**“Front Page” The Signs of the Times, 15, 5.**

E. J. Waggoner

Real faith is believing that God will do for us that which he has promised to do; not that which we would like to have him do. {SITI February 4, 1889, p. 58.61}

The *Christian at Work* bewails the fact that the week of prayer does not command a hearty co-operation of the churches that it did in ten or fifteen years ago, and says:- {SITI February 4, 1889, p. 58.62}

“One of our contemporaries, noticing the fact of the decline, says: ‘It is only a question of time when the week of prayer will be numbered among the institutions of the past.’ Doubtless this is true, and let us say, sooner than see it dwindle away, it would be better to abolish it altogether. When the week of prayer ceases to represent a real want, it ceases to justify its existence.” {SITI February 4, 1889, p. 58.63}

And yet the editor expresses the belief that “great good will come from the week of prayer just past.” {SITI February 4, 1889, p. 58.64}

We wish that preachers would do what the subjoined note calls for. The great difficulty is, to give expositions which will harmonize with the many and unscriptural doctrines now held, and satisfy the inquiring listeners who might ask too many questions hard to be answered in an “orthodox way.” The word of God, rightly interpreted, *will* recommend itself. Here is the item:- {SITI February 4, 1889, p. 58.65}

“The London *Sunday School Chronicle* remarks that public men have put in an earnest plea for a return to the expository style of preaching, and the plea is meeting with a response. The *Chronicle* well says: “Let us give the Word the chance of making its own impression. We may be quite sure that it will recommend itself. When people know *what it is*, they can afford to smile, even at learned German professors, who tell them *what it is not*.” {SITI February 4, 1889, p. 58.66}

Among the blessings pronounced by our Saviour was this: “Blessed are they which do hunger and thirst after righteousness; for they shall be filled.” To thirst means more than simply to desire; it means to have that intense longing of souls so aptly expressed by the psalmist in these words: “As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God; for the living God, when shall I appear before God?” Psalm 42:1, 2. {SITI February 4, 1889, p. 58.67}

This is the language of the most intense longing. The panting dear upon the sun-scorched and barren plain, has but one impulse, namely, to reach water; the famish traveler in the desert wastes has but one thought, Oh, that I might find water; and so must He feels who seeks God. When in sore distress the patriarch Job exclaimed in the anguish of the soul: “Oh that I knew where I might find him! that I might come even to his seat! I would order my cause before him, and fill my mouth with arguments.” {SITI February 4, 1889, p. 58.68}

These Scriptures give some idea of what the man feels who has real longings of soul for God and for the things that pertain to salvation. And he who has these controlling desires, these all absorbing longings, will not be disappointed,-“he shall,” says the word of God, “be filled.” {SITI February 4, 1889, p. 58.69}

Speaking of the pretensions of the Papacy, both moral and political, *America* pertinently says:- {SITI February 4, 1889, p. 58.70}

It is somewhat late in the world’s history for the Pope to claim that he is the greatest moral power in that world. We read that “righteousness exalteth a nation.” Where, in the history of the past, is there an instance of submission to the supremacy of Rome exalting either a people or a nation? The intelligence of this century judges institutions and dogmas by their fruits. So long is Italy rested under the shadow of “the real sovereignty” of the Romish Church, civilization slumbered within her borders, while ignorance and depravity the paralyzed progress. There is not an exception from the experience of Italy in history to sustain the Pope’s pretensions, that it would be for the advancements of that or any other country that his temporal rights should be vindicated. {SITI February 4, 1889, p. 58.71}

According to statistics recently published in the *Advance*, there has been a marked falling off, of late years, in the number of college graduates who have entered the ministry. From 1837 to 1840 Oberlin sent out 56 graduates, 66 per cent. of whom entered the ministry; but of the 201 graduated from 1861 to 1870 only 31 per cent. entered the ministry. During about the same years the per cent. of graduates entering the ministry from Yale declined from 32 to 15; while the per cent. of those from Harvard decreased from 12 to 6. A number of other colleges make about the same showing. The *Advance* says: “We doubt not that some pastors find these fact solemnly suggestive.” “These figures, even with the most favorable interpretation and largest allowance, are eloquent as to the demand for more men in the ministry.” {SITI February 4, 1889, p. 58.72}

When we preach the necessity of obedience to the commandments of God, there are many who charge us with being *legalists*, notwithstanding the fact that we preach “the faith of Jesus,” at the same time as of equal importance. Those who repudiate the Sabbath of the Lord, seem to have a terrible horror of anything like legalism. But here an anomaly presents itself. The same people who would not dare keep the Sabbath, lest they should be called *legalists*, are very zealous in their efforts to have laws enacted to enforce the observance of Sunday. Law, law, law, is their main theme. “We must have a law,” say they, “in order to check this Sunday desecration.” Is not this *legalism?* If not, what is it? It seems from their actions as though the only law to be shunned is the law of God. After all, this is but natural, for that is the law which brands the Sunday as a base counterfeit. No wonder Sunday devotees wish to throw the law of God into the shade; but when they actually have a law requiring Sunday observance, their fear of legalism will be gone. {SITI February 4, 1889, p. 58.73}

**“Continue” The Signs of the Times, 15, 5.**

E. J. Waggoner

“But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them.” Thus wrote the apostle Paul to his son Timothy. There are thousands of honest souls who would be well off if they would but heed that injunction. It would seem to be the most natural thing in the world to do, and yet there are few who do it. If a man has learned a thing, and is assured of it, it would seem as though he would cling to that under all circumstances; the more the clouds and mists gathered about him, the more that darkness covered his way, making it almost impossible to discern anything, the more closely should he cling to those things that he has been assured of. {SITI February 4, 1889, p. 58.74}

Usually, however, the contrary is just the case. A person is as well assured of some things as he can possibly be of his own existence, but suddenly he is confronted by something which he does not know how to “harmonize” with what he already has. The new thing may be only a spectre, but it has proved sufficient to frighten him from all that is substantial. {SITI February 4, 1889, p. 58.75}

There are a great many who can never become reconciled to the idea that they are not omniscient. They rest content for a while in the things that they are assured of, simply because those things bound their horizon. But when they become conscious that there are things that they do not know, and things that they with their finite minds cannot understand, they give up everything. They will know everything or nothing. Unfortunately, when they have thrown away those things that they know, and are the nearest to knowing nothing, they imagine that they are the nearest to knowing everything. {SITI February 4, 1889, p. 58.76}

Henry Ward Beecher tells of a lesson which was once given him in regard to continuing in the things which he knew. When he was a boy, he had a very original teacher in mathematics. One day Henry was demonstrating a problem, when his teacher suddenly interrupted him with an emphatic No! This disconcerted him and he began again at the beginning, but was very soon interrupted by another emphatic contradiction of his statement. Wholly discouraged, he sat down, and the problem was given to another boy, who demonstrated it in the same manner and was met by the same contradictions on the part of the teacher. This boy, however, paid no heed to the interruptions, and completed his demonstration and was commended. “Why,” said young Beecher, in an injured tone, “that’s just the way I did it.” “Yes,” replied the teacher, “but you didn’t stick to it.” {SITI February 4, 1889, p. 58.77}

That is the way with many Christians. They go along very smoothly so long as there is no breath of opposition; but as soon as they meet with a sharp contradiction, they don’t know what to do. They act as though they thought that nothing can be true unless everybody believes it. It isn’t, however, because the things that they are assured of are attacked, that they give up the truth, but because something else is declared or insinuated to be the truth, and they cannot harmonize the two. Doubts and fanciful theories are presented to them, and they straightway leave the solid ground of truth, to chase the will-o’-the-wisp into the bogs of error. How much better off people would be if they would only heed the apostle’s injunction to continue in the things that they are assured of. Is not that the only common sense way of doing? {SITI February 4, 1889, p. 58.78}

It is only those who patiently continue in well-doing that God will reward with eternal life. Eternity in the kingdom of God will be continual progression in the truths which have been learned on earth. No man who puts his hand to the plow and looks back is worthy of the kingdom of Heaven; because if he cannot continue for a few years in things that he has been assured of, how can he continue in the same things throughout eternity? {SITI February 4, 1889, p. 58.79}

Happy is the man who continues instant in prayer, “watching thereunto with all perseverance,” and is thus “steadfast, unmovable, always abounding in the work of the Lord.” Have you been assured of one thing? Then cling to it and continue in it, even though it be the only thing you know. Better be assured of one thing, than to be in doubt of every thing. Does somebody say, “Well, I don’t know about that”? Then do you reply, “Well, I do know about it.” Does somebody taunt you with your ignorance of many things? Tell them that your ignorance of many things shall not overthrow your knowledge of the one thing. Whatever is said and done, “continue thou in the things which thou hast learned, and hast been assured of.” Only by so doing can you hope to know any thing more. {SITI February 4, 1889, p. 58.80}

Above all things, continue in the knowledge of God. “This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.” Titus 3:8. Oh that all who profess faith in Christ might so know him whom they have believed that they would “be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love may grow up into him in all things which is the head, even Christ.” W. {SITI February 4, 1889, p. 58.81}

**“A Remarkable Plan” The Signs of the Times, 15, 5.**

E. J. Waggoner

The questions of “how to reach the masses,” and “how to get people to attend church,” are, it seems, still live topics in New York, and a correspondent of the *Evening Post* of that city has offered, presumably as a solution of the latter problem, the suggestion that the rich men in the “large and handsome churches pay for a number of the best seats in the church, and have the reserve, especially for the poor people.” “Only think,” says he, “of the immense delight and privilege to a poor person to sit in a front pew, to hear the delightful music, to join in the beautiful service, and to feel himself a member of that great congregation-the church as free, as home-like to him as to the rich man whose noble thoughtfulness and whose bounty made that seat a free one!” {SITI February 4, 1889, p. 58.82}

It is then suggested that the rich men would themselves sit in the “more obscure places,” and this the *Post’s* correspondent is sure would “so touch the hearts of the poor that they would rush to the churches to enjoy the boon.” {SITI February 4, 1889, p. 58.83}

Commenting upon the suggestion, the New York *Sun* says the following very sensible things:- {SITI February 4, 1889, p. 58.84}

“Very likely many of them would come, but they would be only from among those of the poor who are willing to put their poverty on exhibition for pay-the tramps, the bummers, the deadbeats, the beggars, and the imposters. If the rich Christians, besides reserving the front seats for them, should offer to each a dollar a Sunday, the fashionable churches might be filled as never before. Otherwise the plan would not work. {SITI February 4, 1889, p. 58.85}

“The trouble with the system of hiring pews at high prices in fashionable churches is that it involves a discrimination between the rich and the poor, which does such violence to the whole theory of Christianity that the simplest see its inconsistency. Yet the plan proposed by the *Evening Post’s* correspondent tends to emphasize the distinction. The poor are made dependent on the bounty of the rich, and their poverty becomes the more conspicuous in a place where all should be alike before God, and rich or poor only according to the measure of their spiritual worth. {SITI February 4, 1889, p. 58.86}

“It makes no difference whether the rich occupy the front seats and the poor the back seats, or the rich the back seats and the poor the front seats. The line of distinction between them is drawn all the same, except that in the latter case the degradation of the poor would be more striking. They would be in the front seats because they were poor, and the rich would be behind them because they were rich. The fashionable pews would then be those in the ‘obscure places,’ since to occupy a conspicuous seat would be for a man to advertise his poverty and his inferiority in the social scale. {SITI February 4, 1889, p. 58.87}

“Of course the self-respecting poor could never be induced to go to church on any such conditions. If they are to accept ‘bounty’ in God’s house, they want it to be God’s, and not man’s bounty. They do not want to be reminded, and to have everybody be reminded, when they go up to pray, that they are a class by themselves, and that even the privilege of religious worship is obtained by them only at the cost of those who have more money than they. {SITI February 4, 1889, p. 58.88}

“Yet the dense ignorance of human nature displayed by the author of this plan is common enough in the churches of which he speaks, and it explains why they are unable to reach the great body of the people.” {SITI February 4, 1889, p. 58.89}

**“A Misapplication” The Signs of the Times, 15, 5.**

E. J. Waggoner

A Rev. Francis Rand, in the *Christian Nation* of January 9, says that Christianity “is the legitimate religion of the Republic.” “It is impossible for America, in the line of her patriotic history, to be kept apart from Christianity in the cause for liberty;” and then he quotes from W. E. Channing, as in harmony with what he says, as follows:- {SITI February 4, 1889, p. 58.90}

“This at least we know, that equal rights and an impartial administration of justice has never been enjoyed where this religion has not been understood. It favors free institutions, first, because its spirit is the very spirit of liberty; that is, a spirit of respect for the interests and rights of others. Christianity recognizes the essential equality of mankind.” {SITI February 4, 1889, p. 58.91}

Mr. Rand’s statement, that “Christianity is the legitimate religion of the Republic,” is essentially false. It is impossible for a republic to be religious. The Republic is not an entity; it is not a responsible individual. It has no soul to save. It cannot repent or believe. It is made up of the individuals of many nations and climes, of all beliefs and practices; and the infidel is just as much entitled to citizenship under the Constitution, other things being equal, as a Christian. The law of a nation may declare it to be Christian, but that does not alter its character. Facts are stubborn things. {SITI February 4, 1889, p. 58.92}

Further, Dr. Channing’s statement is not at all in harmony with Mr. Rand’s. The *understanding* of the principles of the Christian religion, and the embodying of those principles in statute law, are two widely different things. And just as soon as this nation professes Christianity through law, it has passed that point where those responsible for such actions can have “respect for the interests and rights of others;” and will not recognize “the essential equality of mankind.” The difference between the meaning of Mr. Rand’s words and those of Dr. Channing, which he quotes in his support, is the difference between tyranny and liberty. It is only one of the many misapplications of which National Reformers are noted. {SITI February 4, 1889, p. 58.93}

**“True Bravery” The Signs of the Times, 15, 5.**

E. J. Waggoner

“The old guard dies, but never surrenders,” the famous saying attributed to Napoleon’s trusted warriors, is considered by many almost sublime. It is the language of unswerving, uncompromising loyalty to a cause; and if that cause were true, the language would be sublime. It might be, however, the language of brashness and foolhardiness. {SITI February 4, 1889, p. 58.94}

But there is a cause which has furnished greater examples of devotion and uncompromising loyalty than any cause of earth ever knew; and that is the cause of God. We will take two illustrations, not from the heat of battle, and the inspiration of martial music, but from those who stood alone. {SITI February 4, 1889, p. 58.95}

The first is the reply of the three young Hebrews, when commanded by a king who had advanced them to posts of honor, to fall down and worship the golden image. They believed that God would deliver from the fiery furnace; “but,” said they, *“if not*, be it known unto thee, O king, that we *will not* *serve thy* gods, nor worship the golden image which thou hast set up.” Their faith, devotion, and loyalty were dominant in either life or death. {SITI February 4, 1889, p. 58.96}

The second illustration is no less marked. It is that of an apostle who had been forewarned by a prophet that bonds awaited him in Jerusalem. His own brethren, who were very dear, endeavored to persuade him from going. Their strong appeals touch his heart, but they do not change his resolution nor swerve him from duty. Said he, “I am ready not to be bound only, but also to die at Jerusalem to the name of the Lord Jesus.” {SITI February 4, 1889, p. 58.97}

This is the loyalty of the true soldier of Christ in all his conflicts with the enemy, in all calls of duty. History abounds in numerous examples of such loyalty, beside which all mere human bravery pales into insignificance. This is the faith and loyalty demanded of the soldiers of Christ now. {SITI February 4, 1889, p. 58.98}

**“The Obedience of Faith. Romans 1:5” The Signs of the Times, 15, 5.**

E. J. Waggoner

“By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name.” {SITI February 4, 1889, p. 58.99}

This verse is of course dependent on that which has preceded, and the antecedent of the pronouns “whom,” and “his,” is the Son of God, Jesus Christ our Lord.” The apostle’s statement is, that by Jesus Christ he has received the grace to be an apostle, for obedience to the faith among all nations. The grace which he says he has received, is more than the ordinary grace which is invoked upon all the saints, in the apostolic benediction. It is special grace for special work. In Ephesians 1:7, 8, he expresses it thus:- {SITI February 4, 1889, p. 58.100}

“Whereof [that is, the gospel] I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.” {SITI February 4, 1889, p. 58.101}

Grace was given to Paul in large measure, simply because he was called to a great work. God gives to every man strength according to his day. So far as grace to overcome sin is concerned, Paul had no more of it than any man may have. Heaven has no special favorites; “God is no respecter of persons.” The patriarchs, prophets, and apostles were men of like passions with us, and had no more aid in overcoming any habit than we may have in overcoming the same. Enoch “walked with God;” but that is nothing more than God requires of every man. “He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?” Micah 6:8. {SITI February 4, 1889, p. 58.102}

But the special point of the verse under consideration is the expression, “obedience to the faith.” Notice that the margin has it, “the obedience of faith;” and this is the exact rendering of the original. The same expression occurs in Romans 16:26, where Paul says that the mystery of God, namely, the gospel, “is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith.” {SITI February 4, 1889, p. 58.103}

A somewhat similar expression comes in Acts 6:7, where it is said that “a great company of the priests were obedient to the faith.” By some, these expressions are supposed to refer to a system of faith; but we cannot so generalize. Faith is a personal matter. Obedience to a system, would be simply a performance of the rites of that system; but that would amount to nothing without the exercise of personal faith. When Paul said, “I have kept the faith,” he meant that he had kept in his heart that faith which enabled him to fight the good fight, even the good fight of faith. With this view in mind, we shall see that it matter little whether we say “obedience to the faith,” or “the obedience of faith.” {SITI February 4, 1889, p. 58.104}

The great characteristic of faith is, that it works. We do not mean that works are attached to it, but works come from it. “As the holy without the spirit is dead, so faith without works is dead also.” James 2:26. Faith “worketh by love,” says Paul. There may be that which is called faith, but if no works proceed from it, it is not faith. {SITI February 4, 1889, p. 58.105}

Obedience implies action; it is well-doing when it is rendered to God. But what we wish to emphasize is, that there is no well-doing except that which springs, *not* from the individual himself, but from his faith. A few texts of Scripture will serve to show this. Read first, Habakkuk 2:4. “Behold, his soul which is lifted up is not upright in him; but the just shall live by his faith.” {SITI February 4, 1889, p. 58.106}

A just man is one who acts in harmony with the law of God. Therefore a just man is an obedient man. So we may understand the text as saying that an obedient man shall live (a life of obedience) by his faith. The obedience springs from his faith, and therefore there is no chance for him to be lifted up, since the act of obedience is not his personal action, but is the action of his faith, and credited to him as his own. The man whose soul is lifted up in him, is the man who thinks that he can of himself do all that is required, and who as a consequence does nothing. Thus, “pride goeth before destruction.” {SITI February 4, 1889, p. 58.107}

In his letter to the Philippians, the apostle Paul said that his great desire was to win Christ, “And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.” Philippians 3:9. Faith itself brings righteousness, even the imputed righteousness of God through Christ, in the remission of sins. It is that righteousness which is “without the law, unto all and upon all them that believe.” Romans 3:21, 22. It is that righteousness which Abraham received, when he “believed God, and it was counted unto him for righteousness.” Romans 4:3. This righteousness is “imputed without works” (Romans 4:6); it is bestowed as an act of God’s free grace. {SITI February 4, 1889, p. 58.108}

This imputed righteousness is simply “the remission of sins that are past,” and may be called passive righteousness. The man is counted as though he had always been obedient, although he has never been obedient. The justice of this will be considered at another time. But following this there must be active righteousness through the remainder of life; for it is only to those who patiently continue in well-doing (righteousness) that God will render eternal life. Now this active righteousness is just as much the work of faith as is the other. This is shown by Philippians 3:9, already quoted, in which Paul says that he wants to be found not having his own righteousness, which is of the law, but that which is by faith of Jesus Christ, the righteousness which is of God by faith. {SITI February 4, 1889, p. 58.109}

