is based. He was “made of the seed of David according to the flesh.” David had all the passions of human nature. He says of himself, “Behold, I was shapen in iniquity; and in sin did my mother conceive me.” Psalm 51:5. {SITI January 21, 1889, p. 39.2}

A brief glance at the ancestry and posterity of David will show that the line from which Christ sprung, as to his human nature, was such as would tend to concentrate in him all the weaknesses of humanity. To go back to Jacob, we find that before he was converted he had a most unlovely disposition, selfish, crafty, deceitful. His sons partook of the same nature, and Pharez, one of the ancestors of Christ (Matthew 1:3; Genesis 38), was born of a harlot. Rahab, an unenlightened heathen, became an ancestor of Christ. The weakness and idolatry of Solomon are proverbial. Of Rehoboam, Ahijah, Jehoram, Ahaz, Manasseh, Amon, and other kings of Judah, the record is about the same. They sinned and made the people sin. Some of them had not one redeeming trait in their characters, being worse than the heathen around them. It was from such an ancestry that Christ came. Although his mother was a pure and godly woman, as could but be expected, no one can doubt that the human nature of Christ must have been more subject to the infirmities of the flesh than it would have been if he had been born before the race had so greatly deteriorated physically and morally. This was not accidental, but was a necessary part of the great plan of human redemption, as the following will show:- {SITI January 21, 1889, p. 39.3}

“For verily he took not on him the nature of angels; but he took on him the seed of Abraham. [The Syriac version has it, “For he did not assume a nature from angels, but he assumed a nature from the seed of Abraham.”] Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.” Hebrews 2:16-18. {SITI January 21, 1889, p. 39.4}

If he was made in all things like unto his brethren, then he must have suffered all the infirmities and passions of his brethren. Only so could he be able to help them. So he had to become man, not only that he might die, but that he might be able to sympathize with and succor those who suffer the fierce temptations which Satan brings through the weakness of the flesh. Two more texts that put this matter very forcibly will be sufficient evidence on this point. We quote first 2 Corinthians 5:21:- {SITI January 21, 1889, p. 39.5}

“For he [God] hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” {SITI January 21, 1889, p. 39.6}

This is much stronger than the statement that he was made “in the likeness of sinful flesh.” He was *made to be sin*. Here is a greater mystery than that the Son of God should die. The spotless Lamb of God, who knew no sin, was made to be sin. Sinless, yet not only counted as a sinner, but actually taking upon himself sinful nature. He was made to be sin in order that we might be made righteousness. So Paul to the Galatians says that “God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.” Galatians 4:4, 5. {SITI January 21, 1889, p. 39.7}

That Christ should be born under the law was a necessary consequence of his being born of a woman, taking on him the nature of Abraham, being made of the seed of David, in the likeness of sinful flesh. Human nature is sinful, and the law of God condemns all sin. Not that men are born into the world directly condemned by the law, for in infancy they have no knowledge of right and wrong, and are incapable of doing either, but they are born with sinful tendencies, owing to the sins of their ancestors. And when Christ came into the world, he came subject to all the conditions to which other children are subject. {SITI January 21, 1889, p. 39.8}

From these texts we are enabled to read with a better understanding Hebrews 5:7, 8, where the apostle says of Christ:- {SITI January 21, 1889, p. 39.9}

“Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered.” Jesus spent whole night in prayer to the Father. Why should this be, if he had not been oppressed by the enemy, through the inherited weakness of the flesh? He “learned obedience by the things which he suffered.” Not that he was ever disobedient, for he “knew no sin;” but by the things which he suffered in the flesh, he learned what men have to contend against in their efforts to be obedient. And so, “in that he himself hath suffered being tempted, he is able to succor them that are tempted.” “For we have not a High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in the time of need.” Hebrews 4:15, 16. {SITI January 21, 1889, p. 39.10}

One more point, and then we can learn the entire lesson that we should learn from the fact the “the Word was made flesh and dwelt among us.” How was it that Christ could be thus “compassed with infirmity” (Hebrews 5:2), and still know no sin? Some may though, while reading this article thus far, that we are depreciating the character of Jesus, by bringing him down to the level of sinful man. On the contrary, we are simply exalting the “divine power” of our blessed Saviour, who himself voluntarily descended to the level of sinful man, in order that he might exalt man to his own spotless purity, which he retained under the most adverse circumstances. “God was in Christ,” and hence he could not sin. His humanity only veiled his divine nature, which was more than able to successfully resist the sinful passions of the flesh. There was in his whole life a struggle. The flesh, moved upon by the enemy of all unrighteousness, would tend to sin, yet his divine nature never for a moment harbored an evil desire, nor did his divine power for a moment waver. Having suffered in the flesh all that men can possibly suffer, he returned to the throne of the Father, as spotless as when he left the courts of glory. When he laid in the tomb, under the power of death, “it was impossible that he should be holden of it,” because it had been impossible for the divine nature which dwelt in him to sin. {SITI January 21, 1889, p. 39.11}

“Well,” some will say, “I don’t see any comfort in this for me; it wasn’t possible that the Son of God should sin, but I haven’t any such power.” Why not? You can have it is you want it. The same power which enabled him to resist every temptation presented through the flesh, while he was “compassed with infirmity,” can enable us to do the same. Christ could not sin, because he was the manifestation of God. Well, then, listen to the apostle Paul, and learn what it is our privilege to have:- {SITI January 21, 1889, p. 39.12}

“For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in Heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that *ye might be filled with all the fullness of God*.” Ephesians 3:14-19. {SITI January 21, 1889, p. 39.13}

Who could ask for more? Christ, in whom dwelleth all the fullness of the Godhead bodily, may dwell in our hearts, so that we may be filled with all the fullness of God. What a wonderful promises. He is “touched with the feelings of our infirmity.” That is, having suffered all that sinful flesh is heir to, he knows all about it, and so closely does he identify himself with his children, that whatever presses upon them makes like impression upon him, and he knows how much divine power is necessary to resist it; and if we but sincerely desire to deny “ungodliness and worldly lusts,” he is able and anxious to give to us strength “exceeding abundantly, above all that we ask or think.” All the power which Christ had dwelling in him by nature, we may have dwelling in us by grace, for he freely bestows it upon us. {SITI January 21, 1889, p. 39.14}

Then let the weary, feeble, sin-oppressed souls take courage. Let them “come boldly to the throne of grace,” where they are sure to find grace to help in the time of need, because that need is felt by our {SITI January 21, 1889, p. 39.15}

Saviour, in the very time of need. He is “touched with the feeling of our infirmity.” If it were simply that he suffered eighteen hundred years ago, we might fear that he has forgotten some of the infirmity; but no, that temptation that presses you touches him. His wounds are ever fresh, and he ever lives to make intercession for you. {SITI January 21, 1889, p. 39.16}

What wonderful possibilities there are for the Christian! To what heights of holiness he may attain! No matter how much Satan may war against him, assaulting him where the flesh is weakest, he may abide under the shadow of the Almighty, and be filled with the fullness of God’s strength. The One stronger than Satan may dwell in his heart continually; and so, looking at Satan’s assaults as from a strong fortress, he may say, “Nay, in all these things we are more than conquerors through Him that loved us.” W. {SITI January 21, 1889, p. 39.17}

**“Wrong Dividing” The Signs of the Times, 15, 3.**

E. J. Waggoner

Rev. L. C. Rogers, in the *Sabbath Recorder* of December 13, on the woman as the symbol of the Church (see Revelation 12), says:- {SITI January 21, 1889, p. 39.18}

“Her child is to rule all nations with a rod of iron, and is caught up to God and to his throne; but the church is persecuted by the dragon, until, in the professed conversion of Constantine, the Roman emperor, in the fourth century, the earth opened her mouth and swallowed up the flood of pagan persecution; then the wrath of the dragon made war upon the remnant of the seed, the faithful few, who rejected the union of Church and State, and refused to become Papaists. Revelation 12:15-17. Chapter thirteen marks the rise of Pagan and Papal Rome, and their concurrent prevalence, under the symbol of a beast with seven heads and ten horns.” {SITI January 21, 1889, p. 39.19}

But Mr. R. takes no account of the 1260 days which intervene between the time of the child being caught up to God and the rime when the earth opened her mouth. In fact, the 1260 days or years cover the period of persecution. But this was not by the Pagans, but by the Papists. Or does Mr. R. make the days literal? If so, when do they apply? And what about the remnant persecuted *after* the 1260 days? The fact is, the prophecy relates not to the beginning of the Christian dispensation, but to the entire career of the church. If this fact were recognized, that part of the word of truth could better be “rightly divided.” {SITI January 21, 1889, p. 39.20}

**“The Continental Sunday” The Signs of the Times, 15, 3.**

E. J. Waggoner

In an article entitled, “The Continental Sunday, the Reaction Against it in Europe,” the *Lutheran Observer* says:- {SITI January 21, 1889, p. 39.21}

“The continental Sunday has trespassed upon the Sabbath as a day of rest. As the physical constitution of man could not endure the exhaustion of uninterrupted toil, God forbade it, and enjoined that all men should abstain from labor one day in every seven. In other words, God ordained the Sabbath as a day of rest.” {SITI January 21, 1889, p. 39.22}

Yes, “God ordained the Sabbath as a day of rest,” and he also ordained it as a memorial of his creative work. “Remember the Sabbath day, to keep it holy.” “For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it,” is the language of the fourth commandment; and of Israel the Lord said: “Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them.” Ezekiel 20:12. But by the unwarranted substitution of Sunday for the Sabbath, the memorial character of the Sabbatic institution has almost wholly been lost sight of. Truly, the continental Sunday has trespassed upon the Sabbath,” and not only so but it has usurped the place of the Sabbath, and being without the warrant of divine law, its friends are everywhere demanding that this lack be supplied by the enactment of civil laws requiring its observance and punishing its violation. {SITI January 21, 1889, p. 39.23}

**“Science and the Bible” The Signs of the Times, 15, 3.**

E. J. Waggoner

The *Christian Union* of December 13 thus draws the comparison between science and the Bible, in a reply to a correspondent: “If the Bible, as interpreted, is at variance with any well-established discovery of modern learning, perhaps our interpretation is at fault; if not, the Bible is at fault. We must not assume that the Bible cannot be at fault *in some matters*.” In reference to moral matters it says, “The judge in such matters is the Christ in us, *i.e.*, conscience as enlightened by Christ.” {SITI January 21, 1889, p. 39.24}

What conclusion! What a standard! If Darwin’s evolution be accepted as a “well-establish discovery of modern learning,” and the Bible does not agree therewith, then “the Bible is at fault”! If in ten years from that time a contrary and equally fanciful theory is accepted by “modern learning” as a “well-established discovery,” then “the Bible is at fault” again if it agrees not with the change! And how decide moral matters? “The conscience as enlightened by Christ,” or “the Christ in us”! What “Christian” fanatic ever existed but that had an “enlightened conscience”? The blind and hypocritical both claim Christ within when transgressing some of the plainest precepts of the word of God. As for us, we prefer the Bible, honored and revered by Christ and his apostles, to the meanderings of the *Christian Union* or the deductions of “modern learning.” “The Scripture cannot be broken,” said Jesus. We prefer his words to a human conscience. {SITI January 21, 1889, p. 39.25}

Oscar S. Strauss, United States Minister to Turkey, has reported to the Secretary of State that he has obtained of the General Vizier the necessary authorization for the Bible house at Constantinople to print in Turkish 35,000 Bible tracts, consisting of the Psalms, Proverbs, the four Gospels, and the Acts. {SITI January 21, 1889, p. 39.26}

**“A Failure” The Signs of the Times, 15, 3.**

E. J. Waggoner

The Sunday Law of Louisiana, according to the *Times Democrat*, of New Orleans, of December 2, seems to be an entire failure. That journal says:- {SITI January 21, 1889, p. 39.27}

“The Sunday law is now being tried before the jury, as it ought to be. We pointed out some days ago that the Constitution of Louisiana and the rulings of the highest courts made the jury the judge of law and the evidence, the protector of the people against defective, unjust, or arbitrary laws, and that it was not only the right but the duty of jurors to declare in their verdict against acts of discriminations, injustice, and absurdity, as is the Sunday law as it now stands. The juries have done so. The question has been presented to them from every point of view, and nearly every section of law has been tested and passed on, and yet it has been found impossible to secure a single conviction.” {SITI January 21, 1889, p. 39.28}

That ought to be the case with all Sunday laws. They should have no place in the law of any civil Government. Sunday is a religious or church institution purely, and the State has no more right to compel its observance than it has to compel men to accept the doctrine of transubstantiation, or to adore the host. Neither do we object to Sunday’s being enforced by law because it is a pago-papal institution. Men have no right to legalize *any* Sabbath whatever, whether true or false. It is beyond the province of civil government. The observance of the Sabbath is a matter which lies wholly between man and his Creator. {SITI January 21, 1889, p. 39.29}

**“Back Page” The Signs of the Times, 15, 3.**

E. J. Waggoner

A large number of the sermons delivered in Oakland on Sunday, the 13th inst., were on some phase of the Sunday question. The churches are doing all in their power to influence legislation on this subject. Let the matter be agitated. {SITI January 21, 1889, p. 39.30}

The first number of the weekly *American Sentinel* will bear date of January 30, and will be issued at once. This volume is to consist of forty-eight numbers, and will be furnished at the low price of one dollar. The matter of which the *Sentinel* treats is the leading issue of the day; and as liberal terms are offered to agents, we are sure that they can do well canvassing for it. How many will begin at once? {SITI January 21, 1889, p. 39.31}