The same is shown also by Paul’s prayer, that the Philippians might be “filled with the fruits of righteousness, which are by Jesus Christ.” Philippians 1:11. This is the righteousness, or the obedience, of faith. From these texts we are justified in saying that a man does good works, not in order that he may be righteous, but because he is righteous. His works will never bring righteousness, for the righteousness of God is only by the faith of Jesus Christ; and when he has once experienced that blessedness, he works because he cannot help it, unless he renounces his faith and his past experience. He works because the love of Christ constrains him. From this stand-point we can harmonize the obedience to the faith, with the obedience of faith. {SITI February 4, 1889, p. 58.110}

This is not a mere theory; it is a practical truth. Because of a failure to comprehend it, thousands of professed Christians live most unsatisfactory lives. Like the ancient Jews, they follow after righteousness, yet they do not attain to it, because they work it not by faith, but as it were by the works of the law. Not realizing that no righteousness whatever can come except through faith, they seek to get themselves “into a place where the Lord can bless” them. But God’s blessing is manifested, through Christ, in turning men away from their iniquities. Acts 3:26. “By the fear of the Lord men depart from evil.” Proverbs 16:6. {SITI February 4, 1889, p. 58.111}

Paul was not commissioned to preach a gospel of self-righteousness, but the obedience of faith. Such righteousness does not commend itself to the mass of mankind, because it involves pain, and shame, and humiliation. It involves a rating of self at the true value, which is nothing; an acknowledgment that we are so altogether sinful that we cannot even think that which is right; that if any good shall appear in us, it will be just as much the work of the Lord as were the steps taken by the impotent man, who was healed through the instrumentality of Peter. If men could buy righteousness and eternal life, or could earn it by hard labor, or even by undergoing torture, few would be without it; but because they can get it only by complete dependence on another, to whom all the honor must be given, their pride will not let them accept it. {SITI February 4, 1889, p. 58.112}

Yet this obedience of faith, which is by Jesus Christ, is the only obedience which will gain for us an entrance through the gates into the eternal city of God. For in that day when a King, even the King of righteousness, shall reign and prosper, and shall execute judgment and justice in the earth, in whose days Judah shall be saved, and Israel shall dwell safely, the name whereby he shall be called is, “THE LORD OUR RIGHTEOUSNESS.” Jeremiah 23:5, 6. W. {SITI February 4, 1889, p. 58.113}

**“Catholic Education” The Signs of the Times, 15, 5.**

E. J. Waggoner

The school law of Haverhill, Mass., declares that the English language must be the vehicle of instruction in all schools, public or private, and that instruction in United States History shall form a part of the regular course of study. But Father Boucher, a Roman Catholic priest, teaches an open violation of law, and has thus come in conflict with the school committee. He has about two hundred and fifty pupils under his charge, and two thirds of his instruction is in French, his assistants knowing nothing of American methods of teaching, in the place of United States History, a French history of Canada is taught. As Father Boucher declines to change his course, another conflict is before a portion of the people of the Old Bay State. {SITI February 4, 1889, p. 58.114}

Loyal Roman Catholics are not American citizens. They own a higher allegiance to their church than to any civil power. But there would be nothing wrong in this if the Catholic church was only a church, and confined her labors to a religious sphere; but the Church of Rome is an intriguing political organization, which claims power over all nations. And every devotee of Rome will work to the end of bringing this nation under her power. The subversion of education is one of Rome’s means of doing this. There are loyal citizens in the Church of Rome, but they are only half Catholics. A true Catholic cannot be a loyal citizen of any Sovereign State, for he owes his first and highest allegiance to the Pope of Rome. {SITI February 4, 1889, p. 58.115}

After all, those Americans who indorse the Blair Educational Amendment Bill, ought not to find fault with Rome’s theories and demands concerning education and its support. Rome’s position is the logical sequence of that bill, which demands that the principles of the Christian religion shall be taught in our schools; Catholics ask no more than this. Let our schools remain totally unsectarian and purely secular, and distinctly American. Leave religious education to the home and church, where it belongs. {SITI February 4, 1889, p. 58.116}

**“A Religious Boycott” The Signs of the Times, 15, 5.**

E. J. Waggoner

The Presbyterian ministers of Minneapolis have invoked the boycott against Sunday papers, as witnessed by the fact that upon a recent Sunday the following paper was read from all the pulpits of the denomination in that city:- {SITI February 4, 1889, p. 58.117}

“The Presbyterian pastors, all of whose names are hereunto fixed, believing the use of the Sabbath newspaper to be a distinct violation of the divine law, do most urgently urge and intreat the people of their congregations to abstain from patronizing it as an advertising medium, and from either purchasing it or reading it.” {SITI February 4, 1889, p. 58.118}

Sunday papers may be an evil; but it would be hard for those ministers to show that they are such, simply because they are published, vended, and read upon the first day of the week. The assertion that labor or business performed upon Sunday violates the fourth commandment, is false; and the commandment itself shows it to be false, for it specifies the seventh day, and everybody knows that Sunday is the first day. There is another commandment, namely, “Thou shalt not bear false witness,” that we would commend to the attention of the zealous Sunday advocates. To assert that the fourth commandment enjoins Sunday-keeping, is nothing short of bearing false witness against God, and against his law, and might be fittingly repuked by the words recorded in Ezekiel 13:7: “Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it; albeit I have not spoken?” {SITI February 4, 1889, p. 58.119}

**“Ever Learning—What?” The Signs of the Times, 15, 5.**

E. J. Waggoner

The apostle Paul wrote to Timothy of some who would be “ever learning, and never able to come to the knowledge of the truth.” We have known some persons who greatly misapprehended this text, holding that it applies to those who are ever studying the truth, and ever hearing some new things in regard to it. Those who hold such a view, do but wrest the Scripture to their own destruction; for it is certain that nothing will more surely tend to one’s destruction than to cease to learn new things from the word of God. The Bible is an unfathomable deep; no one can ever exhaust its treasures. Of the Bible it may truly be said: “If any man think that he knoweth anything, he knoweth nothing yet as he ought to know.” If anybody thinks that he knows all there is to learn from even the simplest text, he is greatly deceived. The man who is the best acquainted with the Scriptures is the one who is best prepared to study them with profit. The truths contained in the Bible will be the subject of earnest and prayerful study throughout eternity, and then they will not be exhausted. Let no one, then, exclaim against continual study of that book, or against drawing hithertofore undiscovered truths therefrom. {SITI February 4, 1889, p. 58.120}

The class to whom Paul refers are those who are “never able to come to the knowledge of the truth,” because that which they are learning is not the truth. It cannot be said of one who is ever searching the Bible for new treasures, that he is not able to come to the knowledge of the truth. He has come to the knowledge of the truth, and is so delighted with it that he wants more. But those who, in spite of their learning, are not able to come to the knowledge of the truth, are “men of corrupt minds” voice of judgment concerning the faith.” They know nothing whatever of the truth. Like the Athenians of old, they may ever be hearing or telling some new thing, but that new thing only increases their darkness. All the time that they are being “vainly puffed up in their fleshly minds,” thinking that they are growing immensely wise, and that they are almost, if not quite, equal with God, they are getting farther and farther away from true wisdom.What a terrible deception! and what a terrible awakening there will be for such ones! Let us accept that truth which seems so simple to the mind of the natural man that it is considered foolishness, and then let us ever continue its study. {SITI February 4, 1889, p. 58.121}

**“The Sabbath School. The Departure from Egypt” The Signs of the Times, 15, 5.**

E. J. Waggoner

**Old Testament History.  
(Lesson 6, February 16, 1889.)**

1. What was the last plague upon Egypt? {SITI February 4, 1889, p. 58.122}

2. What were the Israelites required to do in order to escape it? {SITI February 4, 1889, p. 58.123}

3. On what day of the month was the Passover? {SITI February 4, 1889, p. 58.124}

“And ye shall keep it up until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it in the evening.” Exodus 12:6. {SITI February 4, 1889, p. 58.125}

4. On what day of the month was the Passover? {SITI February 4, 1889, p. 58.126}

“And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.” Verse 29. {SITI February 4, 1889, p. 58.127}

5. When this great calamity came, what did Pharaoh do? {SITI February 4, 1889, p. 58.128}

“And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said. Also take your flocks and your herds, as ye have said, and be gone; and bless me also.” Verses 30-32. {SITI February 4, 1889, p. 58.129}

6. Of what word of the Lord was this a fulfillment? {SITI February 4, 1889, p. 58.130}

“And the Lord said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether.” Exodus 11:1. {SITI February 4, 1889, p. 58.131}

7. How did the people of Egypt feel? {SITI February 4, 1889, p. 58.132}

“And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all deadmen.” Exodus 12:33. {SITI February 4, 1889, p. 58.133}

8. What did the Israelites receive from the Egyptians? {SITI February 4, 1889, p. 58.134}

“And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment; and the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians.” Verses 35, 36. See note. {SITI February 4, 1889, p. 58.135}

9. With what word of the Lord was this in harmony? {SITI February 4, 1889, p. 58.136}

“But every woman shall borrow of her neighbor, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians.” Exodus 3:22. {SITI February 4, 1889, p. 58.137}

“And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.” Genesis 15:13, 14. {SITI February 4, 1889, p. 58.138}

10. Explain the seeming discrepancy between Genesis 15:13, and Exodus 12:40. See note. {SITI February 4, 1889, p. 58.139}

11. How large a company went out from Egypt? {SITI February 4, 1889, p. 58.140}

“And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children.” Exodus 12:37. {SITI February 4, 1889, p. 58.141}

12. What did Moses take with him? {SITI February 4, 1889, p. 58.142}

“And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.” Exodus 13:19. See Genesis 50:24, 25. {SITI February 4, 1889, p. 58.143}

13. In exacting this promise, by what was Joseph actuated? {SITI February 4, 1889, p. 58.144}

“By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.” Hebrews 11:22. {SITI February 4, 1889, p. 58.145}

14. What precautions did the Lord take against causing the Israelites to become discouraged? {SITI February 4, 1889, p. 58.146}

“And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt; but God led the people about, through the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt.” Exodus 13:17, 18. {SITI February 4, 1889, p. 58.147}

15. What protection in guidance did he give them? {SITI February 4, 1889, p. 58.148}

“And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night; he took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.” Verses 21, 22. {SITI February 4, 1889, p. 58.149}

16. What confidence may God’s people ever have? {SITI February 4, 1889, p. 58.150}

“The angel of the Lord encampeth round about them that fear him, and delivereth them.” Psalm 34:7. {SITI February 4, 1889, p. 58.151}

“They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever.” Psalm 125:1, 2. {SITI February 4, 1889, p. 58.152}

17. Then what should ever be their song? {SITI February 4, 1889, p. 58.153}

“Behold, God is my salvation; I will trust, and not be afraid; for the Lord JEHOVAH is my strength and my song; he also is become my salvation.” Isaiah 12:2. {SITI February 4, 1889, p. 58.154}

18. What sustain Moses all through the contest with Pharaoh, and the departure from Egypt? {SITI February 4, 1889, p. 58.155}

“By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.” Hebrews 11:27, 28. {SITI February 4, 1889, p. 58.156}

**NOTES**

“And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment.” Exodus 12:35. It may be notice, in passing, that the word rendered “jewels,” or properly signifies “vessels,” “instruments,” etc. But the object of this note is to disabuse the minds of any of the idea that the Israelites, according to the word of God, borrowed from the Egyptians that which they knew there was no possibility of repaying. They did not *borrow* these things, but *demanded* them, as the Hebrew word indicates. The Hebrew word here rendered “borrowed,” is the same that is rendered “require,” in Deuteronomy 10:12: “And now, Israel, what doth the Lord thy God *require* of thee, but to fear the Lord thy God, to walk in all his ways,” etc. Here, it will be readily seen, the idea is not of asking something which should be returned, but of asking that which is justly due. So it is in Exodus 12:35. The Revised Version has it, “They *asked* of the Egyptians.” The Israelites had been working for the Egyptians for many years, without compensation. They had added immensely to the wealth of Egypt (see Exodus 1:11); indeed, the Egyptians owed their very existence, under God, to the Hebrews, for if it had not been for the wise counsel and vigorous action of Joseph, they would have perished by famine. And now, when the Israelites were about to leave, they demanded of their former oppressors some little compensation; and the Lord had so moved upon the hearts of the Egyptians that they could not refuse. Just as his judgments had made them willing to let the Israelites go, so they had made them willing to pay something of what they justly owed. Dr. Clarke says that our common English version is almost the only transgressors in representing the Israelites as borrowing; that the Septuagint, the Vulgate, the Samaritan, the Coptic, and the Persian, are the same as the Hebrew, and that the European versions are generally correct. {SITI February 4, 1889, p. 58.157}

Genesis 15:13 says: “Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years.” Exodus 12:40 says: “Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.” Mark that this latter text does not say that the children of Israel dwelt in Egypt four hundred and thirty years; but that the sojourning of the children of Israel, “dwelt in Egypt,” was so long. Their sojourning was not alone in Egypt, but in Canaan, as Paul says of Abraham: “By faith he sojourned in the land of promise, as in a strange country dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise.” Hebrews 11:9. And in harmony with this is the reading of this American Pentateuch, and the Alexandrian copy of the Septuagint, which are believed to exhibit the most correct copy of the five books of Moses. They read thus:- {SITI February 4, 1889, p. 75.1}

“Now the sojourning of the children of Israel, and of their fathers, which they sojourned in the land of Canaan, and in the land of Egypt, was four hundred and thirty years.” {SITI February 4, 1889, p. 75.2}

This four hundred and thirty years of sojourning dates from the promise to Abraham; for Paul speaks of the giving of the law, which was immediately after the deliverance from Egypt, as four hundred and thirty years, the affliction was only four hundred years. Genesis 15:13; Acts 7:6. Therefore, since the four hundred and thirty years began with the promise; and this was when Isaac was about five years old, for he was not born until twenty-five years after the promise. Compare Genesis 12:1-4 and 21:5. So the affliction dates from the time when Ishmael mocked Isaac (Genesis 21:9, 10), for Paul refers to this as the persecution of him that was born after the Spirit, by him that was born after the flesh. {SITI February 4, 1889, p. 75.3}

**“The Sabbath School. The Fierce Demoniac. Mark 5:1-20” The Signs of the Times, 15, 5.**

E. J. Waggoner

**Notes on the International Lesson.  
February 10.-Mark 5:1-20.**

The occurrence which forms the subject of this lesson is recorded also in Matthew 8:28-34, and live 8:26-36. Mark and Luke mention only one demoniac, however, while Matthew speaks of two. It seems probable that one must have been especially conspicuous, either by his great violence or by being the spokesman, or rather the medium through which the devils spoke to the Saviour. The text, however, presents no difficulty, since neither Mark nor Luke say that there was but one. Those who wish to find contradictions in the Scriptures must, therefore, seek elsewhere. {SITI February 4, 1889, p. 75.4}

It is impossible to read this narrative without being impressed with the reality of the truth taught everywhere in the Scriptures, of the existence, not only of a personal devil, but of an innumerable company of personal demons. To deny this is to deny the teaching of our Lord, for he universally recognized the existence and the personality of evil spirits. He uniformly spoke of them, and to them, as real beings; which shows that he knew them to be such; for, recognizing him as divine, we cannot for a moment suppose that he was either deceived himself, or that he deceived the people. {SITI February 4, 1889, p. 75.5}

Just how evil spirits can take possession of men and control their actions, we do not know; but that they have done so in all ages of the world, we gather from the Scriptures. In the Old Testament those under the control of evil spirits were called witches, or wizards. In the time of our Saviour they were said to be possessed of the devil, or, as in one case (Acts 16:16), “possessed with a spirit of divination;” margin, Python, which is simply another name for Satan. And in these days one class, at least, of such unfortunates are called mediums; and the system, instead of being called witchcraft, or necromancy, is known as Spiritualism. It is not to be understood, however, that all who are possessed with evil spirits are mediums; nor does it follow that the control must be continuous. Some are undoubtedly under the satanic influence continually, while others are controlled only when placed under certain conditions. {SITI February 4, 1889, p. 75.6}

That such control is possible may seem strange to those who have never given the subject any thought, and some may even doubt whether there be any such thing at all or not; but the Scriptures certainly teach the devil had such power eighteen hundred centuries ago, and why should he not have the same power now? That he has this power, and that he exercises it, is neither strange nor incredible, when we consider that the nature of fallen men and fallen angels is the same now that it was then; that “Satan as a roaring lion walketh about seeking whom he may devour;” and that only too many are taken captive by him at his will. {SITI February 4, 1889, p. 75.7}

Just how evil spirits control men we do not know, but we know as much about it as we do about many other things which we believe. We do not know how one mind can influence the other, or how one person can mesmerize another, and yet we know that it is so. Probably it is in a similar manner that devils gain and hold control of those who give themselves up to be led by them. Of course there are many different degrees of spirit control, and different manifestations. Not all who are possessed are mediums. The one of whose case we read in our lesson, was not a medium, but a wild and violent maniac, endowed with supernatural strength, while, on the other hand, the damsel who had the spirit of divination (Acts 16:16) was probably as mild-mannered and tractable as any one, yet she was under the control of one or more evil spirits. {SITI February 4, 1889, p. 75.8}

The tomb referred to in this lesson were sepulchers, or caves, made in the hill-sides for the reception of the dead, some of them hewn out of solid rock. But though intended originally for burial places, many of them had become the dwelling-places of fierce robbers, and places of shelter for such men as the one whose story forms the basis of this lesson. It was from one of these caverns that this fierce and repulsive creature emerged, bruised, bleeding, and covered with filth. But repulsive and horrible as was his appearance, the Saviour had compassion upon him, as he also has upon the sinner, of whom this demoniac is a fit representative. All who live in sin are in a measure under the power Satan, and morally they are just as repulsive as was this fierce demoniac. The pitiable condition of such is thus described by the prophet: “The whole head is sick, and the whole heart faint. From the soul of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores; they have not been closed, neither bound up, neither mollified with ointment.” Isaiah 1:5, 6. But Jesus has compassion on them, and though, like the poor man in our lesson, they cry out to be let alone, if the Saviour can discern in them anything whatever that responseds to his love, he rebukes the unclean spirit, and gives the poor sin-sick souls power to become sons of God. {SITI February 4, 1889, p. 75.9}

**“Back Page” The Signs of the Times, 15, 5.**

E. J. Waggoner

Some friend has sent us a copy of the *Pacific Christian Advocate*, which contains an article in opposition to the Sabbath of the Lord,-the seventh day. It is just like all such productions,-simply a repetition of stale objections to the Sabbath. Only one thing is worthy of notice, and that is this, the article begins on the sixth page of the paper, and is “continued on page three.” This is very fitting in an article against the Sabbath. The article, like the argument which it contains, advances backward. {SITI February 4, 1889, p. 75.10}

Quite a number of papers have been received at this office from all parts of the country, containing articles against the union of Church and State, which is the object of National Reformers, and also the logical outcome of the Blair bills. We are glad to see that the people are becoming aroused to these dangers. Keep the flame burning, brethren of the pen; agitation purifies. Would there were a thousand voices where there is now one raised in defense of “equal and exact justice to all men, of whatever state or persuasion, religious or political.” {SITI February 4, 1889, p. 75.11}

In the county of Alameda, Calif., there were ninety-four divorce cases last year, and only eight hundred and seventy-five marriages, or about one divorce case to nine marriages. And Alameda County consoles itself in the fact that other localities are worse. Chicago, we believe, still leads. Not long since, it is said that thirty-five divorce cases were disposed of in the space of one hour. What must be the condition of societies and Governments which sanction such things? How long can such a nation exist? Marriage, in most cases, has become a thing of lust. {SITI February 4, 1889, p. 75.12}