The *Review and Herald* comes to our table in a new address at the beginning of the year, much improved in appearance. Its columns are wider and longer, having dropped the border; and it is now printed from stereotype plates, the same as the SIGNS, instead of type. May God bless the *Review* in its mission, and give it ever-increasing success in the way of the Lord, till the blessed work in which we are mutually engaged shall triumphantly close. {SITI January 21, 1889, p. 39.32}

There has been no religions subject, or religious political subject, ever before the nation which has caused such universal comment on the part of both the religious and secular press as legislation on the Sunday question.Like Ramquo’s Ghost, the agitation “will not down.” Why? Because God’s fullness of time has come for a reform on his holy Sabbath (Isaiah 58, Revelation 14:9-12), and Sunday legislation is but the work of the enemy in opposing the truth. Revelation 13:11-16. Reader, on which side of the conflict are you? {SITI January 21, 1889, p. 39.33}

Mr. Moody is credited with saying that “the biggest lie that ever came out of hell” is the statement that “it makes no difference what a man believes about religion so long as he is sincere.” Certainly the idea which Mr. Moody so emphatically condemns is a most pernicious one; it is highly important to believe the truth, for it is that by which God sanctifies his people. In his prayer for his disciples the Saviour prayed, Father, “sanctify them through thy truth; thy word is truth.” To despise truth is to despise the Author of truth. {SITI January 21, 1889, p. 39.34}

The members of the California Women’s Christian Temperance Union are circulating petitions to the Legislature for the enactment of a Sunday law in this State. These petitions are prepared for the signatures of both voters and non-voters in separate columns, and the superintendent of the Department of Legislation told a *Chronicle* reporter a few days since that they were being numerously signed by people of all denominations except Seventh-day Adventists. Said the superintendent, “Sectarian lines are being ignored and a strong showing in favor of the object is confidently expected.” The women of the Union are in earnest, said the lady, and with another month of hard work would be able, she was sure, to roll up a memorial which the Legislature would not venture to treat with disrespect. Copies of the petition, she added, had been sent to all the pastors in the State, to secure signatures in their congregations, and return to her for presentation. {SITI January 21, 1889, p. 39.35}

Should not the friends of religious liberty see to it that their representatives in the Legislature know how they stand? {SITI January 21, 1889, p. 39.36}

**“Front Page” The Signs of the Times, 15, 4.**

E. J. Waggoner

April 30 the centennial of Washington’s inauguration is be generally celebrated by religious services and the churches throughout the land. These services are, according to the program of the committee, to consist of “thanksgiving in praise as may seem suitable in view of what God has done for us and for our land during the century which has elapsed since George Washington took the chair of State.” {SITI January 28, 1889, p. 39.37}

There is a difference between belief and belief. Thousands are deceived by supposing Christ is their Saviour because they have nominally accepted of him, and united with the church. Their belief is merely nominal, and, therefore, ineffectual. Paul tells us what effectual belief must be: “With the heart man *believeth unto righteousness*.” This is effectual belief, or faith. It applies the righteousness of Christ to the past life of sin, and appropriates his strength in overcoming sin. Be not deceived; true faith is manifested in righteousness; and all true righteousness is “the righteousness of God by faith.” {SITI January 28, 1889, p. 39.38}

“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.” Not simply the pride of living, but pride which is inwrought in the very being, a part of the life. Knowing that even a proud look is an abomination to the Lord, how can man, whose very life is pride, stand before him? Only by dying. Says the apostle: “Ye are dead, and your life is hid with Christ in God.” Why should the leper cling to his loathsomeness, when he may have the flesh of a child? Even so, why should we cling with such tenacity to that life which only makes us repulsive, when we may have the life of Christ instead? {SITI January 28, 1889, p. 39.39}

“None absolutely die,” says the *Universalist*. “We all pass from one sphere of life to another, and lay off what pertains to the lower, as we pass to the higher; but we still live on, and on, and on, and advance in life attainment, according to our seeking, out of darkness and pain of spirit into light and peace and joy, as we aspire to the good, turn to the light, pursue truth, cast out the evils of our hearts, and form our characters in righteousness.” {SITI January 28, 1889, p. 39.40}

This no doubt sounds very fine to those who believe it; and moreover the doctrine is absolutely essential to the existence of Universalism. But, unfortunately for those who put their trust in it, the fact is that it is absolutely without foundation in the Scriptures of truth. Satan, the great enemy of all righteousness, is the author of the doctrine that “there is no death.” He encouraged Eve to sin, with the assurance, “Ye shall not surely die;” and to-day thousands unwittingly encourage rebellion against God in the same way. To such the Lord says: “Ye have made the heart of the righteous said, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life.” Ezekiel 13:22. {SITI January 28, 1889, p. 39.41}

Jacob, the patriarch, illustrates in his life the two characters of the unregenerate and regenerate individual; and these characters are also indicated in the names he bore. At first he was the child of nature, crafty, deceptive, overreaching-Jacob the supplanter-wishing to do right, yet carried away with the propensities of the carnal heart. But after the night struggle at Peniel, he through faith in God gained the victory over the sins of his heart. God met with him, blessed him, not by taking away his troubles, but by giving him strength to bear and power to prevail. After that night he was no longer Jacob, the supplanter, but Israel, the prince of God. Would we be such? The way is plain; by faith prevail with God. {SITI January 28, 1889, p. 39.42}

“But I am poor and needy; yet the Lord thinketh upon me.” Psalm 40:17. Yes, the Lord of hosts, the high and lofty one that inhabiteth eternity, whose name is holy; the one whose word brought the universe into existence, who measures the heavens with the span, calling all of the numberless worlds by name, thinks upon poor, insignificant man,-man so insignificant that in comparison with God, all the nations of them are less than nothing. How wonderful that God should think of poor man. But what does he think concerning them? Listen: “For I know the thoughts that I think toward you, saith the Lord; thoughts of peace, and not of evil, to give you an expected end.” Jeremiah 29:11. He rides upon the heavens in the help of his creatures, and yet ungrateful man often takes his blessing as a matter of course, and forgets to thank the great Giver. Yes, God thinks upon you; do you think upon God? {SITI January 28, 1889, p. 39.43}

The Bible states that the vegetable world was brought into existence the third day of creation; and the sun, the source of light and heat to this world, the fourth day. According to the Bible account there is no difficulty to him who has faith in God’s power. That power brought them into existence in one day. There would be no difficulty in their existing one day without sun; but, according to modern religio-science, these days were long, indefinite periods. Now it is a common fact that vegetation will not grow, flower, mature, and bear fruit without sun. But these scientists would have all these processes carried on without sun for unknown centuries! We prefer the word of God, simple and reasonable, when understood, though we may not comprehend the infinite power and wisdom behind it,-we prefer it to an inconsistent, hypothetical science which involves so many absurdities, and leads its devotees in darker mazes and deeper mire every step of the way. {SITI January 28, 1889, p. 39.44}