The Pope has scored another victory, this time in Canada, at the opening of the Parliament, three weeks ago, the clergy had been invited to attend, being assigned first seats on the floor. Cardinal Taschereau resented this, and sent a note demanding a position on the throne, and claiming, as a prince of the Church of Rome, precedence over even the representative of the queen. The speaker of the Senate and Premier Mercier held a hurried consultation, and sent a humble apology to the cardinal. A throne was erected by the side of the queen’s throne, and directly under the royal arms, and this was occupied by the cardinal and his prelates. Let our readers make a note of this. It will shows the overweening and impudent a note of this. It well shows the overweening and impudent assumptions of the Papacy, and the contemptibly cringing spirit which the great powers manifest towards it. {SITI February 4, 1889, p. 75.13}

What the Ku-Klux once were to the South, the White Caps are now to the Central and Eastern States, with this difference, that while the former regulated politics, the latter have constituted themselves the conservators of morals in the neighborhoods where they exist. Any person who in the estimation of the White Caps is not a desirable member of society, is likely to receive written notice to leave the country, and if the notice is disregarded, the individual, male or female, is taken to the woods and whipped most brutally. Several deaths have resulted from their brutality, and whole communities have been terrorized. {SITI February 4, 1889, p. 75.14}

In one place the White Caps have declared themselves the messengers of God, to punish a violation of his law. In this respect they have shown themselves to be ardent and consistent National Reformers, and in that and in every other respect, they show themselves to be a most dangerous class. If it has come to this-that the laws of the several States cannot afford adequate protection to the community at large, and that such protection must be had at the hands of a lawless and irresponsible secret order, then truly are they fallen upon evil times. The society is a most dangerous one, and its high moral professions only make it more to be feared. {SITI February 4, 1889, p. 75.15}

The *Occident*, of January 23, says: “The Sabbath [Sunday] movement is making good headway. The obstacles are almost insuperable, but fourteen million signatures already secured give some ground for hope of a successful issue.” {SITI February 4, 1889, p. 75.16}

Now we wonder if the *Occident* does not know better than to make the statement that “fourteen million signatures” had been secured. This number is claimed; but how is it made up? 1. By meetings of different societies indorsing it by a majority vote for the whole membership, when many of the members are opposed. 2. By counting Cardinal Gibbons’s signature for his whole people-seven million, two hundred thousand. Many Roman Catholics, some of whom are priests, have since signed counter petitions. Did not our contemporary know this? Then we are glad to give it information. But, neighbor, if you did not know it, it is just as easy to tell the truth, and not convey a false impression to your readers. {SITI February 4, 1889, p. 75.17}

An important decision bearing upon the question of the legality of “trusts,” was rendered recently by Judge Barrett, of the supreme court of New York. Some months since a suit was brought by the Attorney-General of the State against the North River Sugar Refining Company, to forfeit its charter, on the ground that by selling all its stock to the “trust,” and closing its works, it had virtually passed out of existence. Judge Barrett’s decision is to the effect that a corporation cannot give away its corporation prerogatives and still retain them. “Fortunately,” said he, “the law is able to protect itself against abuse of privileges which it grants.” The decision is certainly a most righteous one, and it is to be hoped that the precedent thus established will be followed by the courts of other States. “Trusts” are simply combinations for robbing the people, and just and fair dealing demand that they be abolished, whether they be sugar, oil, wheat, flour, or labor trust. They all thrive by preying upon the necessities of the people. {SITI February 4, 1889, p. 75.18}

The Sunday-law agitation, which is attracting so much attention just now, from the fact that it has taken definite form in the United States Senate, is also manifesting itself in several of the States. In Pennsylvania the friends of Sunday are determined to resist any Pennsylvania the friends of Sunday are determined to resist any effort which may be made to repeal or modify the iniquitous law of 1794. In Illinois, Minnesota, Texas, and other States, more stringent laws for the enforcement of first-day observance are loudly demanded, while in our own State a Sunday Bill is already before the Legislature, and thousands of people, ignorant of the real nature of such laws, are signing petitions praying for its passage. The battle has commenced, and it behooves the friends of the truth to be alive to every opportunity to turn this contest to the spread of the Third Angel’s Message, with its warning against the worship of the beast and his image. We cannot long prevent the passage of the unjust and repressive Sunday laws, but we can make the present agitation a means of spreading the truth. {SITI February 4, 1889, p. 75.19}

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven.” Matthew 7:21. To call one Lord, implies that we are his servant; for servant and Lord are opposite terms, the one presupposing the other. A lord is one who is served, a ruler, or governor, a provider. A servant is one who serves. His chief duty is to obey. There could be no lord without a servant; there could be no servant without a lord. Therefore, when we call Jesus *Lord*, we say that we are his servants. Our only duty is to do what he commands us. As Lord, he will provide the means and strength; as servants, we are to believe and obey. He commands us to repent and believe (Mark 1:18), and to keep God’s commandments, which are his Father’s will. Matthew 10:17; Psalm 40:8. Strength will ever be given to do this through faith. 1 John 5:4; Galatians 5:6; 1 John 5:3. Be not deceived; the true test of our relation to Christ, and of our faith in him, is doing, not professing; deeds, not words. {SITI February 4, 1889, p. 75.20}

It is often stated that Sunday laws are necessary for the physical well-being of the people; and by many the supposed fact is eloquently urged as a reason why all should have a stated day of rest, and also why all should be required to rest upon the same day, namely, Sunday. But the force of the argument seems to be weakened somewhat by the well-established fact that on an average Jews enjoy better health, and consequently live longer, than any other civilized people. Of course many of them have a stated weekly rest-day, but a very large proportion of them have practically no stated rest; and even those who do conscientiously observe the Sabbath, do it under conditions which the advocates of Sunday laws declare render the necessary mental and physical rest impossible. Now the question arises, if Jews can enjoy good health and long life with no Sabbath, or at best with only a noisy Sabbath, why, in order to enjoy good health, must Christians have a law to compel both themselves and everybody else to rest on Sunday? {SITI February 4, 1889, p. 75.21}

The *Christian Oracle*, of Chicago, says that to hear the Pope demanding temporal power grates very harshly upon Protestant ears, and that “were it not for the fact that the progress of the age and the dissemination of the gospel light as it shines in the teachings of Jesus and his apostles, have made it utterly impossible for the restoration of the Papacy to its temporal power, it would cause much alarm.” {SITI February 4, 1889, p. 75.22}

We are not so sure about the impossibility of a thing. Indications are not wanting which point to such a restoration has being very far from impossible, and the sure word of prophecy points in the same direction. Italy and Sweden are the only powers of note that have not within a year virtually recognized the pope as a king, and have honored him as such; and it does not require any stretch of imagination to foresee a state of affairs which would cause the great powers of Europe to conceive it to be to their interest to restore the “liberty” of the Pope, and humble the pride of Italy, by re-establishing the civil rule of the Roman Pontiff. {SITI February 4, 1889, p. 75.23}

The excellent lesson in that good an oft-repeated poem, “Seeing the Blood,” will be of additional interest to our Sabbath-schools, coming as it does in connection with the consideration of the Passover. May the precious blood of our paschal Lamb be applied to all our readers in that day. {SITI February 4, 1889, p. 75.24}

**“Front Page” The Signs of the Times, 15, 6.**

E. J. Waggoner

Baron Hirsch, the intent of Jewish philanthropist, who recently gave $40,000,000 for unsectarian education in Russia and elsewhere, has advised his co-religionists to abandon their exclusiveness and merge themselves in other nations, and religions, especially the Christian. The suggestion is not, however, received with much favor by Jews generally. Judaism has been modified much of late years, but not in the direction of real Christianity; its trend seems to be toward infidelity, or rationalism, so-called. The synagogue graduates more skeptics than Christians. {SITI February 11, 1889, p. 75.25}

The *Voice* publishes some interesting statistics relative to the liquor business of the country for the year ending June 30, 1888. During the year the number of liquor dealers decreased to 20,843, but notwithstanding this fact, the amount of liquor consumed was greater than for the previous year. This condition of affairs is attributed to the fact that high license in several States has driven small dealers out of the business, but without diminishing liquor drinking. These figures are eloquent in condemnation of high license, and in behalf of absolute prohibition of the liquor traffic. {SITI February 11, 1889, p. 75.26}

The Jesuits rule. In the New Catholic University of Montreal, the Jesuits have two colleges which they wish to remain independent of university control. The bishops were determined that these colleges should be dependent on the university. Appeal was made to the Pope, and his decision is that the colleges are to retain their independence, but to give no higher degree than Bachelor of Philosophy. In all such contests the society founded by Ignatius Loyola always wins. Few indeed know the influence it is exerting in the politics of nations as well as in the early Roman church. {SITI February 11, 1889, p. 75.27}

That leprosy is really contagious has been demonstrated by actual experiment in the Sandwich Islands. A Hawaiian convict who had been condemned to death, had his life spared on condition that he should be inoculated with leprosy, by way of experiment. The inoculation took place three years ago, and the unfortunate man is now a tubercular leper. The experiment was, however, scarcely necessary, as the fact that Father Damien, the priest who went to reside in the leper island some years ago, has become a leper. Men have now learned by actual experiment, that which they might have learned long since from the Bible, if they had only been willing to receive its testimony. {SITI February 11, 1889, p. 75.28}

Never was there a period in the history of the world when the followers of Christ had need of greater watchfulness than the present. Deceptions are abroad in the land, and on every side men are striving to draw away disciples after themselves. With feigned words they would make merchandise of souls, and they do they do lead away the unwary. But none need be deceived. The Lord says: “To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.” The law and the testimony means simply the commandments of God, and the testimony which from time to time he has given through inspired men; these are the touch-stone, and whoever rejects any part of God’s truth is not to be trusted. However plausible the teaching, however smooth the words of such teachers, the Lord says, “There is no light in them.” This is the test to which everything must be brought, and that which will not stand the test must be rejected. {SITI February 11, 1889, p. 75.29}

In commenting upon the late address of the Pope before the Sacred College, *America*, a Chicago paper remarks that “this address of Leo XIII. possesses the deepest interest for Americans. It is a notification to the 7,200,000 Roman Catholics in the United States that their supreme allegiance is due not to the Republic, but to the pontificate. If this claim were merely the garrulous utterance of an old man jealous of the authority and the prestige that has departed from his office, Americans could afford to dismiss it with a smile. But it is the expression of the pivotal dogma upon which revolves the mighty system of Roman supremacy over its children among the children of the earth. It is the doctrine subscribed to by over eight thousand priests, and preached by them to over ten thousand organizations, to over seven million American citizens. Worse than this it is the un-American theory inculcated by alien teachers in 2,700 parochial schools to over five hundred and thirty-seven thousand American children.” {SITI February 11, 1889, p. 75.30}

Those who reject the writings of Moses must get very little satisfaction, comfort, or help from the record of our Saviour’s temptation in the wilderness, and how he met successfully the prince of darkness at that time. Three times he is assaulted by the powerful tempter (Matthew 4:1-11); three times Jesus meets his assault with scriptures drawn from the great treasure house of the writings of Moses. The first time he uses Deuteronomy 8:3; the second, Deuteronomy 6:16; the third, Deuteronomy 10:20. He, in whom dwelt “all the treasures of wisdom and knowledge,” drew from the arsenal of God’s word his weapons of defense. If Divinity veiled by humanity needed these to conquer, how much more do we. But those who reject Moses will virtually reject the temptations of Christ, as being merely traditional or allegorical. Most truly said the Master: “For had ye believed Moses, ye would have believe me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?” John 5:46, 47. There are the same evidences to the truth of the Pentateuch as to the truth of the Gospels. The Bible as one. {SITI February 11, 1889, p. 75.31}

**“Thoughts on John 14” The Signs of the Times, 15, 6.**

E. J. Waggoner

The fourteenth chapter of John is one of the most comforting chapters in the Bible. It was intended to comfort those to whom it was spoken, and not them alone, but all the disciples of Christ, till the end of time. The opening words indicate this: “Let not your heart be troubled.” Christ had told them that he was going to leave them, and their hearts were troubled. They loved Jesus; they wanted to be with him. And so he proceeds to comfort them with words that have been a joy and solace to many a weary, troubled heart. “In my Father’s house are many mansions.” “I go to prepare a place for you.” There is abundance of room, but it was necessary that Christ should prepare a place for each one, by his death and subsequent ministration in the heavenly sanctuary. But this is not all. “And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also.” And this promise is as sure as the word of God. Many times is this promise repeated. “To them that look for him shall he appear the second time.” When the time came for him to depart, and the sorrowing disciples saw him ascend to Heaven, the assurance was given, “This same Jesus...shall so come in like manner as ye have seen him go into Heaven.” Separated from him whom they love, sojourners in a strange land, the children of God have the blessed hope that their Lord himself will some day come to take them home. {SITI February 11, 1889, p. 75.32}

Some who profess to be followers of Christ say, “Don’t be scared with the idea that the Lord is coming; he may not come for a thousand years. There is no need for alarm.” What reason has the child of God for fear? Paul says that we are to comfort one another with the promise that the Lord will come to receive us unto himself. Christ says that when we see the signs that indicate his speedy approach, we must look up and lift up our heads, for our redemption draweth nigh. The willing and obedient child does not run and hide at his father’s return. The wicked may tremble, and call for the rocks to fall on them and hide them from the wrath of the Lamb; but the righteous will say, “This is the Lord; we have waited for him, we will be glad and rejoice in his salvation.” {SITI February 11, 1889, p. 75.33}

At the request of Philip, “Lord, show us the Father,” Christ presents another comforting thought: “Have I been so long time with you, and hast thou not known me, Philip?” Indeed they knew Christ. They had seen his labors of love and self-denial. He had never slighted the poor and needy. They had seen him moved with compassion when he miraculously fed the famishing multitude. They had seen him stop to heal the sick, when excessive labor had well-nigh exhausted his strength. They had seen him moved to tears at the grave of Lazarus. They had heard his gentle words of reproof and encouragement to the erring. And as he saw the care and trouble caused by sin, they had heard him say, in tones of love and pity, “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” They knew him to be a tender, loving, pitying friend. And so he says, “Have I been so long time with you, and hast thou not known me?” The answer might be, Yes, but how does this answer the question? Why, “He that hath seen me hath seen the Father.” “I and my Father are one.” All the goodness and loveliness, the tenderness and pity, exhibited in the life of Christ, were but a representation of the nature of the Father. As Paul says, “God was in Christ, reconciling the world unto himself.” {SITI February 11, 1889, p. 75.34}

Many persons picture God as the stern Judge, and Christ as the loving Saviour; but they do not thus divide their offices. “God is love.” That is his nature. “God commendeth his love toward us, in that while we were yet sinners Christ died for us.” Comforting thought, that both Christ and God are interested in, and anxious for, our salvation. Would we know the extent of God’s love? “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.” It was an infinite sacrifice, and was the result of infinite love. {SITI February 11, 1889, p. 75.35}

But blessings rejected turn into curses, and the fact that God is love will not prevent his wrath from being visited upon those who despise his love. And in this, still, Christ and the Father are one. It is “from the face of Him that sitteth upon the throne, and from the wrath of the Lamb,” that the wicked seek to be hid. But none need to suffer this wrath, for all Heaven is interested in our behalf. They that are for us are more than they which are against us. God is willing that we should be called his sons. “And every man that hath this hope in him purifieth himself even as He is pure.” W. {SITI February 11, 1889, p. 75.36}

**“Unprofitable Servants” The Signs of the Times, 15, 6.**

E. J. Waggoner

A very important lesson is conveyed by our Lord’s illustration in Luke 17:7-10. It is not among Catholics alone that it is considered possible to perform works of supererogation. There are very many who, by their actions at least, hold that they can place God under obligations to them. Love of approbation, and the overvaluing of one’s own deeds, are so universal that there are very few who do not at times have some traces of that disposition. With some the idea obtains that God keeps a debit and credit account, charging each individual with his evil deeds, and giving him credit for all his good deeds, and that if the good overbalance the evil, then God owes him a reward. With this idea, more or less clearly defined, most worldlings flatter themselves that their case will be all right at the last. {SITI February 11, 1889, p. 75.37}

Many professors often imagine that God is under some obligation to them, and they manifest it in various ways. If they have given somewhat liberally to the cause of God, and have not been prospered as they think they should be, they withhold their gifts. They do not propose to work for the Lord unless they can receive at once large returns on the investment. Others find it difficult when times are hard to make as good a living for their families as they desire, and so they say, “We cannot afford to keep the Sabbath.” As much as to say, “If God does not furnish me with everything I want, he need not expect my services.” Still others look for their reward in appreciation of their work by their brethren. If their efforts are not estimated at their true value, they become discouraged, and refuse to work because they are not appreciated. {SITI February 11, 1889, p. 75.38}

Now against all feeling of this kind, our Lord utters a rebuke. Summing up the case, he says: “So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do.” The truth is that the obligation is upon the side of man. The fact that God created us and preserves us alive, places man under obligation to give his whole service to God. Jeremiah says, “It is of the Lord’s mercies that we are not consumed.” Every moment of man’s life places him under greater obligation to God than he can ever hope to fulfill. And as this mercy is extended to all, it is not alone the professed Christian who owes service to God. Sinners are under as much obligation to God as though they had made a profession to serve him. But if we repent, and obey the commandments of God in every particular, how does the case stand then? We are still unprofitable servants. God is none the richer for our service. There is a vast amount of sin that we have committed in the past, and as we can do no more than our duty from day to day, we are still largely in debt. Were it not that Christ has been set forth “for the remission of sins that are past, through the forbearance of God,” the best of men would fail to obtain Heaven. {SITI February 11, 1889, p. 75.39}

And so after all that has been done, eternal life must be “the gift of God, through Jesus Christ our Lord.” A proper appreciation of this would serve to keep us humble, and prevent many mistakes made on account of our self-sufficiency. Let us be careful lest we become lifted up because of the faith that we have, and so lose the grace of God which is promised to the humble. The more real faith we have in Christ the more will we acknowledge our entire dependence upon him, and our own utter weakness. Let us heed these words of the apostle: “For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.” Romans 12:3. W. {SITI February 11, 1889, p. 75.40}

**“Perils in Both Country and City” The Signs of the Times, 15, 6.**

E. J. Waggoner

That not only in difference to spiritual things, but positive factor religion, is rapidly increasing throughout the land in both city and country, is a fact no longer to be disguised. Our readers are aware of the facts recently brought out in the conference of the evangelical ministers in New York, relative to the deplorable spiritual condition of the city; and it will be remembered that in the Syracuse convention one minister made the statement, which was not challenged, that the proportion of church-goers was no greater in the country than in the city. The following from the New York *Christian Advocate* is to the same import:- {SITI February 11, 1889, p. 75.41}

**“Spirits in Prison” The Signs of the Times, 15, 6.**

E. J. Waggoner

Somebody, we do not know who, asks for an explanation of certain texts which he thinks seem to conflict with the doctrine of the sleep of the dead. We herewith answer the last text that he mentions; the others will receive attention at another time. He says:- {SITI February 11, 1889, p. 75.42}

“It has been suggested that the preaching to the spirits in prison, referred to in 1 Peter 3:19, 20, was done by Christ between his death and his resurrection. Please explain through the SIGNS OF THE TIMES.” {SITI February 11, 1889, p. 75.43}

We wish first to say that a suggestion does not prove anything. The man who reads a plain declaration of the Scripture, and then listens to suggestions of doubt, will have all the opportunity that he desires for doubt. Satan is always ready with suggestions against the truth of God, and those who entertain them do so to their own ruin. If suggestions were to be considered as worthy of comparison with plain, positive proof, nothing could stand; for it is possible to suggest anything. {SITI February 11, 1889, p. 75.44}

Following are the verses referred to, together with the eighteenth:- {SITI February 11, 1889, p. 75.45}

“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.” 1 Peter 3:18-20. {SITI February 11, 1889, p. 75.46}

Now let us read this carefully, to see just what it tells us. After stating that Christ, the Just One, once suffered for the sins of the wicked world, it tells us how he suffered—“being put to death in the flesh.” Next it tells us that he was made alive by the Spirit; then it says that it was by this same Spirit that he went and preached to the spirits in prison; and lastly, it tells us when this preaching was done—“when once the longsuffering of God waited in the days of Noah, while the ark was a preparing.” There you have the whole story. There is not a hint that the preaching was done by Christ between his death and his resurrection. On the contrary, it is stated that the preaching was not done at all by Christ, but that he did it by the Spirit. Now turn to Genesis 6:3, and you will see that in the days of Noah, while the ark was preparing, the Spirit of God was working among the people: “And the Lord said, My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years.” {SITI February 11, 1889, p. 75.47}

The preaching, then, was done by the Spirit, the same Spirit which brought Christ again from the dead. But how about the spirits being in prison? How were they in prison? A few texts will answer this. First, we remember that the antediluvians were exceedingly wicked. The Bible says that “God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.” Genesis 6:5. But sin is a bondage, as the wise man says: “His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.” Proverbs 5:22. And the apostle Peter, speaking of those who by their deceitful wantonness seduce those who have escaped from the snare, says: “While they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage.” 2 Peter 2:19. {SITI February 11, 1889, p. 75.48}

The work of Christ is to save men from the bondage of sin. Matthew 1:21; Galatians 1:4. Read also Paul’s account, in the seventh of Romans, of his bondage to sin, and of his deliverance. And it is by the Spirit that this deliverance is effected. When Christ stood up in the synagogue at Nazareth, he read these words, which he said were fulfilled in him:- {SITI February 11, 1889, p. 75.49}

“The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.” Luke 4:18, 19. {SITI February 11, 1889, p. 75.50}

In the passage from which Christ read (Isaiah 61:1), it says plainly, “the opening of the prison to them that are bound.” Bound with what? Why, with the cords of their sins. {SITI February 11, 1889, p. 75.51}

Read now Psalm 102:19, 20, where it says that the Lord “hath looked down from the height of his sanctuary; from Heaven did the Lord behold the earth, to hear the groaning of the prisoners; to loose those that are appointed to death.” From this we learn that those to whom the Spirit preaches deliverance are not dead, but are only “appointed to death.” {SITI February 11, 1889, p. 75.52}

And now read Hebrews 2:14, 15, where the apostle says of Christ:- {SITI February 11, 1889, p. 75.53}

“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 February 11, 1889, p. 75.54}

Whom did he come to deliver? Those who all their life-time were subject to bondage? How were they thus in bondage? Through fear of death? What is it that brings the fear of death? It is sin; for “the wages of sin is death.” Romans 6:23. So then, Christ came to deliver them who were held in the bondage of sin. This is just what he came for, and this he does by the Spirit, which both convicts and converts. It was this same Spirit by which the gospel of deliverance was preached to the antediluvians; but they rejected it, and so were lost. {SITI February 11, 1889, p. 75.55}

This is just what we learn from 1 Peter 3:18-20. It is Scriptural and reasonable. In an article in another column, entitled “Charging God Foolishly,” we shall show how contradictory and dishonoring to God is the theory that the preaching referred to was done by Christ himself, in the interval between his death and his resurrection. W. {SITI February 11, 1889, p. 75.56}

**“A Fallacy Exposed” The Signs of the Times, 15, 6.**

E. J. Waggoner

A short time ago we heard one of the ministers of Oakland read an essay to his congregation on Sunday observance. It was one of a combination of discourses designed to stir the people up to see the necessity of a State Sunday law, but one of the illustrations used was most unfortunate. It is well known that the strongest plea for a Sunday law is on the ground that the working man is ground down by soulless corporations. Pathetic stories are told of conscientious men who would like to keep Sunday, and who feel that they ought to, but who are not able to follow out their conscientious convictions lest they should lose their place. {SITI February 11, 1889, p. 75.57}

The preacher was showing how strictly Sunday ought to be observed, and how God’s blessing follows its strict observance. He told of a man with whom he was acquainted in Chicago, who was forced to drive on a street-car for a living. When it came Saturday night his employers required him to work the next day, but he refused, saying that he could not work on “the Sabbath,” and that he would throw up his job. The managers, however, concluded that so conscientious a man would be valuable, and did not discharge him, but gave him constant employment after that. He also mentioned the case of the young man who was discharged by Stephen Girard, because he refused to help load a ship on Sunday. The young man wandered around for several weeks in search of employment, and finally found an excellent place in a bank, to the managers of which he was recommended by Girard himself, as a model of conscientious honesty. {SITI February 11, 1889, p. 75.58}

If this proves anything, it proves that the talk about a Sunday law being a necessity in order that the laboring man may keep Sunday in accordance with the dictates of his own conscience, is all cant. It proves that there is no necessity whatever for any Sunday law. Everybody who wants to keep Sunday can do so without a law, and nobody can hinder him; while those who do not want to keep Sunday will not think those who make a law compelling them to. The only necessity there is for a Sunday law is in the selfishness of those who are clamoring for it. {SITI February 11, 1889, p. 75.59}

**“Saints of God. Romans 1:7” The Signs of the Times, 15, 6.**

E. J. Waggoner

“Paul, a servant of Jesus Christ, ...to all that be in Rome, beloved of God, called to be saints; grace to you, and peace, from God our Father and the Lord Jesus Christ.” {SITI February 11, 1889, p. 75.60}

The first seven verses of the book of Romans constitute the introduction to the epistle-the salutation; but those who have read the preceding articles of this series will conclude, if they never thought of it before, that there is a world of thought conveyed even in one of the greetings of the apostle Paul. Not one word did he write in vain. The expression to which we wish to call especial attention in this article is, “called to be saints,” or, more properly, “called saints.” {SITI February 11, 1889, p. 75.61}

The word “saints,” is used throughout the Bible to denote the people of God, both while they are in this world, and after they have been redeemed. Paul, when on his missionary journeys, gathered money for the poor saints at Jerusalem. Romans 15:25, 26; 1 Corinthians 16:1. Three other epistles he addressed respectively as follows: “To The saints which are at Ephesus” (Ephesians 1:1); “to all the saints in Christ which are at Philippi” (Philippians 1:1); and “to the saints and faithful brethren in Christ which are at Colosse.” Colossians 1:2. In short, it is generally used as synonymous with “Christian.” This should serve to give us an exalted idea of what it is to be a Christian, rather than an inferior idea of what it is to be a saint. {SITI February 11, 1889, p. 75.62}

The Roman Catholic Church, with the arrogance characteristic of it, has assumed the prerogative of making saints. It holds that a saint is far different from the ordinary Christian, and confers the title of “saint” upon men long dead, much as a college will grant a post-graduate degree to one who since graduation has been particularly successful in certain lines of work or study. But this is wholly a perversion of the Bible use of the term, for it properly belongs to all who are in Christ. {SITI February 11, 1889, p. 75.63}

A saint is one who is sanctified. The two words have a common derivation. Paul addressed his first epistle to the Corinthians, “unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints.” 1 Corinthians 1:2. Sanctification is not, as some imagine, a special grace bestowed upon certain Christians, but is the condition of all who are truly Christians. All who are in Christ Jesus are sanctified, and for this reason they are called saints. The modern idea that a many may live for years in a justified state before God, and still know nothing of sanctification, is but another phase of the Roman Catholic idea that a saint is an extraordinary Christian-something more than a Christian. To be sanctified is looked upon, not as a necessity, but as a privilege granted to a few; and the result is a lowering of the standard of simple Christianity. {SITI February 11, 1889, p. 75.64}

The word rendered “sanctified,” means to consecrate, to devote to religious uses. The word rendered “saint,” signifies the person or thing so devoted or set apart. I will quote the first definitions both of the Greek and the Latin words that are so rendered: “*Agios (hagios*) “*devoted to the gods*, (Latin, *Sacer*); and so I, in good sense, *Sacred, holy*.” Liddell and Scott. The Latin word *sanctus*, which is rendered “saint,” is from the verb *sancio*, which is defined, “to render sacred or inviolable by a religious act; to appoint as sacred or inviolable.” As used of legal ordinances, or other public proceedings, it meant, “to establish, appoint, decree, ordain; also to make irrevocable or unalterable.” Harper’s Latin Dictionary. These definitions will materially aid the reader in his understanding of sanctification, a subject which we can at this time scarcely more than hint at. In harmony with these definitions is the following comment by Dr. Barnes on the word “saints“: {SITI February 11, 1889, p. 75.65}

“The radical idea of the word is, that which is separated from a common to a sacred use, and answers to the Hebrew word *Kadosh*. It is applied to anything that is set apart to the service of God, to the temple, to the garments, etc., of the priests, and to the priests themselves. It was applied to the Jews as a people *separated* from other nations, and devoted or consecrated to God, while other nations were devoted the service of idols. It is also applied to Christians, as being a people devoted or set apart to the service of God. The *radical* idea, then, as applied to Christians, is that *they are separated from other men, and other objects and pursuits, and consecrated to the service of God*. This is the peculiar characteristic of the saints.” {SITI February 11, 1889, p. 87.1}

To be a saint of God is to be sanctified or consecrated to his service. The process is this: God calls all men. “The Spirit and the bride say, ...Whosoever will, let him take the water of life freely.” Revelation 22:17. This call is extended to all men indiscriminately. The Spirit strives with every soul. At the door of every heart Christ stands and knocks. Some hear his voice, and open to him. This is an invitation for him to take complete possession. It is a surrender of self to God; a yielding to him to be his bond-servant. This surrender of self to God, that his will may be the rule in every act, word, and thought, is the act of consecration to God. It must be a voluntary act on the part of the individual, yet it is the love of Christ which constrains to the act. The individual, having counted the cost, has deliberately given up the world with its sinful pleasures, has renounced all purpose and desire to have his own way, and has accepted Christ as his sole Master. He is then devoted to the service of God, and is therefore sanctified, a saint of God. {SITI February 11, 1889, p. 87.2}

From this is appears that sanctification does not necessarily imply perfection of character, in the sense that the expression is commonly used. The individual at first has no Christian character. The character is not changed in a moment from imperfection to perfection; but the yielding of one’s self to Christ, for him to work in the soul that which is good, may be the work of a moment. Old things are now passed away, and a new life begins. Although he does not attain at a single bound to the measure of the stature of the fullness of Christ, he is not condemned, because all his acts are wrought in God. He is not sanctified because he is holy, but he is sanctified because he has put himself into the hands of God to be made holy. {SITI February 11, 1889, p. 87.3}

Perhaps the following criticism by Olshausen, upon the word rendered “saints,” may make the matter more clear:- {SITI February 11, 1889, p. 87.4}

“The word in its *immediate* signification denotes no degree of moral perfection (the Corinthians, who were in so many respects deserving of blame, are called *hagioi*, saints), but refers to the separation of believers from the great mass of the *kosmos*, the Gentile world. Yet it doubtless also implies that Christians have been made partakers of the principle of a higher moral life, which, as in a course of development, is gradually to pervade the whole man, and produce perfect holiness. Now this principle is the Spirit of Christ, so that Paul’s idea ‘made us accepted in the beloved,’ is also applied to the conception of *hagios*. Christians are holy on account of Christ who lives in them, and who is their true life.” {SITI February 11, 1889, p. 87.5}

Says the apostle Paul: “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God.” Colossians 3:1-3. The phrase, “the higher Christian life,” as applied to a condition higher than that of simple acceptance with God, is false and misleading. The Christian life is the highest life there is. It is a life in Christ, who sits at the right hand of God in Heaven. Less than this is not a Christian life. {SITI February 11, 1889, p. 87.6}

The object of this article is not to lower anybody’s conception of sanctification, or saintship, but to elevate their conception of what it is to be a Christian; to impress upon the mind the fact that one who is not sanctified in Christ Jesus, and thus a saint of God, is not a Christian. Neither is it designed to discourage anybody. It would be false and cruel sympathy that would seek to encourage one by representing the Christian life as a low plane of living. The true way is to set forth the Christian life in its true light, and then point out the source of help. {SITI February 11, 1889, p. 87.7}

The Christian life is continual progression. The Christian is a disciple, a learner; he is one who is engaged in a warfare, continually gaining victories; he is one running a race, ever drawing nearer the goal, which is “the mark for the prize of the high calling of God in Christ Jesus.” His Master in the school is Christ, whose yoke he has taken, and from whom he learns; his leader in the battle is Jesus Christ, who, as Captain of the Lord’s host, has all power in Heaven and earth to impart to his faithful followers, so that they may be more than conquerors through Him who loves them; and in the race that is set before them, they are to run with perseverance, “looking unto Jesus.” And so, “we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.” 2 Corinthians 3:18. W. {SITI February 11, 1889, p. 87.8}

**“Charging God Foolishly” The Signs of the Times, 15, 6.**

E. J. Waggoner

In the article entitled “Spirits in Prison,” we have given the explanation of the words of Peter, that Christ was “quickened by the Spirit, by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing.” We saw that the preaching was done by the Spirit, when before the flood it strove with men who were in bondage to their own corrupt desires. We propose now to show the folly and the wickedness of the theory that the preaching was done by Christ between his death and his resurrection. {SITI February 11, 1889, p. 87.9}

We will first quote the words of two eminent theologians, which voice the popular sentiment concerning this text. Archdeacon Farrar, in “Early Days of Christianity,” speaks of this text as showing that there is hope for those who die in their sins, and says:- {SITI February 11, 1889, p. 87.10}

“Of all the blunt weapons of ignorant controversy employed against those to whom has been revealed the possibility of a larger hope than has been revealed by Augustine or Calvin, the bluntest is the charge that such a hope renders null the necessity for the work of Christ. As if it were not this very hope which gives to the love of Christ its mightiest effectiveness! We thus rescue the work of redemption from the appearance of having failed to achieve its end for the vast majority of those for whom Christ died.”-Chapter 7. {SITI February 11, 1889, p. 87.11}

Dean Alford also, in his comments on the text, says that the *inference* to be drawn from it, which with him is the same as Farrar’s, “is one which throws light on one of the darkest enigmas of divine justice; the cases where the final doom seems infinitely out of proportion to the guilt which incurred it.” {SITI February 11, 1889, p. 87.12}

And so man, in order to fathom the mind of God, will deliberately belittle sin, and will presume to judge how much punishment is due for the commission of certain sins! If the severest punishment that God ever inflicts is not justly due those who corrupted their way, and obstinately resisted his pleadings for a hundred and twenty years, each year growing more and more bold in their rebellion, we should like to know what sin would merit the vengeance of God, and everlasting destruction. {SITI February 11, 1889, p. 87.13}

Again, the view which we combat actually charges God with acting rashly, in punishing people who did not deserve it. For if there were some of the antediluvians who in the time of Christ were fit subjects for the preaching of the gospel, then they ought not to have been destroyed in the flood. It would seem as though reverence of God ought to be sufficient to deter his professed ministers from making such charges against him. {SITI February 11, 1889, p. 87.14}

It is said that “by the theory that Christ preached while in *hades*, we rescue the work of redemption from the appearance of having failed to achieve its end for the vast majority of those for whom Christ died.” Who has the right to say that the gospel has not achieved its end unless everybody is saved? The Bible nowhere teaches us to expect that all will be saved. When one came to Christ and asked, “Are there few that be saved?” he replied:- {SITI February 11, 1889, p. 87.15}

“Strive to enter in at the straight gate; for many, I say unto you, will seek to enter in, and shall not be able.” Luke 13:23, 24. {SITI February 11, 1889, p. 87.16}

In the sermon on the mount, he also said: “Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.” Matthew 7:13, 14. {SITI February 11, 1889, p. 87.17}

Thus we see that the Lord himself teaches us that all men will not be saved. Why will men do violence to a text, in order to draw from it an inference which contradicts the plain declaration of Christ? {SITI February 11, 1889, p. 87.18}

Note that the theory Christ descended into *hades* to preach to the dead, does teach the doctrine of probation after death, and universal salvation. In fact, the doctrine of probation after death, inevitably runs into that of universal salvation. For if God, in order to be just, must grant another probation to those who remain impenitent at the close of the first, he must also grant another to those who remain impenitent at the close of the second, and so on until all have been converted. But this, as we have seen, contradicts the plain word of God. {SITI February 11, 1889, p. 88.1}

The theory of future probation, or probation after death, which is built almost solely on this false interpretation of 1 Peter 3:18-20, is nothing else than the Roman Catholic doctrine of purgatory, with its attendant prayers for the dead. For if we must pray for those who are on probation before death, as we assuredly ought, then it follows that we ought to pray for those on probation after death, if there were any such. {SITI February 11, 1889, p. 88.2}

Not only so, but we ought in that case to pray to them, in the sense that the Catholics pray to them, namely, to ask their intercession for us. For if the dead are on probation, they are in as good ease as we are, who are also on probation; and since we are exhorted to pray for one another, we ought to ask the dead to pray for us, as well as to pray for them. In fact, there is no absurdity of Catholicism or Spiritualism which does not legitimately follow from the theory that Christ went after death to preach to people in *hades*. {SITI February 11, 1889, p. 88.3}

Finally, take notice that all these absurdities and false doctrines come from the unscriptural theory that the dead are conscious, and thus capable of listening to preaching. If men believed what the Scripture says, that “the dead know not anything,” they could not take the position Farrar and Alford and so many thousands of professed Christians do, in regard to 1 Peter 3:18-20. We have already fully shown the fallacy of that theory; but we will in conclusion quote a few texts which, if men will adhere to them, will keep them from such false and unnecessary conclusions. {SITI February 11, 1889, p. 88.4}

“Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.” Ecclesiastes 9:10. {SITI February 11, 1889, p. 88.5}

“The dead praise not the Lord, neither any that go down into silence.” Psalm 115:17. {SITI February 11, 1889, p. 88.6}

“For the grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth.” Isaiah 38:18. {SITI February 11, 1889, p. 88.7}

“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. {SITI February 11, 1889, p. 88.8}

Let us hold to the plain statements of the Bible, and not be carried away with the suggestions of the enemy. “Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper.” W. {SITI February 11, 1889, p. 88.9}

**“Baptized by Fire” The Signs of the Times, 15, 6.**

E. J. Waggoner

How often do we hear people ask the Lord to baptize them with the Holy Ghost and with fire! But they do not know for what they are asking. They connect in a vague sort of way Matthew 3:11 and Acts 2:3, and suppose the latter to be the fulfillment of the former. But even though the cloven tongues were as of fire, and although they were upon all, the disciples were not in any sense baptized with the tongues or the fire. Baptize means to immerse, not to sit upon. They were on the day of Pentecost baptized with the Holy Spirit. The room in which they were was filled with the divine, life-giving influence, and they were literally immersed in the Holy Spirit, and the tongues were but another manifestation of the same Spirit. {SITI February 11, 1889, p. 88.10}

There are two classes spoken of by John in Matthew 3:11. One class-the faithful-will be baptized with the Holy Spirit; the other-the wicked-will be baptized by fire; immersed in the lake of fire (Revelation 20:15), and utterly burned up. Revelation 20:9. This application of Matthew 3:11 is shown to be correct, by the next verse: “He shall baptize you with the Holy Ghost, and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.” {SITI February 11, 1889, p. 88.11}

Let no one pray, therefore, to be baptized with fire, unless he wishes the Lord to burn him with fire. {SITI February 11, 1889, p. 88.12}

**“Is this Orthodoxy?” The Signs of the Times, 15, 6.**

E. J. Waggoner

On a recent Sunday the representatives of the press visited the Chicago churches to find out three things: 1. Why do so many more women than men attend church? 2. Do the ministers still believe in hell? 3. Is orthodoxy dying out? {SITI February 11, 1889, p. 88.13}

The liberals believe that orthodoxy was decaying; that is, if orthodoxy meant the teaching of the Scriptures. Of course this was denied by the conservatives. As regards their belief in hell, the *Congregationalist* of the 17th ult. says:- {SITI February 11, 1889, p. 88.14}

“With the same exception [the liberals in belief], all expressed their firm belief in hell as a place of punishment, some describing it as made by the sinner himself, and carried in his own breast, but all agreeing that it means banishment from the presence of God. Of course no one believes in it as a place of literal fire and brimstone.” {SITI February 11, 1889, p. 88.15}