**“Handling the Word Deceitfully” The Signs of the Times, 15, 4.**

E. J. Waggoner

On Sunday, January 18, a large number of the ministers of Oakland, including the Catholic, preached upon the subject of the Sabbath, according to previous agreement. The object was to stir up the people to the importance of legislation to protect Sunday. At the close of the services in most of the churches, the petitions for a State Sunday law, which were gotten up by the Women’s Christian Temperance Union, was circulated. {SITI January 28, 1889, p. 39.45}

But the point which we wish decided is what to call the position that was taken by some of the preachers. For example, one of them who took for his text Psalm 122:1, “I was glad when they said unto me, Let us go into the house of the Lord,” remarked upon it as follows:- {SITI January 28, 1889, p. 39.46}

“The man who was touched with this emotion was a statesman, a warrior, a king, a poet, a man of great intellect, and one of exquisite genius. He was a man who was busily occupied on week-days, and so might well have felt that he had excuse for non-attendance in the Lord’s house on Sundays, but he no more wanted to be released from the obligation than a healthy boy wishes to be excused from a Thanksgiving dinner, or than a lover desires to be excused from visiting his sweetheart. He might have made many of the pleas that are daily made use of by the man of the present. He had nothing more important to do-no task to write letters or no papers to read; no headache which he had not on Saturday nor would have on Monday was offered as an excuse; no fear of the dampness or the dust, or the heat or cold, which on a week-day would not deter him from attending to his business or pleasure, possessed him.” {SITI January 28, 1889, p. 39.47}

Another preacher did about the giving of the manna, and its miraculous preservation over the Sabbath, when it would spoil on other days. Said he, “That which the people gathered on Saturday kept fresh and good until Monday morning.” {SITI January 28, 1889, p. 39.48}

Now shall we call this ignorance of the Scriptures, or a deliberate design to deceive people who might be unfamiliar with them? Did not the first speaker know that David never kept a Sunday in his life? Does he not know that David, like all the Jews, kept the seventh day of the week, commonly called Saturday? Did not the other know that it was the seventh day of the week that the Israelites kept in the wilderness, and upon which no manna fell, and that they gathered it on Sunday the same as on the following week-days? Did he not know that it is the seventh day of the week that James referred to when he said, “For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath-day”? Acts 15:21. We are verily persuaded that both these preachers knew all these things. {SITI January 28, 1889, p. 39.49}

What causes us to believe that there is no minister who does not positively believe that it was the seventh day of the week-Saturday-which was kept by Moses and David, is the fact that they never fail to refer to it as the “Jewish Sabbath.” This is sufficient evidence. {SITI January 28, 1889, p. 39.50}

We do not refer to this from any desire to direct the attention of people to the short-comings of ministers, although when the command is given to “cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins” (Isaiah 58:1), we do not know why an exception should be made in the sins of ministers. Indeed, we think each deception as the above ought to be promptly exposed, since an error on the part of a teacher is necessarily followed by greater evil consequences than one by a learner. {SITI January 28, 1889, p. 39.51}

That such a course as the above should be taken, shows the utter absence of any foundation for Sunday observance, and should put people on their guard against that which they seek by such means to secure. It shows that when they would show the people how to keep Sunday, they are forced to go back to examples of Sabbath-keeping. That would be allowable, if there were any command transferring the weekly rest from the seventh to the first day of the week; but when they claim that Sabbath-keeping, they give their whole case away. If this is not prophesying falsely, and handling the word of God deceitfully, we do not know when there ever was such a thing. {SITI January 28, 1889, p. 39.52}

The men who are working for a Sunday law try to secure the co-operation, or at least the assent, of seventh-day keepers by telling them that they do not want to oppress anybody; that no person shall be molested who conscientiously observes the Sabbath-day. They may be sincere, but the methods which they take to show the necessity for a Sunday law are not very assuring. W. {SITI January 28, 1889, p. 39.53}

**“The Power of Christ. Romans 1:4” The Signs of the Times, 15, 4.**

E. J. Waggoner

“And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead.” {SITI January 28, 1889, p. 39.54}

The statement in this verse is a continuation of that in verse three, or, rather, is the complement of that; so this article must be but little more than a continuation of the preceding one. We have learned what is embraced in the statement that Christ was made of the seed of David, “according to the flesh,” and now we have to note what he is to us “according to the Spirit of holiness.” {SITI January 28, 1889, p. 39.55}

“And declared to be the Son of God, ...by the resurrection from the dead.” This must not be understood as meaning that Jesus was not the Son of God before his resurrection, nor that he was not declared to be the Son of God before that time. We well know that he was the Son of God before the world was, and he was then glorified with the glory of the Father. It was as the dearly-loved, only-begotten Son of God that Christ came to this earth. When he was baptized, at the beginning of his earthly ministry, the voice of God came from Heaven saying, “This is my beloved Son, in whom I am well pleased.” Matthew 3:17. Upon the mount of transfiguration that voice again was heard, saying, “This is my beloved Son, in whom I am well pleased; hear ye him.” Matthew 17:5. And all through his earthly life, Jesus did not hesitate to declare himself the Son of God. So we know that the resurrection did not affect his relationship with God. {SITI January 28, 1889, p. 39.56}

It seems evident that the phrase, “according to the Spirit of holiness,” must be the key to unlock the mystery. If we take the closing words of Jesus, as recorded by Matthew, we shall be upon the track of the correct explanation. He said:- {SITI January 28, 1889, p. 39.57}

“All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world.” Matthew 28:18-20. {SITI January 28, 1889, p. 39.58}

The kind of power that was given unto Christ may be known from what the disciples were to do: “All power is given unto me in heaven and in earth. Go ye therefore, and teach.” Their going and teaching was based upon the fact that Christ had all power, and promised to be with them always. And this agrees with what Paul says in the verse immediately following the one quoted at the head of this article: “By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name.” Romans 1:5. {SITI January 28, 1889, p. 39.59}

Now we may know how it is that Jesus was declared to be the Son of God with power, by the resurrection from the dead. He was the Son of God, whatever took place. But by the resurrection from the dead he acquired power to impart holiness to as many as should believe on him. It is true that thousands lived holy lives before the first advent of Christ, but they did so only by the power which Christ obtained for them by virtue of his promised death and resurrection. It will be seen that the Scriptures sustain this exposition. We first read Hebrews 2:14, 15:- {SITI January 28, 1889, p. 39.60}

“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage.” {SITI January 28, 1889, p. 39.61}