If this is not a departure from the orthodoxy of a few years ago, we are not able to comprehend terms. The ministers of those days and their converts who exist still, among the Methodist, Baptist, Presbyterian, and Congregationalist churches, believe in hell as a place of literal fire and brimstone. Many of their ideas were erroneous, contrary to reason and fact, especially as regards eternity of torment. But the present view is not less unscriptural. If hell is within the sinner, the Universalist doctrine is true. If hell is “banishment from God,” that is just what would please the sinner; for “God is not in all his thoughts.” He desires not the presence of God, or thoughts of his presence. Banished alone, then, would, instead of being a punishment to him, be the reverse. And the greater the sinner, the more he would desire to be far from the presence of the Lord, and the less would be his punishment. The more he sinned, the harder would become his heart, the more benumbed his conscience, the less he would suffer. And this is orthodoxy! What more could infidelity ask in this direction? We prefer to believe the word of God. “And whosoever was not found written in the book of life was cast into the lake of fire.” Revelation 20:15. {SITI February 11, 1889, p. 88.16}

**“Back Page” The Signs of the Times, 15, 6.**

E. J. Waggoner

According to the report of the Board of Excise, there are in New York City 8,780 places licensed to sell intoxicating liquors. Of these 7,391 are saloons, 5,862 of which sell distilled liquors. Commenting on this report, the *Christian at Work* says that “there are just 5,862 more liquor saloons in that city than there should be.” We think that there are 7,361 more saloons than there ought to be, and just 8,780 more places where liquor is sold than is for the good of the city. The sale of intoxicating liquors, to be used as beverages ought to be absolutely prohibited, not only in New York, but in every city and village in the land. {SITI February 11, 1889, p. 88.17}

The Samoan difficulty seems to be growing more serious each week, and fears are expressed in some quarters that war between the United States and Germany may result from the present condition of affairs in those islands. Certain it is, that there is considerable bad feeling between the two countries over the affair. It seems that Germany is determined to establish a protectorate in Samoa. The United States is under some treaty obligation to the Samoans, but just how far those obligations extend is an open question. Aside from that, however, it is contended that it would be bad policy to allow Germany to gain control in Samoa. Whether or not this Government will take any decided action, remains to be seen. Latest advices state that Germany has declared war against Samoa. {SITI February 11, 1889, p. 88.18}

The Juneau (Alaska) *Free Press*, prints some most heart-sickening facts relative to vice in that Territory. For the most part the native women are abject slaves, and many of them are bought and sold for the basest purposes. The *Press* charges that Dr. Jackson, the educational agent, is largely responsible for the existing state of affairs. It says:- {SITI February 11, 1889, p. 88.19}

“Sheldon Jackson, the educational agent, instead of suppressing the sale of these Indian girls to miners and Indians, has put no obstacle in the way of the traffic. His school has been mainly used for teaching the girl’s homework and English, accomplishments which serve to increase their price in the ‘matrimonial’ market.” Again the *Press* says: “The innocent are now suffering simply through the neglect of duty on the part of those placed here at salaries to religiously instruct a people who were heathens when the territory was purchased from Russia, and who are heathen still.” {SITI February 11, 1889, p. 88.20}

The Catholic *Monitor* (San Francisco), of January 9, gives a prominent place to an article from the *Irish Catholic World*, written by Bernard O’Reilly, on the restoration of the Papacy, from which we quote the following, which shows how Catholics view the matter:- {SITI February 11, 1889, p. 88.21}

“We speak now not merely to our own countrymen, but to our friends and readers of other lands as well, when we say that, knowing what the authoritative teaching of the pontiff and the church on this point is, it is our bounden duty to manfully resolve to exert ourselves to the utmost limits of our power to secure the speedy and splendid vindication of that teaching. After all, as we said but recently, Catholics are stronger than the Freemasons or Atheists, if we will but join hands in the work before us. What a noble sight it would be to see the Catholics of Germany, of Ireland, of France, of Spain, and of America, demanding the restoration of Papal independence. In this way, truly Ireland would take her place among the nations, while a great step would be taken towards securing European peace. There is nothing impossible in this. If the Catholic manhood of the Continent, bearing arms as they do, were only in earnest in sustaining such work as this, one week would find missives from every Christian Power on Signor Crispi’s desk, warning him and his master to depart without delay from the eternal city. This is the duty of the hour for Catholic people; Irishman will be no laggards in discharging their share of it. {SITI February 11, 1889, p. 88.22}

When it is remember that Catholics hold the balance of political influence in nearly every country, such appeals as the above are not to be considered as mere vapor. {SITI February 11, 1889, p. 88.23}

Knowledge alone of the word of God is of no real benefit. It will never build the character. It may “set off” the individual, and bring him worldly admiration and honor; but it will not honor Christ. Divinity is hidden by the human. The individual will find his chief delight in what he knows and what his knowledge brings. But love for God, while it delights in what it knows, finds greater delight in what it is able to do for the Master. Knowledge is possible only when united with love. Love in itself implies knowledge; for one cannot love that which he does not know. The difference between the two is expressed by the apostle in 1 Corinthians 8:1: “Knowledge puffeth up, but charity edifieth;” or better rendered, “Knowledge puffeth up, but love buildeth up.” The difference is that between an inflated bag and a well-built edifice of stone. “Love never faileth.” {SITI February 11, 1889, p. 88.24}

A correspondent sends us the following statement, which is credited to Rev. Judson Smith, D.D. and asks if it is true:- {SITI February 11, 1889, p. 88.25}

“The adherents of the religion of Jesus Christ to-day outnumber the followers of any other faith in the world. Christian missions number more than 2,000,000 adherents on heathen soil, and at the present rate of increase will include 20,000,000 before this century closes.” {SITI February 11, 1889, p. 88.26}

We wish we could say that it is true; but unfortunately it is not. “Cram’s Universal Atlas” gives the number of professed Christians, including Roman Catholics, Protestants, and Eastern Churches, as 388,000,000; Buddhists, 400,000,000 to 600,500,000.The entire Protestant church membership-and it is here that the real “adherents of the religion of Jesus” are to be found-number only about 17,000,000.Cram places the number at 16,500,000-a long way from a converted world, even nominally so. {SITI February 11, 1889, p. 88.27}

The following item, from the San Francisco *Chronicle* of January 30, will be of interest to many of our readers:- {SITI February 11, 1889, p. 88.28}

“The American ship *John R. Kelly* has arrived at Havre from this port. On the passage she called in at the Pitcairn islands. Captain Gibbons, in speaking of the matter, said that he anchored off the island on October 13th. A boat commanded by I. Russell McCoy put off, loaded with fruit. The occupants refused to take anything in exchange but medicine and an old mail which Gibbons had brought for the island. The reason for this, they explained, was because the day was there Sabbath (our Saturday), and they did not bargain or contract on that day. They said that there were 150 inhabitants then on the island, all of whom were well. They inquired for friends in San Francisco and said that the *Louis Walsh*, from New York, had called in, and also the British *Amyone*, the latter for water, her tanks having burst.” {SITI February 11, 1889, p. 88.29}

Pitcairn is the only community in the world composed entirely of Sabbath-keepers. {SITI February 11, 1889, p. 88.30}

What would many ministers do without “Robert Elsmere,” or “John Ward, Preacher,” to talk about. Sermon after sermon has been preached on these novels, till they are now getting somewhat stale; controversies have raged till people are becoming weary; and now some of the political Christians wish to prevent the inaugural ball of General Harrison, the president-elect. Finding that not easy, they are proposing the same principles as National Reformers use concerning our Government. It is not Christian now, but if it will only adopt our proposed Constitution, in calling itself Christian, it will be all right. So if this inaugural ball can only be given another name, it will not be so bad after all; for it is, say they, “only a reception.” To such we commend the following, from the *N. Y. Weekly World* of Jan. 23:- {SITI February 11, 1889, p. 88.31}

“A number of Methodist ministers of Boston, Mass., will request the Committee in charge of the inaugural ceremonies at Washington to change the name of the evening entertainment from ‘inaugural reception.’ Just how this substitution would make any difference as regards the moral tone of the affair, is hard to understand. Even if the festivities were called the ‘Inaugural Prayer-Meeting,’ or the ‘Inaugural Aid to an Upright Life,’ nothing would be gained thereby. It is the thing itself, not its name, which counts in the long run. The Lord cannot be fooled by euphemism.” {SITI February 11, 1889, p. 88.32}

A misconception of the meaning of the term “Israel,” leads many to suppose that the Scriptures teach that the Jews will yet be gathered into their own land. We do read of the Root of Jesse (Isaiah 11:10, 12), that “he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gathered together the dispersed of Judah from the four corners of the earth,” but this has no reference whatever to those who are now called Jews. “For he is not a Jew which is one outwardly; ...but he is a Jew which is one inwardly.” Romans 2:28, 29. “Neither, because they are the seed of Abraham,” are they all children; that is, “they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed.” Romans 9:6, 7. Or as the apostle elsewhere expresses it: “If ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” Galatians 3:19. {SITI February 11, 1889, p. 88.33}

There will be a glorious gathering, not of the Jews-literal Israel,-but of those who are Christ’s-the truth Israel,-for “they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.” Luke 13:29. And this is the only gathering of Israel yet future, of which the Scriptures speak. {SITI February 11, 1889, p. 88.34}

The *Church Times* (Episcopal), and the *Catholic Times*, of Liverpool, have been having a bout on the question of transubstantiation. The *Church Times* asserts that this doctrine “is not now believed in the Roman Church, though the name is kept up.” To which the *Church Times* retorts that “it appears that it is believed and taught in the Church of England.” And in proof of the assertion, quotes as follows from “Severs’ Mass Book,” written by an Anglican clergyman: “Every crumb on the paten, every drop in the chalice, has now [that is, after consecration] become the whole body, blood, soul, spirit, and divinity of Jesus.” {SITI February 11, 1889, p. 88.35}

After giving the quotation, the Catholic paper dismisses the matter with this parting thrust at its Anglican neighbor:- {SITI February 11, 1889, p. 88.36}

“It is manifest that not only is the Church of England hopelessly divided against yourself, but that even the Ritualists are split into two parties, one believing and teaching what the other declares to be false, and not only false, but impossible of belief, insomuch that if a man says he does believe it he is not to be credited.” {SITI February 11, 1889, p. 88.37}

Another thing is also manifest, namely, that the principal difference between the Roman and the English Church is not in faith, but in paying allegiance to the Pope. {SITI February 11, 1889, p. 88.38}

**“Front Page” The Signs of the Times, 15, 6.**

E. J. Waggoner

According to one of the San Francisco ministers the numbers attending Mr. Moody’s meetings were greatly exaggerated by the press. “The attendance,” he said, “had been multiplied by two and sometimes by three. The great choir attracted many who did not care so much for the preaching.” This sounds just a little like jealousy at Moody’s ability to “draw.” {SITI February 11, 1889, p. 88.39}

As reported in the San Francisco *Chronicle* of February 8, Dr. Cruzan thinks that the relations of capital and labor and other political questions should be discussed more in the pulpit. This may be, but nevertheless it does not seem to us that the apostle’s was the better than; he wrote to the Corinthians: “I determined not to know any thing among you, save Jesus Christ, and him crucified.” Has the subject been exhausted? has the world something really better to take its place, or has the time come when men will not endure sound doctrine? {SITI February 11, 1889, p. 88.40}

“If I could only know that the Christian religion is true, how glad I would be,” says many a soul who is struggling in the quagmire of sin and unbelief. But we may know this. Jesus gives an infallible, yet simple test, which all may put to the proof. It is this: “My doctrine is not mine, but his that sent me. If any man will do his will, he shall know the doctrine, whether it be of God, or whether I speak of myself.” John 7:16, 17. Try it. Submit yourselves wholly to God, repent of your sinss, believe in the Lord Jesus Christ, and by faith obey all his requirements, without reserve. This is doing God’s will. Be faithful in the trials, and the religion of Christ will be to you a pleasant reality. {SITI February 11, 1889, p. 88.41}

Political matters in Europe are, as ever, in a turmoil. No one knows how soon there may be a collapse of the Floquet *regime*; the following of Boulanger is constantly increasing, and many think that the very existence of the French republic is threatened. The Progressive party in Germany, by which is meant those in favor of limiting the royal power, criticize the Government in asking for an additional sum 3,500,000 marks ($830,000) for the royal family. No necessity could be shown by the supporters of the bill for the increase, while it is sufficiently proven that the present income is every way sufficient, and the wealth of the royal family is enormous. Their lands are so extensive as to require division into seventy-seven stewardships, each comprising a number of farms. And thus German imperialism and large standing armies are crushing the very life of the people, not only of Germany but of other countries of the Old World. Meanwhile Germany is ready to enter into a defensive alliance with England; and Prince Bismarck warns England that she “should put her house in order,” that she may be prepared for an attack from France. What turn the affairs may next take, what new figure to-morrows political kaleidoscope may next take, no one can tell. Truly it is but a fulfillment of our Saviour’s words, “Distress of nations with perplexity.” The coming of the Lord draweth nigh. {SITI February 11, 1889, p. 88.42}

It is daily becoming more evident that either riot or revolution, and possibly both, are impending in Paris. It is asserted that the night before the late legislation in that city Prime Minister Floquet proposed to the Cabinet the arrest of General Boulanger as a conspirator against the Republic. The majority of the Cabinet approved the plan, but M. de Freyeinet, Minister of War, protested against it, deciding it would be sure to cause blood-shed. The project was therefore given up. Counting technically illegal ballots cast for Boulanger, his majority was nearly 100,000, and it is almost certain that, had he been arrested, revolution and blood-shed would have followed immediately. {SITI February 11, 1889, p. 88.43}

The French *Journal les Missions* states that excellent results have followed the establishment of their college among the Basutos in Africa. But the Roman Catholic missionaries are now causing them trouble. One of the heathen customs of the Basutos, proscribed by the Protestants, was the purchase of a wife with cattle. But Rome, with her shrewd craftiness, allows it, and while formerly the Protestants had the favor of the pagan chiefs and their sanction to Christian marriages, now the chiefs complain of the strictness of their religion, and contest the validity of Christian marriage. Such is Rome everywhere. If immorality or crime is necessary to the accomplishment of her objective, she will either condone it on the part of her tools, or will use it herself as a means to success. {SITI February 11, 1889, p. 88.44}

The following dispatch to the San Francisco *Daily Examiner* of February 10, is an excellent illustration of Catholic liberty. When in the minority without control of power, they believe in equal rights; but give them the power, and the history of the Dark Ages would again be repeated. Dr. Windthorst is a Roman Catholic; the “Center” is a Catholic party; and the object of Jesuit propaganda in the colonies is to place political power in the church of Rome. With this explanation our readers will see how much the motion of Windthorst means:- {SITI February 11, 1889, p. 88.45}

“Doctor Windthorst has given notice that he will offer a motion to insert in the Acts regulating the judicial condition of countries under German protection, guarantees of liberty of conscience to residents and foreigners, free exercise of public worship and right of missionary. propaganda. The motion has the semblance of a simple declaration of religious tolerance, but concealed under the recognition of this general principle, the Center party aims at obtaining the assent of the Reichstag to the Jesuit propaganda in the colonies.” {SITI February 11, 1889, p. 88.46}

**“Why It Is” The Signs of the Times, 15, 7.**

E. J. Waggoner

A man who has been out in a very dark night finds it impossible to see objects distinctly, if he suddenly enters a well-lighted room. It would be just as well, yes, even better, for him if the room were at first only partially lighted, for then his eyes would the sooner accommodate themselves to the changed conditions. So also, a man who has been in a very deep well, or a cave, cannot see when he suddenly finds himself in the blazing sunlight. Everything at first appears in a haze, then the outlines of forms begin to be seen, and finally everything stands out in full relief. {SITI February 18, 1889, p. 88.47}

The same principle holds good in other things. If you should place a work on geometry in the hands of an Indian just from the plains, you could not expect him to understand it. Its figures would convey no meaning whatever to him. Or if you should place a Greek Testament in the hands of a bright Sabbath-school scholar, it would be unintelligible to him, although he might be able to read the English language with ease. But give him a few years’ time, and he would be able to read the Greek. Yet he would not read it readily at first. He would learn the letters, then certain forms and rules, and then he would stumblingly pick out the meaning of a simple sentence. Even if a book were in a child’s own language, and he were unable to read, he would have to acquire a knowledge of it gradually. And so in everything; all knowledge is gradually acquired. {SITI February 18, 1889, p. 88.48}

Now let us apply this principle to another case. We claim that the Bible very plainly teaches that the seventh day is the Sabbath, and that no other day is, or can be, the Sabbath of the Lord. But the question comes up, Why did not all the good of past ages believe and teach thus, if it is Bible doctrine? Why did not the Reformers keep the Sabbath? The question is already answered. For centuries the Catholic Church had had supreme sway. Its policy was to keep men in ignorance, especially of the Bible; that was a proscribed book. Wherever one was found, it was burned by the priest, and the possessor treated as a heretic. The priests themselves knew nothing of the Bible. Even the cardinals and archbishops, the men in highest position in the church, were ignorant of it as a vile book, and to look to the church for their spiritual knowledge. {SITI February 18, 1889, p. 88.49}

Among the common people the ignorance was of course still greater. There were very few who had ever seen a Bible. If they had seen one, the most of them would have spurned it as a loathsome thing, whose very touch would contaminate. Had they ventured to open its pages, it would have conveyed no more to them than if it were blank, for the Bible had not been translated into the language of the common people. The small portions of the Bible that the church allowed the priests to have, were written in Latin. And even if the Bible had been translated, to thousands it would still have been a blank; for where there is ignorance of the Bible, there is ignorance of the deepest kind. Very few of the people could read; many even of the nobles and princes could not; there was no incentive for them to do so. This was the night, the darkest part of the night; and the darkness, like that of Egypt, could indeed be felt. {SITI February 18, 1889, p. 88.50}

But night does not always last. God’s Spirit was at work in the hearts of men, and that always brings light. There were men who had all the wisdom that schools could bestow. They had been moved to acquire this knowledge by a desire to benefit their fellowmen. And yet in regard to the Bible they were as ignorant as the poorest peasant. But they were anxious to serve God, and Christ says that “if any man will do his will, he shall know of the doctrine.” And so these men found the Bible, and, unmoved by the threats of bishops and popes, they translated it and studied it. {SITI February 18, 1889, p. 88.51}

The Reformation gave the Bible to the people; but they could not grasp all its truth at once. Its simplest doctrines were so directly opposed to the teachings of the church, that it took a long time for their minds to comprehend them. The one great point then needed, was to make men understand that the Pope had no power to forgive sin, or to give men license to sin, or to remit the punishment due to sin; works of penance would not suffice to gain the favor of God. “The just shall live by faith,” was the watchword of the Reformation. People must first learn to believe that the Bible, not the Pope, could alone point out the way of life. {SITI February 18, 1889, p. 88.52}

Some of the Reformers had glimpses of still further truth, but not all. The Reformation had only just begun when Luther and his fellow-laborers died. Many grievous papal errors still existed. Other men followed them, who were moved by the same spirit, and now the light began to dawn more brightly, and more and more of the Bible was made clear to men. They had become somewhat accustomed to its rays of light. Some rested content with the little light they had received, and refused to receive any more. But others looked still farther, and were rewarded by finding new treasures. And now a great flood of light shines forth from the sacred page, and men are beginning to endure the sight. But this could not have been done at once, any more than men who have been long confined in a dark dungeon could look at once upon the sun at noonday. And this answers the question, “Why were these things not found out before?” W. {SITI February 18, 1889, p. 88.53}

**“The Church in Rome. Romans 1:8” The Signs of the Times, 15, 7.**

E. J. Waggoner

**Romans 1:8.**

“First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.” {SITI February 18, 1889, p. 88.54}

What a vast difference there was between the church in Rome in Paul’s day, and the church of Rome to-day. Then their *faith* was spoken of throughout the whole world; not their *superstition* is the object of comment everywhere. Then their faith was *spoken* *of* by others throughout the whole world; now that which has been substituted for faith is published by themselves throughout the whole world. {SITI February 18, 1889, p. 88.55}

It is a good thing when the faith of a church is so marked as to attract attention. But how was it that the faith of the church in Rome came to be known so widely and so well? It could not have been because the Romans told everybody of it, for that very thing would have proved that they didn’t have it. It could not have been because people could *see* their faith, because faith is not a thing that can be seen. But the results of faith can be seen, and it was by these that the faith of the Romans became so generally known. In the nineteenth verse of the last chapter, Paul says to them: “For your *obedience* is come abroad unto all.” True faith always works obedience, and that could be seen. {SITI February 18, 1889, p. 88.56}

How many Christians there were in Rome, we have no means of knowing. There might have been a very large church, yet when we consider that character of that city, we know that the number of Christians must have been very small in comparison with the entire population. It was a heathen city. Nero, whose very name is a synonym for everything that is wicked, cruel, and licentious, was the emperor when Paul wrote is epistle. The character of a king and court largely determine the general character of the people. The lower orders ape the customs and morals of the higher. The love of place and power, and the desire for the recognition of loyalty, are always powerful factors in leading men to conform to the whims, the sentiments, and the morals of an emperor. History tells us that society in Rome at that time was rotten. This is the only word that can describe the condition of things. {SITI February 18, 1889, p. 88.57}

With all his vices, Nero was luxurious. He had elegant tastes, and spent money lavishly in adorning the city. But effeminate vice always accompanies the lavish expenditure of wealth. Rome was the metropolis of the world, not simply as to population, but in matters of business and fashion. It was both the London and the Paris of that time. Of course, then, the thought and practice of the great mass of the people or Rome was anything but Christian. {SITI February 18, 1889, p. 88.58}

Yet in the midst of this sink of iniquity there lived a handful of people whose faith was spoken of throughout the whole world. They were emphatically a *peculiar* people. They were in the world, and yet not of it. The fact that they lived in the most populous, the most fashionable, and the most wicked city in the world, did not hinder them from living “soberly, righteously, and godly.” {SITI February 18, 1889, p. 88.59}

It is right that the faith of Christians should be spoken of, but it is not necessary that they should do the speaking of it. All they have to do is to have the faith, and it will be known. Says Christ:- {SITI February 18, 1889, p. 88.60}

“Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” Matthew 5:14-16. {SITI February 18, 1889, p. 88.61}

Just let, or allow, your light to shine. Have the light, and the world must necessarily see it. The darker the night, the more plainly can we see a lighted candle in the room; so the more of moral darkness there is in the world, the more distinctly should the light of truth be seen in the lives of Christians. They are to be blameless and harmless, the sons of God, in the midst of a crooked and perverse generation, among whom they shine as lights. Philippians 2:15. {SITI February 18, 1889, p. 88.62}

Christians are Christ’s representatives in the world; that is, the world will learn of Christ through his followers. He is the light of the world, and they, receiving light from him, are to transmit it undimmed to those around them. And this heavenly light shining in them shall increase more and more until it blends with the everlasting glory that shall cover the whole earth. W. {SITI February 18, 1889, p. 88.63}

**“The Rest of the People of God” The Signs of the Times, 15, 7.**

E. J. Waggoner

A friend asks an explanation of Hebrews 4:9. We accordingly give the following, which, although brief, will, we think, be found a sufficient key to the entire chapter. That God made to Abraham a promise of an inheritance, is well known. We will quote only two texts. The first is Genesis 13:14-17:- {SITI February 18, 1889, p. 88.64}

“And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.” {SITI February 18, 1889, p. 88.65}

Again the Lord said to Abraham, after he had offered Isaac:- {SITI February 18, 1889, p. 88.66}

“I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies.” Genesis 22:17. {SITI February 18, 1889, p. 88.67}

Putting these two texts together, we learn that the inheritance promised to Abraham contemplated peaceable and quiet possession of the land; not simply of a few square miles, but of the whole world. Romans 4:13. Now it was in pursuance of this promise, that the Lord delivered the children of Israel from Eygptian bondage. See Exodus 6:1-8. {SITI February 18, 1889, p. 88.68}

Passing by the wanderings in the wilderness, we come to the address which Moses made to the children of Israel just before his death. Speaking to the tribes of Reuben and Gad and the half tribe of Manasseh, who were allowed to settle on the east side of Jordan, he said:- {SITI February 18, 1889, p. 88.69}

“The Lord your God hath *given you this land to possess it*; ye shall pass over armed before your brethren the children of Israel, ... *until the Lord have given rest unto your brethren, as well as unto you*, and until they also possess the land which the Lord your God hath given them beyond Jordan; and then shall ye return every man unto his possession, which I have given you.” Deuteronomy 3:18-20. {SITI February 18, 1889, p. 88.70}

From this we learn that the giving of them rest was nothing more nor less than the establishing of them in their possession. The same thing is also shown by the following words:- {SITI February 18, 1889, p. 88.71}

“For ye are not as yet come to *the rest and to the inheritance*, which the Lord your God giveth you. But when ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and *when he giveth you rest from all your enemies* round about, so that ye dwell in safety; then there shall be a place,” etc. Deuteronomy 12:8-11. {SITI February 18, 1889, p. 88.72}

In further confirmation of the idea that the promised rest comprehended quiet possession of the land, we read 2 Samuel 7:1, which says that “when the king sat in his house, and the Lord had given him rest round about from all his enemies,” then he thought to build a house for the Lord. In refusing to allow him to do this work, the Lord made great promises to David, and said:- {SITI February 18, 1889, p. 88.73}

“Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime.” 2 Samuel 7:10. {SITI February 18, 1889, p. 88.74}

It is evident, then, that the “rest” promised to the Israelites was the inheritance. Into this rest Joshua led them, as it is written: “And the Lord gave them rest round about, according to all that he sware unto their fathers; and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand.” Joshua 21:44. Yet in the face of this declaration, the apostle declares (Hebrews 4:8, margin) that Joshua did not give them rest, and that the Lord afterward spoke of “another day,” in which they might secure rest. We have just read from 2 Samuel 7:10 the promise of that rest. If Joshua had given them that rest, then another day could not have been spoken of. {SITI February 18, 1889, p. 88.75}

Although God did give to the Israelites the land of Canaan, Abraham had no part in it (see Acts 7:5), neither did Isaac and Jacob, to whom the promise was made as well as to Abraham; and the apostle, after mentioning these patriarchs, and many other worthies, says, “And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect.” Hebrews 11:39, 40. This shows that the possession of the land of Canaan by the Israelites did not fill all the specifications of the promise. This is still more evident from the fact that they were at peace when the Lord renewed the promise in 2 Samuel 7:10. {SITI February 18, 1889, p. 88.76}

But how shall we explain the statement in Joshua 21:43-45, that God gave to the Israelites that which he promised? Simply on the ground that the partial inheritance which they had, might have been made complete, if they had obeyed and trusted God. That they did not have the complete rest and inheritance that was promised to Abraham, is evident from the fact that the promise to him included nothing less than the possession of the whole world. Romans 4:13. Now from Jeremiah 17:19-27, we know that God designed that the Israelites should be forever established in the land of Canaan, whose capital, Jerusalem, was to be the capital of the whole world, even as the New Jerusalem will be the capital of the earth made new. But although they were given possession of the capital of their inheritance, they entered not into the full possession thereof, because of unbelief; so that it was the same as though they had never had any of it. {SITI February 18, 1889, p. 88.77}

But the “Lord is not slack concerning his promise,” and so “there remaineth therefore a rest to the people of God.” This rest is the same as that promised to Abraham, namely, the whole earth; for, after evil-doers have all been cut off, “the meek shall inherit the earth, and shall delight themselves in the abundance of peace.” Psalm 37:11. The fact that some could not enter into rest because of unbelief, does not invalidate the promise that those who will now believe shall enter into it, for the rest was prepared and completed from the foundation of the world; and God will not allow his original plan to be frustrated. With the knowledge that the earth is the rest that was promised to Abraham and to his seed, and which remains for us who believe, it is very easy to understand Hebrews 4:3, 4, and the relation which the facts there stated bear to that rest. Thus:- {SITI February 18, 1889, p. 88.78}

The apostle says, “And God did rest on the seventh day from all his works.” This is positive proof of the statement made just before, namely, that “the works were finished from the foundation of the world.” Genesis 2:3 says that God “rested on the seventh day from all his works which he had made,” and that his blessing pronounced upon the seventh day was “because that in it he had rested from all his works which God created and made.” He made the earth “to be inhabited” (Isaiah 45:18), and gave it to men for a peaceful abode; and the fact that he rested on the seventh day was a proof that the works were finished and the rest prepared. The Sabbath, therefore-the memorial of God’s rest-a day in which to be glad through the work of God, and to triumph in the works of his hands, as we meditate upon their greatness (Psalm 92:4, 5), is an assurance that God has prepared a rest for his people, and that they will share it just as surely as he is the great Creator who changes not. {SITI February 18, 1889, p. 88.79}

When Christ shall descend in glory, sitting upon the throne of his glory, having received the uttermost parts of the earth for his possession, that he may rid it of all that corrupt it, he will say to the righteous who have kept the faith, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world” (Matthew 25:34); and when they with him shall have executed upon the wicked the judgment that is written (See Jude 14, 15; Psalm 149:5-9), then will be fulfilled the promise given through the holy prophet: “And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.” Isaiah 32:17, 18. Then shall the people of God enjoy the rest which was prepared for them from the foundation of the world. W. {SITI February 18, 1889, p. 103.1}

**“Do the Dead Know?” The Signs of the Times, 15, 7.**

E. J. Waggoner

Why is it that men who profess Christianity, and especially men who profess to take the Bible as their only guide, will so persistently ignore its plainest teachings? For instance, read the following from an editorial in the *Christian Oracle*, on the death of Isaac Erret:- {SITI February 18, 1889, p. 103.2}

“In attempting to pronounce a eulogy on such a man as Bro. Errett, words appear to have such poverty that the heart hesitates to use them. If, however, the departed one knows what is said of him (and who shall say he does not?) he will know the sentiment that prompts the expression, and that its very sincerity is its chief virtue.” {SITI February 18, 1889, p. 103.3}

“Who shall say that he does not” know? Solomon, to whom God gave wisdom greater than that of all men who ever lived before or since, will say. Hear him:- {SITI February 18, 1889, p. 103.4}

“For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any [thing] that is done under the sun.” Ecclesiastes 9:5, 6. {SITI February 18, 1889, p. 103.5}

Job will speak most emphatically to the contrary. Hear what he says of the dead man:- {SITI February 18, 1889, p. 103.6}

“His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them.” Job 14:21. {SITI February 18, 1889, p. 103.7}

Surely, then, the man cannot perceive what is said in his praise. If men would but heed the plain words of the Bible, they would know, what certain also of their own poets have said, that flattery cannot “soothe the dull, cold, ear of death.” {SITI February 18, 1889, p. 103.8}

Hear what the psalmist says on this point:- {SITI February 18, 1889, p. 103.9}

“The dead praise not the Lord, neither any that go down into silence.” Psalm 115:17. {SITI February 18, 1889, p. 103.10}

Take now the case of a man eminent for his piety; a humble-minded man. Will it be claimed that, although in death he cannot praise the Lord, he can nevertheless know all that is being said in his own praise? Is it so, that the man whose whole life was one of self-denying love for Christ, becomes oblivious of everything but self, as soon as he is dead? Can he listen to eulogies upon himself, while he is unable to utter a word for his Master? No; it is not so. Again the psalmist, by whom the Lord spoke, says of man: {SITI February 18, 1889, p. 103.11}

“His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.” Psalm 146:4. {SITI February 18, 1889, p. 104.1}

The grave is “the land of forgetfulness.” Psalm 88:12. It is the synonym of nothingness. Now the question is, “Do the men who use such language as that quoted from the *Oracle* really believe the Bible?” We shall not attempt to answer it; but we will say this, that there is no actual difference between such language and the language of Spiritualism. If the dead know all that is taking place on the earth, if their activity and consciousness go on just the same as before, and even in increased degree, then it is simply absurd to say that they cannot communicate their own ideas, and manifest themselves just the same as before their death. The only logical believers in the natural immortality of the soul, are Spiritualists. And all who cling to the *Oracle’s* theory, will, by their position, sooner or later be driven into Spiritualism. {SITI February 18, 1889, p. 104.2}

“But,” says some believer in the doctrine of immortality outside of Christ, “the Bible teaches that between the living and the dead there is a great gulf fixed, so that those in the two states cannot communicate with one another; and so I cannot by any possibility become a Spiritualist.” Very true; the Bible does so teach; but is there any more truth in that portion of the Scripture than there is in another? The Bible also teaches that the dead know not anything; yet you squarely and positively deny it. Since you deny the teachings of the Bible in one point, what is there to keep you from denying any other part, or the whole of it, when some specious sophistry, or some manifestation that appeals to your senses, is presented to you? Just nothing at all. And so we say that the man who, in contradiction of the Bible, declares that the dead are conscious, is on the high road toward declaring, in contradiction of the Bible, that the spirits of the dead may appear to and communicate with the living, and of finally denying the whole Bible. W. {SITI February 18, 1889, p. 104.3}

**“Back Page” The Signs of the Times, 15, 7.**

E. J. Waggoner

“In Winchester, Va., a man was tried for murder and convicted. His counsel took the case up on a number of points, all of which the Circuit Judge overruled except the one that, in making up the record, an extra initial had been inserted in the man’s name, and he was granted a new trial!” {SITI February 18, 1889, p. 104.4}

It is just such decisions as this that render so many trials near farces and incite men to more violence. {SITI February 18, 1889, p. 104.5}

The following, clipped from the Oakland *Enquirer*, illustrates the folly of that system of fatuity which has duped to so many of the credulous, and for which Mrs. Eddy, of Boston, is largely responsible. But perhaps she is no more so than some of her learned dupes:- {SITI February 18, 1889, p. 104.6}

“Up in Dakota some Christian Science people tried for two days to raise a child from the dead. But they did not succeed. They may convince themselves that sickness is all in the mind, but death is a reality which no sophistry can get over.” {SITI February 18, 1889, p. 104.7}

The fact of the case is, there is nothing Christian about it but the name. It is antichrist, and such things do more injury to true Christianity than all the infidelity in the land. Like all error, it has a minimum of truth and a maximum of falsehood. It has taken for its name two words,-Christian, from Christ, and science, which means knowledge; but it has neither Christianity nor knowledge. It has borrowed the livery of Heaven the better to serve the devil. {SITI February 18, 1889, p. 104.8}

A reader of the SIGNS asks for an explanation of Hebrews 7:12, which reads thus: “For the priesthood being changed, there is made of necessity a change also in the law.” It is not difficult to understand this, if one considers what is the subject of the apostle’s discourse, namely the priesthood of Christ. The entire book of Hebrews is an exaltation of Christ, showing how he as Creator is superior to the angels, to Moses and to the house of Levi. The sixth chapter closes with the statement that Jesus is a high priest after the order of Melchizedek; but that is a priesthood of which Moses said nothing. Among the Jews it was death for any body not of the house of Aaron of the tribe of Levi, to come near the sanctuary to minister. Now if Christ is to be priest for that same people, it is evident, as the verse says, that there must be a change in the law-of the priesthood. In proof of this, he continues:- {SITI February 18, 1889, p. 104.9}

“For he of whom these things are spoken pertaineth to another tribe of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood.” Hebrews 7:13, 14. {SITI February 18, 1889, p. 104.10}

To apply the text to the law of ten commandments, as some do, is to do violence to it, and to go contrary to all reason. To say that the law concerning which they ministered, should be changed because a new order of priesthood was instituted, would be no more in accordance with reason than to say that it should be changed every time a new priest came into office. But it is most natural and necessary that if a new order of priesthood was to be instituted, and a priest taken from another tribe, there must be a change in the law which made it a capital offense for one of that other tribe to minister at the altar. {SITI February 18, 1889, p. 104.11}

**“‘The Bible Student’s Library’” The Signs of the Times, 15, 7.**

E. J. Waggoner

The above is the title of a weekly publication issued by the Pacific Press Publishing Co., of Oakland, Cal. The design is to furnish in convenient form, separate from other matter, short and telling articles and treatises which will cover all the great and important doctrines of the Bible; such as salvation through Christ, Bible sanctification, the law and the gospel, the use and importance of prophecy, the second coming of Christ, the dangers and the delusions of our times, National Reform, civil and religious liberty, the home of the redeemed, and many other subjects of interest and importance. In fact, the *Library* will be just what its name indicates, a help for Bible students. It will present no abstruse theories, but will deal with the great vital questions of God’s word in a way which will help the unlearned as well as the more scholarly. The true method of interpretation will be followed; the Bible will be made to explain itself. {SITI February 18, 1889, p. 104.12}

Some of the first numbers will contain reprints of our standard tracts and pamphlets, others will be entirely new. All will be of the very best. {SITI February 18, 1889, p. 104.13}

The advantages to be gained by issuing this library are many:- {SITI February 18, 1889, p. 104.14}

1. It will enable the publishers to furnish the matter to our Tract Societies, and others, at much lower rates than heretofore. Being regularly entered at the post-office as second-class matter it can be mailed at pound rates. {SITI February 18, 1889, p. 104.15}

2. They will be gotten out in a more attractive form than ever before,-each member being embellished with an engraved cover-page. {SITI February 18, 1889, p. 104.16}

3. It will enable the Tract Societies, or anyone else, to order in any quantity at any time. It will not be necessary to wait until one 100 pounds or more are wanted. Small quantities can be sent at the same rate as large ones. {SITI February 18, 1889, p. 104.17}

4. There will also be a great saving in point of *time*, as this publication will be sent by *mail*, while heretofore we have been obliged to ship everything as freight or pay excess of the express or mail rates. It takes from three to six weeks to ship matter from Oakland to York by freight, while the mail goes in about six days. {SITI February 18, 1889, p. 104.18}

5. It will enable all those Tract Societies who are acting as News Agents to *re-mail* this publication to their agents for customers and at *pound rates* (one cent a pound). {SITI February 18, 1889, p. 104.19}

These are some of the advantages to be gained by issuing this publication, and we bespeak for it a large circulation. If extra copies of a certain number are wanted at any time, they may be furnished at the same rate. {SITI February 18, 1889, p. 104.20}

Each number will contain from 8 to 200 pages and will vary in price from one to twenty-five cents, post-paid, according to the number of pages which each issue contains. Subscription price for the year, 52 numbers, $3.00. Orders for single numbers or subscription for the year should be addressed to the Pacific Press Publishing Co., 12th and Castro streets, Oakland, Cal., or 43 Bond Street, New York City. {SITI February 18, 1889, p. 104.21}

**“The Blair Sunday-Rest Bill” The Signs of the Times, 15, 7.**

E. J. Waggoner

This is the name of a 56-page pamphlet just issued by the Pacific Press Publishing Company. It is a clear, concise history of the attempts to secure national legislation in regard to Sunday, and especially of the causes which led to the introduction of the Blair bills. The bill is given in full, both in its original form, and with the changes desired by the “National Sabbath Association.” A brief analysis is also given, and an account of the formation of the “National Sabbath Committee,” and Union. {SITI February 18, 1889, p. 104.22}

Considerable space is devoted to showing the nature of the bill, and to a consideration of the effect it would have if it should become law. The means by which the bill has been pushed, and the character of the work, are dwelt on at some length. Altogether the little pamphlet will be found to give a good outline of the rise and progress of the present Sunday agitation, and will afford a good basis from which to study the whole question. Numerous quotations are made, and the exact reference given in every instance, so that every fact stated may be fully verified. {SITI February 18, 1889, p. 104.23}

To those who are canvassing for the *American Sentinel*, or for signatures to petitions in behalf of religious liberty, or are engaged in any branch of anti-National Reform work, this pamphlet will be indispensable. {SITI February 18, 1889, p. 104.24}