Christ took part of flesh and blood, in order that he might have power to redeem man. This does not in any way limit his power before he came to earth; but it is a simple fact that man could not have been redeemed except by the blood of Christ. The law could not relax its claim, and so the Lawgiver consented to receive in himself the penalty of his own law, and thus God can be just and the justifier of him that believeth in Jesus. More than this, by his life of suffering and temptation, he learned how to sympathize with poor, weak mortals. And so the resurrection, which was the triumphant close of his earthly work for man, the thing toward which all his previous life tended, is said to be that by which he obtained power to fill his followers with holiness. {SITI January 28, 1889, p. 39.62}

The apostle Peter bears testimony to the same effect. He says:- {SITI January 28, 1889, p. 39.63}

“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time.” 1 Peter 1:3-5. {SITI January 28, 1889, p. 39.64}

As this text will come in again in our comment on Romans 1:16, we pass it without remark for the present. In his second epistle Peter says:- {SITI January 28, 1889, p. 39.65}

“Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, 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.” 2 Peter 1:2, 3. {SITI January 28, 1889, p. 39.66}

Here is comfort, indeed. All things that pertain unto life and godliness are given to us by this divine power of Christ. Surely there is no manner of excuse for anybody’s failing of righteousness and eternal life. Read now what the apostle Paul says: {SITI January 28, 1889, p. 39.67}

“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; Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness.” Colossians 1:9-11. {SITI January 28, 1889, p. 39.68}

The “glorious power” of God is shown in the heavens, which “declare the glory of God,” and in the resurrection of Jesus from the dead. This glorious power may be ours, so that we may be “strengthened with all might,” to be able to “walk worthy of the Lord unto all pleasing.” This power Christ can bestow on us, because he has experienced the very lowest ebb of human weakness, so that he knows just what help is needed. Therefore he is able to save to the uttermost those that come to God by him. {SITI January 28, 1889, p. 39.69}

It is a soul-cheering thought that human weakness, instead of being a bar to our overcoming, may be the very stepping-stone to victory. The apostle Paul had a weakness, which it seemed to him was an insuperable obstacle to his fulfilling his divine commission, and so he besought the Lord to take it from him; but the Lord said:- {SITI January 28, 1889, p. 39.70}

“My grace is sufficient for thee; for my strength is made perfect in weakness.” {SITI January 28, 1889, p. 39.71}

With this assurance the apostle said:- {SITI January 28, 1889, p. 39.72}

“Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake; for when I am weak, then am I strong.” 2 Corinthians 12:9, 10. {SITI January 28, 1889, p. 39.73}

But we are persuaded that it is not in physical weakness alone that Christ’s strength is made perfect. The infirmities of the flesh, those tendencies which make us an easy prey to the temptations of Satan, call for the manifestation of divine power in an especial manner. In his list of the wonderful things accomplished by faith, the apostle tells of some who “out of weakness were made strong.” Hebrews 11:34. That is, the very weakness of their moral nature called for more of the divine power, and the greater the weakness, the more divine power was called for; and so it appears that the weakest point in our nature may, through the divine power of Christ, become our strongest point. {SITI January 28, 1889, p. 55.1}

From this standpoint, then, we may even glory because of the weakness of our moral natures. Not that we should glory because we are or have been weak, but having been “strengthened with all might according to his glorious power,” being “strong in the Lord, and in the power of his might,” we can glory in the cross of our Lord Jesus Christ, by whom the world, with its lusts, is crucified unto us, and we unto the world. {SITI January 28, 1889, p. 55.2}

“All power is given unto me in Heaven and in earth,” says Jesus. Let us not, then, tremble at the power of the enemy. Let us not talk about the power of the devil, for that will give him an advantage over us. By our very fear of him we give him power over us. He is a strong man armed, but Christ is the stronger than he, who has entered into his house, and bound him, and taken away his armor wherein he trusted. See Luke 11:21, 22; Revelation 1:18. His power is nothing in comparison with that of Christ. Let us, then, exalt the power of Christ, and joyfully trust it. No matter what the inherited or acquired weakness of character, nor how sorely the enemy may press, we may rest confident in the promise:- {SITI January 28, 1889, p. 55.3}

“Thy shoes shall be iron and brass; and as thy days, so shall thy strength be. There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms.” Deuteronomy 33:25-27. And in all these things we may be “more than conquerors through Him that loved us.” W. {SITI January 28, 1889, p. 55.4}

**“True Words” The Signs of the Times, 15, 4.**

E. J. Waggoner

In commenting upon fifth date late address of the Pope to the Sacred College, the *Christian Oracle* (Chicago) says:- {SITI January 28, 1889, p. 55.5}

“If there is anything clearly taught in the New Testament, it is the distinction between the State and the Church, the kingdoms of this world in the kingdom of Christ. Nothing has so tended to weaken the power and influence of the cross of Christ as the assumptions of temporal power by those whose business it is to look after the things allotted to them.” {SITI January 28, 1889, p. 55.6}

These are true words, but their full force is probably not realized even by the man who penned them. Certain it is that thousands in our land to-day who suppose that they are opposed to all union of civil and ecclesiastical power are aiding and abetting the very movement which, if successful, will surely result in the establishment of a system modeled after the Papacy. Should the Blair Amendment, which provides that the principles of the Christian religion shall be taught in the public schools in our land, become a law, some tribunal must decide what constitutes the principles of the Christian religion, and what will that be but the establishment of an American Papacy? {SITI January 28, 1889, p. 55.7}

It is true that “nothing has so tended to weaken the power and influence of the cross of Christ as the assumption of temporal power” by religious teachers; and yet, knowing this, the clergy of our own land are striving after civil power to-day as never before. The present almost universal demand on the part of the popular ministry for religious legislation will also greatly “tend to weaken the power and influence of the cross of Christ,” but it will greatly strengthen the political influence of the churches and of the ministers, and that is why they are clamoring for it. {SITI January 28, 1889, p. 55.8}

**“Our Attestation and Shield” The Signs of the Times, 15, 4.**

E. J. Waggoner

The proof of the mission of the messenger of God in these days is not miracles. If it were, how could we distinguish between the false and the true? for Satan will work “with *all power* and *signs* and lying wonders.” 2 Thessalonians 2:9. And these will be wrought in order “that they may lead astray, if possible, the elect.” Mark 13:22, Revised Version. The word here translated *signs* occurs in Mark 16:17; John 20:30; Acts 5:12, and many other places. It is also translated miracles, as in John 3:2; Acts 6:8; Revelation 13:14, and Revelation 16:14. Signs were miracles are wrought by both good and bad; by the messengers of Satan as well as the messengers of Christ; to deceive and sin as well as to confirm in righteousness. {SITI January 28, 1889, p. 55.9}

But the great test and great attester is the “more sure word” of God. The minister of Christ is to “preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.” 2 Timothy 4:1-4. And he is to do this because of the deceptions and departure from that word. If one comes to us manifesting great zeal and power, we are to judge and not by the miracles he works, or by his character and zeal, but by his teaching, and the effects of that teaching. “To the law and to the testimony; if they speak not according to this word, and it is because there is no light in them.” Isaiah 8:20. Not those who do great wonders, but those who do God’s will, are his children. See Matthew 7:21-23. {SITI January 28, 1889, p. 55.10}

All this is summed up by the apostle in 2 Corinthians 6:4-7: “In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watching, in fasting, by pureness, by *knowledge*, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the *word of truth*, by the power of God, by the armor of righteousness on the right hand and on the left.” {SITI January 28, 1889, p. 55.11}

It is not by one proof that the messenger of God is attested, but by many; and the word of truth reveals them all. And those who have the knowledge of the truth, and the love of the truth, will not be deceived. “Thy word,” says David, “have I hid in mine heart, that I might not sin against thee.” God’s truth must be the shield and buckler of his people. {SITI January 28, 1889, p. 55.12}

**“The Sabbath-School. Hardening Pharaoh’s Heart” The Signs of the Times, 15, 4.**

E. J. Waggoner

**Old Testament History.  
(Lesson 6. February 9, 1889.)**

1. When the Lord sent to Moses to Egypt, what did he say that he knew of Pharaoh? {SITI January 28, 1889, p. 55.13}

“And that I am sure that the king of Egypt will not let you go, but by strong hand.” Exodus 3:19, margin. {SITI January 28, 1889, p. 55.14}

2. What did he say he would have to do before Pharaoh would relent? {SITI January 28, 1889, p. 55.15}

“And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go.” Verse 20. {SITI January 28, 1889, p. 55.16}

3. Then what was Pharaoh’s natural disposition?-*Stubborn and self-willed; hard and unyielding*. {SITI January 28, 1889, p. 55.17}

4. Afterward, what did the Lord tell Moses he would do to Pharaoh? {SITI January 28, 1889, p. 55.18}

“And I will harden Pharaoh’s heart, and multiply my signs and my wonders in the land of Egypt.” Exodus 7:3. {SITI January 28, 1889, p. 55.19}

5. What did he say that Pharaoh’s stubbornness would give him an opportunity to do? {SITI January 28, 1889, p. 55.20}

“But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments. And the Egyptians shall know that I am the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.” Verses 4, 5. {SITI January 28, 1889, p. 55.21}

6. What first tended to harden Pharaoh’s heart? {SITI January 28, 1889, p. 55.22}

“And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded; and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh also called the wise men and the sorcerers; now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents; but Aaron’s rod swallowed up their rods. And he hardened Pharaoh’s heart, that he hearkened not unto them; as the Lord had said.” Verses 10-13, 7. {SITI January 28, 1889, p. 55.23}

7. What again confirmed him in this stubbornness? {SITI January 28, 1889, p. 55.24}

“And Moses and Aaron did so, as the Lord commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt. And the magicians of Egypt did so with their enchantments; and Pharaoh’s heart was hardened, neither did he hearken unto them; as the Lord had said.” Verses 20-22. {SITI January 28, 1889, p. 55.25}

8. Through whose power did the magicians resist the truth, and strengthened the king’s evil purpose? {SITI January 28, 1889, p. 58.1}

9. What first caused Pharaoh’s determination to weaken? {SITI January 28, 1889, p. 58.2}

“Then Pharaoh called for Moses and Aaron, and said, Entreat the Lord, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the Lord.” Exodus 8:8. {SITI January 28, 1889, p. 58.3}

10. When the Lord granted him this favor, what was the result? {SITI January 28, 1889, p. 58.4}

“And Moses and Aaron went out from Pharaoh; and Moses cried unto the Lord because of the frogs which he had brought against Pharaoh. And the Lord did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields. And they gathered them together upon heaps; and the land stank. But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said.” Verses 12-15. {SITI January 28, 1889, p. 58.5}

11. Did the next plague have any affect on the king? {SITI January 28, 1889, p. 58.6}

“And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt. And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast. Then the magicians said unto Pharaoh, This is the finger of God; and Pharaoh’s heart was hardened, and he hearkened not unto them; as the Lord had said.” Verses 17-19. {SITI January 28, 1889, p. 58.7}

12. When the plague of flies came, how was he affected? {SITI January 28, 1889, p. 58.8}

“And the Lord did so; and there came a grievous swarm of flies into the house of Pharaoh, and into his servants’ houses, and into all the land of Egypt; the land was corrupted by reason of the swarm of flies. And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land. And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the Lord our God; lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? We will go three days’ journey into the wilderness, and sacrifice to the Lord our God, as he shall command us. And Pharaoh said, I will let you go, that ye may sacrifice to the Lord your God in the wilderness; only ye shall not go very far away; entreat for me.” Verses 24-28. {SITI January 28, 1889, p. 58.9}

13. When favor was again shown him, what was the result? {SITI January 28, 1889, p. 58.10}

“And Moses went out from Pharaoh, and entreated the Lord. And the Lord did according to the word of Moses; and he removed the swarms of flies from Pharaoh, from his servants, and from his people; there remained not one. And Pharaoh hardened his heart at this time also, neither would he let the people go.” Verses 30-32. {SITI January 28, 1889, p. 58.11}

14. How was Pharaoh affected by the next two plagues? {SITI January 28, 1889, p. 58.12}

“And the Lord did that thing on the morrow, and all the cattle of Egypt died; but of the cattle of the children of Israel died not one. And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.” “And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast. And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians. And the Lord hardened the heart of Pharaoh, and he hearkened not unto them; as the Lord had spoken unto Moses.” Exodus 9:6, 7, 10-12. {SITI January 28, 1889, p. 58.13}

15. After Pharaoh had so often hardened his heart, what did the Lord do? Verse 12. {SITI January 28, 1889, p. 58.14}

16. What was the seventh plague? {SITI January 28, 1889, p. 58.15}

“And Moses stretched forth his rod toward heaven; and the Lord sent thunder and hail, and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field.” Verses 23-25. {SITI January 28, 1889, p. 58.16}

17. How did this terrible plague affect the king? {SITI January 28, 1889, p. 58.17}

And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time; the Lord is righteous, and I and my people are wicked. Entreat the Lord (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer.” Verses 27, 28. {SITI January 28, 1889, p. 58.18}

18. Was his request granted? {SITI January 28, 1889, p. 58.19}

“And Moses went out of the city from Pharaoh, and spread abroad his hands unto the Lord; and the thunders and hail ceased, and the rain was not poured upon the earth.” Verse 33. {SITI January 28, 1889, p. 58.20}

19. What did this favor lead Pharaoh to manifesto more? {SITI January 28, 1889, p. 58.21}

“And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the Lord had spoken by Moses.” Verses 34, 35. {SITI January 28, 1889, p. 58.22}