Everybody who is interested in the matter of Sunday legislation, which is getting to be the great question of the day, should get the book and study it. Friends and enemies of the Blair Sunday-Rest Bill will alike find it useful in enabling them to understand the exact facts, so that they can argue intelligently upon it. {SITI February 18, 1889, p. 104.25}

This pamphlet is one of a regular series of semi-monthly publications issued by the Pacific Press Publishing Co., on the first and fifteenth of each month, commencing January 1, 1889, and treating upon the various phases of the National Reform Movement, the Union of Church and State, and Civil and Religious Liberty. The series will be issued under the general title of “*The Sentinel Library*,” and will be regularly entered at the post-office as second-class matter, so that News Agents can re-mail them at the regular *pound rates*. Each number will contain a telling treatise upon some branch for phase of the work. The *Library* will be uniform in size (page about 5x7 inches), each number containing from 8 to 56 pages or more. Subscription price, 25 numbers, 75 cents per year, post-paid. Single numbers at the rate of one cent for each 8 pages, post-paid. {SITI February 18, 1889, p. 104.26}

The first five numbers are now ready. No. 1, entitled “The National Reformed Constitution,” gives a view of our Constitution as it will appear when amended to conform to the views of National Reformers, 24 pages, price three cents, post-paid. No. 2, entitled “Religious Liberty,” contains Senator Robert H. Crockett’s famous speech before the Arkansas Legislature, 8 pages, price one cent, post-paid. No. 3 is entitled, “The Evils of Religious Legislation,” 8 pages, priced at one cent, post-paid. No. 4 contains “The Blair Sunday-Rest Bill,” as noticed above, 56 pages, price seven cents, post-paid. No. 5 will contain “The Blair Educational Amendment Bill,” with comments, showing the tendency which the passage of this bill will have toward the establishment of a national religion. Orders for single numbers, or subscriptions for the year, should be addressed to Pacific Press Publishing Co., 12th and Castro Streets, Oakland, Cal., or 43 Bond Street, New York City. {SITI February 18, 1889, p. 104.27}

**“Front Page” The Signs of the Times, 15, 8.**

E. J. Waggoner

Missionary work is said to be becoming easier and more promising in China. Some apprehension is felt, however, that it may be hindered should the Chinese Government retaliate upon Americans for the exclusion of the Chinese from this country. {SITI February 25, 1889, p. 104.28}

The Virginia correspondent of the *Examiner* (Baptist), writes to that paper that Rev. W. F. Crafts has recently spent several days in Richmond in the interest of National Sunday legislation. Of Richmond he says: “Now and then there are violations of our Sunday laws, but our police are very faithful in watching for such outrages, and when they are discovered our courts punish them with unsparing severity.” {SITI February 25, 1889, p. 104.29}

Ex-Judge Macguire’s new book “Ireland and the Pope,” has offended the Vatican, and is about to be proscribed, or be placed on the “Index Expurgatorius;” the book is claimed to be “entirely at variance with the doctrine of the Catholic church.” Only the works of Catholic authors are those proscribed, generally after the author has had the privilege of calling in the first edition, and altering the book to suit Rome. Novels are not taken account of. All Protestant works are condemned *in toto*. This act will probably increase the circulation of Judge McGuire’s work. {SITI February 25, 1889, p. 104.30}

If the world is growing better, it ought to be manifest among the youth. From them are to come the society of the future. But the outlook is a hopeless one indeed, for the betterment of society, if the following from the *Daily News* of London is indicative of society generally. Paris is not much wickeder than other cities:- {SITI February 25, 1889, p. 104.31}

“Of 26,000 criminals arrested in Paris in the course of the year-the figure itself seems incredibly large-16,000 have not attained the age of twenty. There is just now an epidemic of crimes perpetrated by young men; and if the thieves and assassins at present confined in French prisons, were sorted according to their age, it would be found that the very large majority were made up of youths between sixteen and twenty.” {SITI February 25, 1889, p. 104.32}

Faith is the first great essential of the Christian life, and there are not a few who suppose that faith (by which they mean simple belief) is all that is necessary to salvation; but the Scriptures do not so teach. Says the apostle James: “What doth it profit, my brethren, the way man say he hath faith and have not works? Can faith save him?” And again: “Faith, if it hath not works, is dead, being alone.” The idea is that true, or living faith, will work; if it does not work it is dead, and when it dies it ceases to be faith. {SITI February 25, 1889, p. 104.33}

The apostle James does not stand alone in teaching that faith will manifest itself in works. John says: “Whosoever believeth that Jesus is the Christ is born of God; and everyone that loveth him that begat loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments.” 1 John 5:1, 2. Faith in God cannot be separated from obedience to God, for “He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.” 1 John 2:4. {SITI February 25, 1889, p. 104.34}

One of the reasons for which Sunday laws are demanded is that they will protect the people in their worship. And some are credulous enough to believe that first-day people are really in danger of having their Sunday services broken up, because there is no law to protect Sunday. But a law to protect a Sunday institution is quite a different thing than a law to protect individuals, or societies, in their worship. California has no Sunday law, but the following item from the San Francisco *Examiner* of the 15th inst. shows how thoroughly people are protected in their worship:- {SITI February 25, 1889, p. 104.35}

“Frederic Schwartz and John Johnsen, who on Sunday morning last entered St. Patrick’s Church, on Mission Street, and disturbed the services, were fined $50 and $30 dollars respectively by Judge Lawler yesterday In default of payment Schwartz spends fifty days in the county jail and Johnsen thirty days.” {SITI February 25, 1889, p. 104.36}

According to the Scriptures, all future life for those who have died, or who shall yet die, is dependent upon the resurrection. Job was a perfect and an upright man, “one that feared God and eschewed evil,” yet he was a stranger to the doctrine of the natural immortality of the soul and of going to Heaven at death. When apparently on the brink of the grave, he adds, “If a man die, shall he live again?” and immediately answered his own question thus: “All the days of my appointed time will I wait till my change come. Thou shalt call and I will answer thee; thou wilt have a desire to the work of thine hands.” Job 14:14, 15. Where he expected to wait till his change, the change to immortality, should come, is told in chapter 17:12: “If I wait, the grave is mine house.” And that his hope was a hope of the resurrection is shown in chapter 19:25, 26: “For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God.” {SITI February 25, 1889, p. 104.37}

In exact harmony with Job’s testimony are the words of the apostle Paul: “If the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they which are fallen asleep in Christ are perished.” “If after the manner of men I fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die.” 1 Corinthians 15:16-18, 32. {SITI February 25, 1889, p. 104.38}

**“We Are Not Convinced” The Signs of the Times, 15, 8.**

E. J. Waggoner

Some people are trying hard to convince the Seventh-day Adventists that it is wrong to work on Sunday in violation of the civil law. The argument is easily made; it is this: We are to be in subjection to the “powers that be;” to obey rulers, etc. by this rule we are under obligation to abstain from labor on “the venerable day of the sun.” {SITI February 25, 1889, p. 104.39}

At the risk of being considered somewhat obdurate, we must say we are not convinced. We think, however, it is not because of obduracy in us, but that we have studied the word of God too intently to be misled by any such misapplication of its teachings. It is a well-known saying, that “a little learning is a dangerous thing;” and this may prove true in the case of some people, whose knowledge of the Bible is too superficial to be of benefit to themselves or others. {SITI February 25, 1889, p. 104.40}

We are reminded of the debater who once undertook to prove that it was a duty to baptize (or rhantize) children. The proof offered was considered positive beyond the possibility of evasion. It is found in 1 Peter 2:13: “Submit yourselves to every ordinance of man.” But we are hardly prepared to adopt this rule without the limitations which the Scriptures put upon it. We have adopted the Scriptures to *use*, but do not choose to *abuse* them in the manner indicated by such arguments. {SITI February 25, 1889, p. 104.41}

If we are wrong in working on Sunday for the reason stated, then Moses was wrong for not yielding to the laws of Pharaoh; the three Hebrew children were wrong for disobeying the law of Nebuchadnezzar, by reason of which they were (very justly, it must be supposed) cast into the fiery furnace; Daniel was wrong in disobeying the law of Darius, and of course he was deservedly thrown into the den of lions. And the apostles of Christ were wrong when they persisted in preaching “Jesus and the resurrection,” after the rulers had strictly prohibited such seditious conduct. Many like instances may be presented. And it must seem strange to these modern expositors of the word of God, that in all these cases the Lord vindicated them in their wrong-doing (?) and put the rulers to confusion. How will they account for this? {SITI February 25, 1889, p. 104.42}

We can easily solve the difficulty. In these cases the rulers were enacting laws which were contrary to the law of God; which, if obeyed, would lead to a violation of the law of God. *Such laws must not be obeyed*. When “the powers that be” are “a terror to evil doers, and a praise to them that do well” (Romans 13), then it is the Christian’s duty and delight to yield obedience to them; but when they turn aside and make themselves a praise to evildoers and a terror to them that do well, then our answer is always found in the answer to the rulers in Acts 4:19: “Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.” {SITI February 25, 1889, p. 104.43}

**“How Paul’s Prayer Was Answered” The Signs of the Times, 15, 8.**

E. J. Waggoner

When Paul wrote his epistle to the Romans, he said: “For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.” Romans 1:9, 10. {SITI February 25, 1889, p. 104.44}

In the latter part of the epistle, he recurs to this, telling why he had not been able to come to them before, namely, because of his efforts to preach the gospel where Christ had not been named. He would forego the pleasure of meeting with the brethren in Rome, in order that he might labor for those who had never heard of Christ. But he adds: “But now having no more place in these parts, and having a great desire these many years to come unto you; whensoever I take my journey into Spain, I will come to you; for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company. But now I go unto Jerusalem to minister unto the saints.” Romans 15:22-25. {SITI February 25, 1889, p. 104.45}

He had gone pretty thoroughly over the territory, preaching the gospel, and now he designed to see his Roman brethren as soon as he had discharged his duty to the poor saints at Jerusalem. In Acts 19:21 we are told of this purpose: “After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.” {SITI February 25, 1889, p. 104.46}

Well, his prayer in this respect was answered, for he did go to Rome after he had been to Jerusalem. But he did not go as he expected. He prayed for a prosperous journey; and all know that his journey to Rome was attended with the greatest dangers. We also find from Romans 15:30-32 another things that was on his mind. He says:- {SITI February 25, 1889, p. 104.47}

“Now I beseech you, brethren, for the Lord Jesus Christ’s sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; that I may be delivered from them that do not believe in Judea; and that my service which I have for Jerusalem may be accepted of the saints; that I may come unto you with joy by the will of God, and may with you be refreshed.” {SITI February 25, 1889, p. 104.48}

But Paul was not delivered from the unbelievers in Judea. In fact, before he got there he knew that he would be seized by them, and delivered into the hands of the Gentiles. Still he did not begin to doubt, and to say that God had not heard his prayer. He well knew that hearing a prayer and answering it are two different things, and that God is the best judge of how a request should be granted. Not withstanding Paul’s earnest prayers that he might be delivered from the unbelieving Jews (and his entreaty to the Roman brethren shows how much he dreaded them), he was seized by them. For more than two years he was kept a prisoner by the Romans, and finally, when, by his appeal to Cæsar, he was sent to Rome, it was in chains. {SITI February 25, 1889, p. 104.49}

Notice, however, how the real desire of Paul was met, and that far better than if he had gone as he hoped. If he had gone as he expected, he would have entered Rome quietly, and might not in that great city have attracted much attention outside of the narrow circle of the acquaintances of the church in Rome. As it was, he was met outside the city by the brethren, and was escorted not only by them, but by an imperial procession. He was a prisoner of State. He had appealed unto Cæsar, and consequently he was brought into the immediate presence of royalty. And so, instead of preaching the gospel to a few obscure people, he preached to all Rome, and had many to help him; for while there he wrote:- {SITI February 25, 1889, p. 104.50}

“But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; so that my bonds in Christ are manifest in all the palace, and in all other places; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.” Philippians 1:12-14. {SITI February 25, 1889, p. 104.51}

Thus, although Paul’s prayer was not answered as he expected, it was answered according to his real desire; for his sole desire was to come to the brethren, “in the fullness of the blessing of the gospel of Christ” (Romans 15:29), and that Christ alone should be honored. And we have no reason to think that at any time Paul was disappointed or discouraged, for let it be noticed that when he prayed it was that he might have “a prosperous journey *by the will of God* (Romans 1:10), and that he might come to them “with joy, by the will of God.” Romans 15:32. The will of God was accomplished, the cause of God was prospered, and we may be sure that that was joy to that devoted servant of God. W. {SITI February 25, 1889, p. 104.52}

**“Established by Spiritual Gifts. Romans 1:9-11” The Signs of the Times, 15, 8.**

E. J. Waggoner

**Romans 1:9-11.**

“For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established.” {SITI February 25, 1889, p. 104.53}

Was there ever another man in the world who carried so great a burden for others as the apostle Paul did? To the Ephesians he wrote that he ceased not to give thanks for them, making mention of them in his prayers, that God would give unto them the spirit of wisdom and revelation in the knowledge of him. Ephesians 1:15-17. To the saints at Philippi he wrote: “I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy.” Philippians 1:3, 4. Likewise to the Colossians he said: “We give thanks to God and the Father of our Lord Jesus Christ, praying always for you.” Colossians 1:3. And so he did for the Thessalonians. 1 Thessalonians 1:2; 2 Thessalonians 1:3, 11. All these churches were the fruit of his own labor, and it is but natural that he should remember them in his prayers; but he had never seen the brethren of Rome, yet he declares that he prays for them no less than for those among whom he had labored and suffered. He could say of a truth that there was upon him daily, anxious care and solicitude for all the churches. 2 Corinthians 11:28. {SITI February 25, 1889, p. 104.54}

How much time Paul must have spent in prayer, to mention so many churches and individuals by name in his requests and thanksgivings! Must not this have been one secret of his great success? He had but one thought, one desire, and that was to bring men to Christ, and to strengthen those who had accepted him. He had received abundantly of the grace of God, and he felt himself a debtor to all mankind. That grace was not bestowed upon him in vain, for he says that he labored more abundantly than all of the other apostles. 1 Corinthians 15:10. It is probably safe to say that no minister ever lived who was more like Christ in carrying a burden for sinners, than the apostle Paul. The reason was, that he had an ever-present, overwhelming sense of what Christ had done for him. The grace of Christ will always manifest itself in this way, just to the extent that it is received and appreciated. It is not something that a man receives merely for his own enjoyment or profit, and that can be corked up in a bottle for private use, but it can be preserved only by dispensing to others. {SITI February 25, 1889, p. 104.55}

So the apostle wrote to the Romans, whom he had never seen: “I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I may be comforted together with you by the mutual faith both of you and me.” His earnest desire for these brethren whose faith was spoken of in all the world, was that he might settle them in it so surely that nothing could shake them. This great burden of soul he expressed to the Thessalonians, when he said, “Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith.” 1 Thessalonians 3:10. What a lesson there is here for all Christian ministers! {SITI February 25, 1889, p. 104.56}

But how did he expect to establish these people? By imparting unto them some spiritual gift. The gifts of the Spirit are named by Paul in Ephesians 4:11 and 1 Corinthians 12:4-11. The first text says of Christ that “he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.” In the other he says:- {SITI February 25, 1889, p. 104.57}

“Now there are diversities of gifts, but the same Spirit.... But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.” {SITI February 25, 1889, p. 104.58}

All these gifts come by the Spirit; so it is evident that when Paul said, “I long to see you, that I may impart unto you some spiritual gift,” he did not mean that he would bestow upon them the power to work miracles or to speak with tongues. He could not have done this if he had desired to. Moreover, it is not by the possession of these gifts that a person is established. They are given “for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ” (Ephesians 4:12); but a man may possess these gifts to the edifying of others, and he himself be lost. The apostle Paul had these gifts in greater measure than any other man, yet he had to keep his body under, lest after he had preached to others he himself should be a castaway (1 Corinthians 9:27); and he says that a thorn in the flesh was given him to buffet him, lest he should be exalted above measure by the abundance of the revelations given unto him. 2 Corinthians 12:7. It is evident, therefore, that Paul did not expect to establish the Romans by enabling them to exhibit the gifts of the Spirit, but rather, by the exercise of the gifts which were bestowed upon him, to build them up in the faith so that they might exhibit the fruits of the Spirit. It is the same thing that he wrote to the Corinthians, concerning the grace of giving: “We desired Titus, that as he had begun, so he would also finish in you the same gift also.” 2 Corinthians 8:6, margin. {SITI February 25, 1889, p. 104.59}

Perhaps there are few who realize how well fitted the apostle was for this task. There is not one of the spiritual gifts that he did not possess. In the book of Acts we learn of his power to work miracles, to heal, and to discern spirits. His own writings give evidence of the spirit of prophecy that he possessed; and he says that he spoke with tongues more than all the rest, and that he would not speak without interpreting. 1 Corinthians 14:18. He was an apostle, a prophet, an evangelist, a pastor, and a teacher. If any wish to know why he should be so highly favored above other men, we can only say that “the manifestation of the Spirit is given to every man to profit withal,” and Paul had such singleness of purpose, such whole-souled devotion, that he used to the utmost every gift bestowed upon him. God gives to every man all that he can and will use to his glory. {SITI February 25, 1889, p. 104.60}

“To the end ye may be established.” The gifts of the Spirit are for the building up of the body of Christ, and none of them has been used for this purpose more than the gift of prophecy. When Jehoshaphat had received from the prophet of the Lord a message for the people, he said: “Hear me, O Judah, and ye inhabitants of Jerusalem; believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper.” 2 Chronicles 20:20. And to the same effect Isaiah, when he had delivered a prophecy from God to the king of Judah, said to him, “If ye will not believe, surely ye shall not be established.” Isaiah 7:9. {SITI February 25, 1889, p. 104.61}

What, indeed, can establish the people of God like prophecy? Tongues are for a sign to them that believe not; miracles serve the same purpose, showing the power of God; but prophesyings instruct and warn. So the apostle says:- {SITI February 25, 1889, p. 119.1}

“Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries. But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.” 1 Corinthians 14:1-3. {SITI February 25, 1889, p. 119.2}

The spirit of prophecy is the testimony of Jesus. Revelation 19:10. It was the Spirit of Christ that was in the ancient prophets (2 Peter 1:10, 11), and that same Spirit is to be with his people even unto the end. Consequently we find that “the testimony of Jesus Christ,” which is the spirit of prophecy, is to be found in the last state of the church-the remnant. Revelation 12:17. Paul, also, writing to those who should live at the time of the coming of the Lord, says, “Despise not prophesyings.” 1 Thessalonians 5:20. {SITI February 25, 1889, p. 119.3}

The establishing power of the prophetic word is shown by the apostle Peter when, after relating the view which he had of “the power and coming of our Lord Jesus Christ,” on the mount of transfiguration, he said: “We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.” 2 Peter 1:19. {SITI February 25, 1889, p. 119.4}

By the gift of prophecy we are shown when we are nearing the end of time; we are warned of the dangers incident to the last days. It foretells the widespread apostasy, so that none need be moved. While the Holy Scriptures of the Old and New Testaments contain all the truth that is necessary to make the man of God perfect, thoroughly furnished unto all good works, there must be that same spirit of prophecy in the church, to shed light upon those prophecies, for “no prophecy of the Scriptures is of any private interpretation.” {SITI February 25, 1889, p. 119.5}

It is because of despising prophecies and prophesyings that so many have apostatized. The word of prophecy is a light, and when men turn away their eyes from it, they go into darkness, and soon stumble and fall. Their minds become blinded to the simplest truths. And since the prophetic word is a light shining in a dark place until the day shall dawn, and the path of the just is as the shining light that shineth more and more unto the perfect day, it is evident that as we approach the end we shall have more and more of the gift of prophecy to keep us from the darkness that covers the earth, and the gross darkness that covers the people. “If ye will not believe, surely ye shall not be established.” May God help us to believe. W. {SITI February 25, 1889, p. 119.6}