20. When the terrible plague of locusts was sent, what request, confession, and promise did the king may? {SITI January 28, 1889, p. 58.23}

“Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the Lord your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and entreat the Lord your God, that he may take away from me this death only.” Exodus 10:16, 17. {SITI January 28, 1889, p. 58.24}

21. Did the Lord grant his request? {SITI January 28, 1889, p. 58.25}

“And the Lord turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the coasts of Egypt.” Verse 19. {SITI January 28, 1889, p. 58.26}

22. What did the Lord again do to Pharaoh, even by this act of kindness? {SITI January 28, 1889, p. 58.27}

“But the Lord hardened Pharaoh’s heart, so that he would not let the children of Israel go.” Verse 20. {SITI January 28, 1889, p. 58.28}

23. In all this record, what especial thing is it that had the effect of hardening Pharaoh’s heart?-*The rejection of light from God*. See notes. {SITI January 28, 1889, p. 58.29}

24. With what Scripture is this in harmony? {SITI January 28, 1889, p. 58.30}

“Let favour be showed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord.” Isaiah 26:10. {SITI January 28, 1889, p. 58.31}

25. What is it that makes wicked persons more settled in their determination to sin? {SITI January 28, 1889, p. 58.32}

“Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.” Ecclesiastes 8:11. {SITI January 28, 1889, p. 58.33}

26. After the sixth plague, what did the Lord say was the reason he had preserved Pharaoh for so long the time? See note. {SITI January 28, 1889, p. 58.34}

“For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. And in very deed for this cause have I raised thee up, for to show in thee my power; and that my name may be declared throughout all the earth.” Exodus 9:15, 16. {SITI January 28, 1889, p. 58.35}

27. When God’s judgments are in the land, for what purpose is it? {SITI January 28, 1889, p. 58.36}

“With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early; for when thy judgments are in the earth, the inhabitants of the world will learn righteousness.” Isaiah 26:9. {SITI January 28, 1889, p. 58.37}

**NOTES**

God knows the heart of all men (Acts 15:8; John 2:25), and so he knew the full stubbornness of Pharaoh’s nature before he sent Moses to him. Nevertheless he gave Pharaoh ample opportunity to receive the knowledge of God. At first God manifested this power to Pharaoh by simple miracles. But the king rejected this evidence, and not only allowed but invited the devil to destroy its force. Then the Lord began to bring judgments upon Pharaoh, and made himself known in a more marked manner; but still the king’s stubborn heart willfully rejected light, even after his magicians-the agents of the devil-had confess their own impotence, and the power of God. By this means Pharaoh hardened his own heart so much that it was impossible for him to see light. He was in the condition of those of whom Paul speaks when he says:- {SITI January 28, 1889, p. 58.38}

“But if our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.” 2 Corinthians 4:3, 4. {SITI January 28, 1889, p. 58.39}

Then God proceeded to harden his heart still more. Paul says of the heathen in general, who were wholly corrupt, that, “even as they did not like to retain God in their knowledge, God gave them over to a mind avoid of judgment, to do those things that are not convenient.” Romans 1:28, margin. So of those in the last days who willfully reject light, he says that “for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness.” 2 Thessalonians 2:11, 12. {SITI January 28, 1889, p. 58.40}

God always lets men have just what they are determined to have. If they hunger and thirst after righteousness, he will fill them with it; but if they fortify themselves in stubbornness, resist the strivings of the Spirit, and are bound to have their own evil way, then his Spirit ceases to strive with them, and he lets them have darkness to the full. Of those who hate knowledge, and despise God’s reproof, he says: “Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.” Proverbs 1:31, 32. {SITI January 28, 1889, p. 58.41}

The bearing of this lesson upon the doctrine of the future probation is obvious. In this life God gives to every man ample opportunity to know him, and to accept the salvation. The true Light “lighteth every man that cometh into the world.” John 1:9. The rejection of this Light leaves the man in darkness. The light tends to soften and subdue his heart; the rejection of it hardens his heart. After a man has deliberately rejected light, and hardened his heart, additional light and favor only harden his heart the more. So then if, after this life, God should grant man another probation, it would tend, not to his salvation, but to increase his wickedness, and would thus be useless. So it is that if they favor be shown to the wicked, his wickedness will not depart from him; and yet in the favor of God there is life, and it is his goodness that leads to repentance all who do repent. The same thing which saves some destroys others, according to the way in which they receive it, just as the same sun which melts wax hardens clay. {SITI January 28, 1889, p. 58.42}

**“Back Page” The Signs of the Times, 15, 4.**

E. J. Waggoner

*Good Health*, the well-known and popular monthly published at Battle Creek, Mich., by J. H. Kellogg, M.D., enters upon the year 1889 greatly enlarged in size and improved in appearance. Dr. Kellogg spares neither pains nor expense to make his journal second to none; and he well deserves the success which has attended his efforts. The former subscription price of *Good Health* was $1.00 per year; it is now $1.25, which, in view of recent improvements in the size and style of the journal, is even cheaper than before. It is certainly well worth the money. {SITI January 28, 1889, p. 58.43}

In the notes on the Sunday-school lesson in the *Interior* of January 3, the writer, a D.D. by the way, says, “That is the true way to spend Sunday, to do is Jesus did.” We say, Amen. But that does not mean to regard Sunday as a holy day; for Jesus never did that. To do as Jesus did we would regard Sunday as a secular day. The writer means to spend Sunday as Jesus spent the Sabbath; but he writes just as though Sunday was the Sabbath kept by Jesus. This is one of the common, wicked, dishonest ways which Sunday advocates are now using to bolster up an institution which has no foundation in truth. They know that Sunday was never observed by our Lord or by holy men before him. “Let no man deceive you with vain words.” {SITI January 28, 1889, p. 58.44}

The *Catholic Review* argues that because Catholics go to mass Sunday morning the day is not abused one-tenth part as much in Catholic countries as appears upon the surface. Thus it appears that with Romanists, as with many Protestants, the essential thing in Sunday-keeping is attendance upon church services. Among Catholics it matters little how the rest of the day is spent if only the morning hours be devoted to religion; and that the same idea is rapidly taking possession of the Protestant mind is evidenced by the fact that the great argument against Sunday papers, Sunday trains, Sunday mails, etc., is that they keep people away from church. Indeed, the real purpose of Sunday laws, for which so many are now clamoring, seems to be to fill the churches by closing up everything else. {SITI January 28, 1889, p. 58.45}

The attendance at the last quarterly meeting of the Oakland Seventh-day Adventist church was larger than at any previous quarterly meeting ever held. The largest per cent. of attendance ever known at any quarterly meeting of the church before was sixty-five per cent., but on the first Sabbath of the new year, seventy-five per cent. of the members were present, although the membership has greatly increased. The membership of the church on that Sabbath was 408, but this number has been considerably increased since by additions by letter. The celebration of the ordinances was entered into heartily, very many being present who had never taken part before. But the increase in membership does not by any means indicate the extent of the blessing of the Lord upon this church. This cannot be expressed in words. Sinners have been converted, backsliders reclaimed, and old professors have been quickened to a life that they never experienced before. The church social meetings are precious seasons, and the general testimony is, Hear what the Lord has done for my soul. {SITI January 28, 1889, p. 58.46}

The rapidly increasing membership of this church, together with the important interests committed to it, make its responsibilities very great, and we feel that the blessing that has been experienced greatly augments this responsibility. The prayers of God’s people are earnestly desired for the church here as a whole, and for those upon whom heavy burdens have been especially laid. {SITI January 28, 1889, p. 58.47}

In speaking of our public-school system, the *Catholic Telegram* says:- {SITI January 28, 1889, p. 58.48}

“It will be a glorious day for Catholics in this country when, under the laws of justice and morality, our school system shall the shivered to pieces.” {SITI January 28, 1889, p. 58.49}

Then of course Roman Catholics ought to favor the Blair Amendment Bill, for if that will not shiver our system of public free schools, we know not what will. Then in that glorious day, in the rivalry which will come between the infidel and Christian elements, the Catholics will hold the balance of power, and so be able to dictate just what “principles of the Christian religion” will be taught in our schools as provided by the Blair Amendment. But all men may not be able to indorse what Rome calls Christian. And so legal prosecution will follow. {SITI January 28, 1889, p. 58.50}

What Unitarianism is may be gathered very clearly from an article by the Rev. C. W. Wendte, in the Oakland *Tribune* of January 12, in which he enumerate the points which Unitarianism is destined to make orthodoxy surrender. Among them are these: The deity of Christ; personality of the Holy Spirit; a personal devil; endless punishment for the sinful; all theories of the atonement which endeavor to make Christ’s sacrifice more than a type of the vicariousness of all human life; the so-called fall of man; the literal inspiration and infallible authority of the Bible, or any view of it which denies its natural, human, and historic origin, and excludes the merit and grace in the other sacred literatures of the race; and belief in miracles past or present. That is quite an extended list. Now we would like to know what there is to hinder Ingersoll from being a member in good standing in the Unitarian Church. {SITI January 28, 1889, p. 58.51}

The Oakland Sabbath-school has just closed a prosperous year, and a few items concerning it may be of interest to many who had formerly been connected with it, but who are now in distant fields of labor. {SITI January 28, 1889, p. 58.52}

The number present the last Sabbath in 1887 was 300. The last Sabbath in 1888 there were 343. The membership at the close of 1887 was 405, and at the close of 1888 it was 408. This shows a great improvement in the attendance of members. The average attendance during the year has been 85 per cent. The average attendance for the last quarter of 1888 was 88 per cent. of the membership, which averaged 370. {SITI January 28, 1889, p. 58.53}

The class contributions for the year amounted to $983.61. Reckoning on the basis of the average attendance, this is a little more than five cents as the weekly contribution of the scholar. The school has paid $98.36 tithe to the State association; the running expenses for the year have been $256.44, and the remainder of the contributions for the year, $588.23, has been given to the London City mission. {SITI January 28, 1889, p. 58.54}

Better than all this is the fact that the interest in the study of the lessons has greatly increased, and many members of the school have given their hearts to the Lord. The school has begun the new year with good courage and zeal, and the outlook is better than ever before. {SITI January 28, 1889, p. 58.55}

The *Golden Gate* makes the following comment on a thing which we were about to notice, having also seen it in the secular papers:— {SITI January 28, 1889, p. 58.56}

“Brother Moody, the evangelist, is reported as saying a few evenings ago, in his discourse at the pavilion: ‘We are going to see our friends in Heaven. They are not going to lose their identity. Nor do I believe they sleep in their graves until the resurrection. Paul has not been in his grave these 1,800 years. He has been with Christ. Abraham, Isaac, and Jacob are there, too. They have not lost their identity. Nor have Moses and Elijah. When Peter and John saw Moses and Elijah just before the crucifixion they recognized them. We are going to know our friends in Heaven. We are going to have all we want, too. If a child wants toys in Heaven I believe it well get them.’ That is a very practical kind of a Heaven. But what becomes of the evangelical idea of the resurrection of the physical body? How can Brother Moody’s ministerial brethren sit quietly and listen to such heresy to dogmatic creed? Is the great evangelist coming over to the Spiritualist side of theology?” {SITI January 28, 1889, p. 58.57}

That is just what he is doing. That is just what everybody will do who swings loose from the teachings of the Bible. We thought that we would like to ask Mr. Moody where our dead friends do sleep, if it is not in their grave; for that they are asleep is most clearly stated in the Bible. One of two positions he must take: either they are asleep in Heaven, or else they are not asleep all. The evangelist shows that he does not believe in the former, and so what becomes of his boasted loyalty to the Bible? {SITI January 28, 1889, p. 58.58}

**“Religio-Political Clubs” The Signs of the Times, 15, 4.**

E. J. Waggoner

And so it goes. The *Christian Cynosure* of the 3rd inst. gives an account of a convention held at Worcester, Mass., at which the New England Christian Association was organized. The object of this association is to proclaim and publish pure Christianity, Bible holiness, and sound morality. So says article 2 of their constitution. And this is all good. But the same convention adopted a constitution for local organizations, the objects of which are, “the advancements of the Redeemer’s kingdom and the overthrow of those evils which block the away,-the lodge, the saloon, the tobacco habit, the Sunday newspaper, debasing literature,-Romish aggression is on the divine right of liberty of conscience, or any other thing which is contrary to the word of God,” or the New England Christian Association, for that is what it means. To the proclamation of “pure Christianity” we have no objection; we will rejoice in it. We believe these associations have the right to publish their counter-blasts against tobacco, or against secret societies, or Sunday newspapers, or Romish aggressions, or the divine right of liberty of conscience, and if thedr things can be overthrown by preaching or publishing, let them go by all means; for these had been in operation for years; and these things are “not fully accomplished by existing agencies,” says the preamble to this constitution. What are the means to use? We can learn this by the resolution “again Sabbath [Sunday] desecration,” and the “hearty approval,” by this convention, “of the constitutional amendment proposed by Senator Blair, of New Hampshire.” {SITI January 28, 1889, p. 58.59}

This reveals the true inwardness of this “Christian” Association, as also of others similarly called. It is but a National Reform ally, as is the *Christian Cynosure*.The local organizations are but religio-political clubs, not to overthrow “aggression on the divine right of liberty of conscience,” but to establish an ecclesiastical tyranny which will bind in bands of steel the man who dares to think aloud things contrary to this so-called Christian Association. Christian forsooth; that system which would compel religious observances in any form-right or wrong-is stamped by the divine word as antichrist. {SITI January 28, 1889, p. 58.60}