**“Why It Is True” The Signs of the Times, 15, 8.**

E. J. Waggoner

Mr. Moody is credited with the following utterance, in a recent discourse delivered in San Francisco, upon the coming of the Lord:- {SITI February 25, 1889, p. 119.7}

“The world is no better now than it was before Christ was crucified. A person who has had light, and sense, is a great deal worse than one who has had no light. Dupont Street is a great deal worse than Chinatown, and the men who hire the girls in the saloons, are infinitely worse than the women in Chinatown. I want to impress upon you four great facts, three of which have been fulfilled: First, it was prophesied that Christ would come, and he did; second, he said he would save sinners, and he did; third, he said he would send the Holy Ghost to carry on his work, and the Holy Ghost came. The fourth fact is that he will come back according to his promise. The first three have been fulfilled, and so will the fourth.” {SITI February 25, 1889, p. 119.8}

This is true, not because Mr. Moody said so, but because the Bible says so. Popular opinion is that the world is growing better, and that erelong everybody will be converted; but the word of God says 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, high-minded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power there of; from such turn away.” 2 Timothy 3:1-5. {SITI February 25, 1889, p. 119.9}

It is safe to say that considering the enlightenment of the world, there never has been a period since the flood when all classes were more completely steeped in sin than at the present time. Civilization gives a gild and a gloss to modern society, which was unknown among more primitive peoples, but wickedness is none the less great. Men may flatter themselves, as many do, that they are as good as their neighbors, and are much better than some who lived in the Dark Ages, and that altogether the world is growing better; but God who looks at the heart, knows that it is not so, and soon the command will go forth, “Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow, for their wickedness is great.” Surely we should sound an alarm, and say, “The day of the Lord cometh;” “it is nigh at hand.” {SITI February 25, 1889, p. 119.10}

**“The Christian’s Hope” The Signs of the Times, 15, 8.**

E. J. Waggoner

“For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour; yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.” Philippians 1:21-23. {SITI February 25, 1889, p. 119.11}

The common view of the first verse of the quotation was expressed some time ago by a condemned murderer in San Francisco, who, when speaking of what he termed the “persecutions” he had suffered since the commission of his crime, said that he had made his peace with God, and was prepared to die, and that he could say with Paul, “For me to live is Christ, and to die is gain,” meaning that if he should die he would thus escape a great deal of trouble. In so saying he but voiced the almost universal opinion that to the Christian death is always a gain, whenever or however it may come. Much of the theological teaching, nowadays, conveys the idea that death is always something to be desired. This idea is strengthened by the hymns which teach that “death is the gate to endless joy,” and that “‘tis but the voice that Jesus sends to call us to his arms.” {SITI February 25, 1889, p. 119.12}

Now to show that this is a mistaken view, it is only necessary to quote a few texts which show that death is not a friend, and that it does not usher a person into the realms of bliss. Paul said that Jesus died, “that through death he might destroy him that had the power of death, that is, the devil.” Hebrews 2:14. But the devil is the adversary of the human race, and he especially hates and seeks to destroy the good (1 Peter 5:8), so that it is utterly inconsistent to think of death as being the gate to endless joy; and one needs only to remember that the devil has the power of death, to know that it is not the voice that Jesus sends to call his people to himself. Death is plainly declared to be an enemy (1 Corinthians 15:26), and we are told that they who are dead cannot see the Lord (Isaiah 38:10, 11), and that in the grave they cannot praise him. Isaiah 38:18, 19. We are taught also, by the Lord himself, that his people cannot be with him unless he comes again (John 14:1-3); and we learn that when he does come it will be to redeem them from the power of the grave. Hosea 13:14; 1 Corinthians 15:51-55. {SITI February 25, 1889, p. 119.13}

From these texts, and many others that might be quoted, we are forced to conclude that if there is any gain in death, it is simply the gain of exchanging toil and trouble for nothingness. It is true that in the grave the wicked cease from troubling, and the weary are at rest, yet it is doubtful if it can with strict propriety be said that a person is a gainer by being freed from trouble, when he cannot be conscious of his release. But however this may be, the fact remains that death is an enemy, and is the emblem of cruelty (Song of Solomon 8:6), and on this ground alone there is a manifest absurdity in speaking of death as a gain. If it were a gain, then it would not be an enemy, but a friend. {SITI February 25, 1889, p. 119.14}

Suppose, however, it be allowed that to an overworked, persecuted man, death may be called a gain, even though he is unconscious of the relief that would come from laying off care, we shall see that this idea was not in the mind of the apostle. To wish for death as a release from toil is essentially a selfish wish; and selfishness was something entirely foreign to that devoted servant of Christ. His sole object in life was to advance the cause of Christ. So in this epistle to the Philippians, written when he was a prisoner in Rome, he thought not of himself and his sufferings, but of the cause. He says: “I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; so that my bonds in Christ are manifest in all the palace, and in all other places; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.” Philippians 1:12-14. {SITI February 25, 1889, p. 119.15}

Here we see that he rejoices because his bondage has resulted in the spread of the gospel in places which probably could not have been reached if he had been free. True, there were some who preached Christ of envy and strife, thinking, no doubt, that by presenting the simple truth of the gospel, which calls for the crucifying of self and which was so opposed to the self-pleasing doctrines of paganism, they would lead the emperor to make more severe the persecution of the one who had done so much to introduce that gospel. But Paul did not care for himself. Said he, “What then? notwithstanding, every way, whether in pretense, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.” Verse 18. Then he goes on to say that his earnest expectation and hope are, that Christ should be magnified in his body, whether it be by life, or by death. Verse 20. And he adds, “For to me to live is Christ, and to die is gain.” Verse 21. Who cannot see that in all this Paul had no thought of personal gain? It is impossible to suppose that immediately after saying that his sole desire was that Christ should be honored by him, whether it were by life or by death, he should add that if he should live Christ would be the gainer, but that if he should die, he himself would be the gainer. {SITI February 25, 1889, p. 119.16}

No; living and laboring for Christ is not the only way in which Christians can advance his cause. Not a martyr has fallen but that the cause of God has been advanced thereby. Paul well knew that if he should be put to death for the sake of Christ, that also would turn out to the furtherance of the gospel. Said he, “Yea, and if I be offered [margin, “poured forth”] upon the sacrifice and the service of your faith, I joy and rejoice with you all.” Philippians 2:17. “The blood of the martyrs is the seed of the church;” and Paul’s sole thought was that he might preach “the unsearchable riches of Christ” while he lived, and might be enabled to meet death in such a manner as to add another to the long list of testimonies to the power of faith. “For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord’s.” Romans 14:8. {SITI February 25, 1889, p. 119.17}

Having thus stated his unselfish devotion to the cause of Christ, he proceeds to say, “What I shall choose, I wot not.” That is, he does not know whether if the choice were given him, he would choose life or death. Having no desire but to honor Christ either by life or by death, and not knowing which would honor Christ the more, he is unable to express any preference. He says, “For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better.” {SITI February 25, 1889, p. 119.18}

There is no question that the two things between which Paul was in a strait, or, more literally, by which he was pressed, were life and death, and that he says that he does not know which of these he would choose. And yet his desire “to depart and to be with Christ” is usually considered as the expression of a desire to die. But by what process of reasoning people make the apostle express an intense desire for death, as being far preferable to life, immediately after he has said that he could not tell which he would choose, we cannot imagine. It would be the same as saying: “It is impossible for me to tell whether I would choose life or death, but I would much rather die.” Anybody can see that one statement is a contradiction of the other. {SITI February 25, 1889, p. 119.19}

What, then, was it that Paul declared, in the emphatic Greek idiom, to be “very much more better” than anything else? It was to depart and to be with Christ. But is not this the same as death? Not by any means. Said Jesus to the Jews, “I go my way, and ye shall seek me, and shall die in your sins; whither I go, ye cannot come.” John 8:21. Here Jesus told them that though they should die, they could not be with him. “Of course not,” says one, “because they were wicked.” Well, then, turn to John 13:33, and read what he said to his own beloved disciples: “Little children, yet a little while I am with you; and as I said to the Jews, whither I go ye cannot come; so now I say to you.” So, then, death does not take a man to Christ, even though he be a righteous man. Remember, also, what has been quoted above, that death is an enemy, and that they who die cannot praise the Lord. Death is, in fact, the very farthest thing imaginable from a condition of being with the Lord. It is the instrument by which Satan attempts to keep men forever banished from God. King Hezekiah thus recounts his feelings, when he was told that he should die, and not live: “I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years. I said, I shall not see the Lord, even the Lord, in the land of the living; I shall behold man no more with the inhabitants of the world.” Isaiah 38:10, 11. {SITI February 25, 1889, p. 120.1}

Death is so far from being a departure to be with Christ, that the process of death must be entirely reversed before one who has died can be with him. In 1 Thessalonians 4:15-17, Paul himself describes the means by which people are taken to be with the Lord. We read:- {SITI February 25, 1889, p. 120.2}

“For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and *so* by this means shall we ever be with the Lord.” 1 Thessalonians 4:15-17. {SITI February 25, 1889, p. 120.3}

Nowhere in the Bible can we find any hint of any other means by which people can be with Christ. Either they must be alive when the Lord comes, so that they may be taken up bodily into Heaven, as was Elijah, or, if they have died, they must be raised from the dead, and then be caught up with those who never died. Now since Paul said (Philippians 1:22) that he did not know which he should choose, life or death, and yet he said that it was far better to depart and to be with Christ; and since he knew that there was no way that men could be with Christ except by the resurrection of the dead and the translation of the living, both of which take place only at the coming of Christ, there is only one conclusion open to us, and that is, that Paul longed intensely for the coming of the Lord, and for translation. {SITI February 25, 1889, p. 120.4}

It does not militate at all against this conclusion, that Paul knew that he could not expect to live till the Lord should come. He could long for the event with just as much ardor. Neither does the fact that in 2 Timothy 4:6 the words, “The time of my departure is at hand,” refer to his execution, prove that the word “depart,” in Philippians 1:23, means death. The word “depart” does not in itself convey any idea as to the manner of the departure. When Paul was praying in the temple, shortly after his conversion, the Lord said to him, “*Depart*; for I will send thee far hence unto the Gentiles” (Acts 22:21); but we very well know that this was not a command for Paul to die. Paul’s death was indeed a departure, and so is the death of every man-a departure from life,-but we have ample proof from the Scriptures that no man’s death is a departure to be with Christ. {SITI February 25, 1889, p. 120.5}

It may help some to realize that Paul longed only for the return of the Lord, that he might be with him, if we state that the only other place in the Bible where the Greek word occurs which in Philippians 1:23 is rendered “depart,” is in Luke 12:36, where it refers to the coming of the Lord. Thus: “Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.” And even in the place where Paul unquestionably referred to his death-not, however, as something for which he longed, but as a sacrifice for which he was ready-he looked forward to the coming of the Lord as his only hope, saying: “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.” 2 Timothy 4:8. The coming of the Lord is the blessed hope of the Christian, and besides it there is no other. W. {SITI February 25, 1889, p. 120.6}

**“Back Page” The Signs of the Times, 15, 8.**

E. J. Waggoner

The fact that there is now in Los Angeles alone 6,000 persons unable to find employment, goes to prove that California, the far-famed golden land, is very far from being a land of gold for thousands who flock here with no definite end in view, without capital, with little knowledge of the State, and with no assurance of employment. {SITI February 25, 1889, p. 120.7}

Some two or three weeks since the *Catholic Review* charged that Senator Ingalls was opposed to the admission of New Mexico, because the majority of its citizens are Roman Catholic.This the Senator at once denied in a letter to the *Review*, and now that paper absolves him from the charge; and peace reigns between the President of the Senate, and the Roman hierarchy. {SITI February 25, 1889, p. 120.8}

Brother J. I. Tay, who for some months past has been in Papeiti, Tahiti, awaiting the arrival of Brother Cudney, reached San Francisco, on the 16th inst., thirty-one days from Papeiti. Elder Cudney sailed from Honolulu, H. I., on the 31st of last July, but had not reached Papeiti when Brother Tay left, on the 15th ult., nor has anything been heard from him since he sailed. Brother Tay did not succeed in reaching Pitcairn. {SITI February 25, 1889, p. 120.9}

Scarlet is the color of Rome. In all her grotesque and ornate trappings it is noticeable. The red hats of her highest officers-the Cardinals-are significant emblems. And all these are in harmony with the sacred symbolism of this apostate, anti-Christian power. See Revelation 17:4-6. Among the false, usurping institutions of Rome, none has occupied a more prominent place, or has been more characteristic of Rome, than has the Sunday, especially as a religio-political factor. It is indeed significant and most fitting that the Sunday petitions to Congress should be pasted on scarlet cloth. It is an acknowledgment of the parentage of the Sunday institution, and an indorsement of the methods of Rome in forcing it upon those outside of her pale. {SITI February 25, 1889, p. 120.10}

The following extract from the published report of the recent ministers’ meeting in San Francisco is suggested, as it shows how easily and in what manner the several so-called evangelical churches can unite for the accomplishment of whatever they may agree is for their mutual benefit. The extract is from the *Chronicle* of February 8th, and is as follows:- {SITI February 25, 1889, p. 120.11}

“Rev. Dennett read a paper on the growing tendency to union among the evangelical churches, as evidenced by the work of the Evangelical Alliance, the Young Men’s Christian Association, the union revival meetings, and the joint efforts of the different denominations in promoting temperance and Sunday observance. Essential unity, he thought, was quite consistent with diversity in the unessential things. Catholicism remained a unit because it allowed this diversity of opinion within certain limits.There was no more actual unity of opinion among Catholics and Protestants, but they avoided the many evils which sectarian divisions produce.” {SITI February 25, 1889, p. 120.12}

This is not a mere figment of the imagination. Not only is it possible for the various so-called orthodox Protestant churches to unite in this manner, but for practical purposes the thing is not an accomplished fact. And not only so, but in some of what they are pleased to denominate “essentials,” Protestants are already at one with Catholics; and the end is not yet. {SITI February 25, 1889, p. 120.13}

The churches are beginning to feel their power when combined for political purposes, as is witnessed by the united demand for religious legislation; and that their power is felt in the political world, is attested by the alacrity with which they are served by men prominent in the councils of the nation. Mr. Dennett does well to refer to the Sunday-law movement to show the possibility of the various churches working together to accomplish their ends. And it shows more than that, for the measure of success already attained illustrates the truth of the words of a committee of the United States Senate, which in 1828 said: “Extensive religious combinations to effect a political object, are, in the opinion of the committee, always dangerous.” This tendency toward union among the churches bodes no good to the liberties of the people, when it manifests itself in a demand for religious legislation. {SITI February 25, 1889, p. 120.14}

Love comprehends the all of the character of God. His justice and mercy are but constituent elements, perfectly blended. “God is love,” and “he that loveth not, knoweth not God” (1 John 4:8); while “everyone that loveth is born of God and knoweth God.” Verse 7. Therefore “love is the fulfilling of the law” (Romans 13:10); that is, the doing of it: “for this is the love of God, that we keep his commandments; and his commandments are not grievous.” 1 John 5:3. Love is often erroneously spoken of as *one of the fruits* of the Spirit; whereas it is *the* fruit. For “the fruit [singular] of the Spirit is love;” and “joy, peace, long-suffering, gentleness, goodness, faith [or, rather, faithfulness], meekness, temperance,” are all but manifestations and characteristics of love. Such love, obedient love (and there is no other true love exercised by a loyal subject, servant, or son), will give boldness in the day of Judgment; for “there is no fear in love; but perfect love casteth out fear.” It all comes through faith in our Lord Jesus Christ. “We love him because he first love us.” {SITI February 25, 1889, p. 120.15}

What baptism is, what its object is, and what its value is, are points which have been discussed through the long centuries of the Christian era by Baptists, Pedobaptists, and anti-Baptists. Who are proper subjects of baptism? and when should it be administered? are questions constantly coming up. Does the mode of baptism make any difference? many ask. To all these questions we would reply, that the Scriptures state, “There is one Lord, one faith, *one* baptism.” What baptism is, the baptism of the Spirit, the baptism of John and of Christ, the proper subjects of baptism, the order of baptism, its relation to the remission of sins, its “saving” power, its history in the first centuries of the church, and far much more, are all forcibly and scripturally set forth in “Thoughts on Baptism,” a pamphlet of nearly 200 pages. It is for sale at this office. Price, paper covers, 20 cents; flexible muslin, 30 cents, post-paid. A complete index of Scripture texts and authors are given, making the work valuable as a book of reference. Address, Pacific Press, Oakland, Cal. {SITI February 25, 1889, p. 120.16}

Circulars had been sent us by Mr. Alex. J. Wedderburn, editor of the *National Farm and Fireside*, advocating the bills now before Congress in favor of pure food and pure lard. We hope they will pass. They ought to pass. Pure food is necessary to health. If a man purchases flour, it not plaster of Paris or ground tale. If he purchases butter, he wants butter, not oleomargarine. We suppose it is so with those who purchase lard, although it is hard to see how it could be adulterated by any substance of like nature, and thus be made worse. We don’t purchase it. It is absolutely impossible to find *pure* lard. By that we do not been that unadulterated lard cannot be found, for there is doubtless much of it. But the unadulterated is impure. It partakes of the nature of the *scrofa* (from which comes scrofula), or swine, from which it comes. But nevertheless, though it is impure, though we have no use for it in our internal or household economy, we are in favor of the bills. When other man wish to buy lard, they want lard. They have a right to the real article. Therefore, on the principle of the thing, all foods ought to be pure. If law will protect the innocent buyers from any adulteration, and check the manufacturer or vendor, let there be a law. {SITI February 25, 1889, p. 120.17}

January 16 a bill was introduced into the California Senate, one section of which provides that “every person who keeps open on Sunday any store, workshop, bar, saloon, banking-house, or other place of business, for the purpose of transacting business therein, is punishable by fine not less than twenty nor more than one hundred dollars.” On the 8th of February the same bill was introduced into the Assembly, and on the 12th a number of petitions were presented praying for the passage of a Sunday law. This shows that the advocates of religious legislation in this State are not idle. {SITI February 25, 1889, p. 120.18}

Though it has been repeatedly stated by many of the friends of Sunday laws that they have no wish to interfere in the least with those who conscientiously observe another day, we notice that the proposed law makes no exceptions for conscience’s sake. But it would not be less objectionable to us if it did, for we deny the right of the State to legislate upon such matters. The observance of the day as the Sabbath is a matter of religion, and with such matters the State cannot of right interfere. {SITI February 25, 1889, p. 120.19}

“Vick’s Floral Guide” for 1889 is upon our table, and it is but justice to say that it is the finest publication of the kind that we have ever seen. The “Guide” is issued this year in a new shape, is printed from new type, has an elegant cover, and contains three beautiful colored plates. It also gives full directions for planting, transplanting, and caring for the various plans, vegetables, etc. {SITI February 25, 1889, p. 120.20}

Every family that can do so should grow at least a few flowers and vegetables, and those who intend so doing should send fifteen cents to James Vick. Rochester, N.Y., for a copy of his matchless “Floral Guide” for 1889. The price of the “Guide” will be refunded to those ordering seeds. {SITI February 25, 1889, p. 120.21}

**“‘The Nun of Kenmare’” The Signs of the Times, 15, 8.**

E. J. Waggoner

This is the title of a new book published by Ticknor & Co., and for sale by the publisher of the *Converted Catholic,* which is attracting a great deal of attention. It is an autobiography, by Miss M. Francis Clare Cusack, late Mother-General of the Sisters of Peace. She left the Church of England thirty years ago, and joined the Catholic Church, in which she has been noted for her charitable work, both in Ireland and in America. Her autobiography, however, is little more than a record of the jealousies and rivalries that exist among the prelates of the Roman Catholic Church, and of the petty meannesses and frauds to which they resort against any work which they can now run to their own personal interests. As Miss Cusack is still a Catholic, and her book is really an appeal to the Pope, her statements will carry more weight than they would if she had left that church. {SITI February 25, 1889, p. 120.22}