**“Front Page” The Signs of the Times, 15, 9.**

E. J. Waggoner

A Catholic paper says that at Plainfield, N. J., the Catholics are in a state of indignation, owing to the fact that a short time ago a parochial school had been billed for St. Mary’s parish and upon completion, placed on the city assessment books by the town assessor to the amount of $20,000. {SITI March 4, 1889, p. 120.23}

If Rev. W. F. Crafts, Secretary of the American Sabbath (Sunday) Union, carried out his program for February fully, he spoke in favor of the Sunday-Rest Bill in Wilmington, N. C., Charleston, S. C., Savannah, Jacksonville, Tallahassee, Pensacola, Mobile, Meridian, Louisville, Pittsburgh, Altoona, Harrisburg, Wheeling, Zanesville, and Columbus. {SITI March 4, 1889, p. 120.24}

The *Catholic Mirror* makes the statement that “his eminence, Cardinal Gibbons, has been invited to address the convention of the National Teachers’ Association, which is to meet in Nashville, Tenn., and that probably “Bishop Keane, rector of the New Catholic University at Washington, will represent his eminence on that occasion.” Why a Roman Cardinal should be asked to address a convention of American educators, is beyond our comprehension, for Rome is the inveterate enemy of our free school system. {SITI March 4, 1889, p. 120.25}

A secular paper says: “Religion and drama are becoming intertwined in a measure. Rev. T. K. Beecher has had a little theater built within his church edifice, and, on the other hand, ‘Martin Luther’ and ‘Robert Elsmere’ are the titles of new plays.” {SITI March 4, 1889, p. 120.26}

“Religion” and the drama may becoming intertwined, but Christianity and the drama are not and never can. The drama is part and parcel of the world, and the Christian is commanded to “Love not the world, neither of the things under in the world; if any man love the world, the love of the Father is not in him.” 1 John 2:15. {SITI March 4, 1889, p. 120.27}

“Religions,” says the *Christian Register*, “as well as individuals, need a new birth; and Christianity needs, and, we hope, is experiencing, a new birth in this age, a renewal of its spiritual life and ethical power.” {SITI March 4, 1889, p. 120.28}

The individual needs a new birth, indeed “must be born again,” because in his natural state he is totally unfitted for the service of God and for the society of holy beings. “That which is born of the flesh is flesh, and that which is born of the Spirit is spirit,” said the Saviour, and the apostle the shores us that “the carnal [fleshly] mind is not subject to the law of God, neither indeed can be,” hence the necessity of being born again, born of the Spirit. But why must Christianity be born again? What change is demanded in Christianity to bring it into harmony with God? Can the *Register* suggest any improvement in the religion of our Lord Jesus Christ? Is it not true that Christianity is as perfect now as it ever was, and that it is professed Christians who need a new birth? {SITI March 4, 1889, p. 120.29}

The *Jewish Messenger* asks: “Why should not the Hebrew be a power which shall work for honesty and purity, for simplicity and high aims in the American life? Why should not Judaism be a force that shall preach personal morality to the nation?” {SITI March 4, 1889, p. 120.30}

The answer to the question is not far to seek; it is simply because with the rejection of Christ, Judaism lost all the spiritual force it ever had, and it stands to-day as it has stood for nearly 1900 years, without power to regenerate a single soul or to remove a single blemish from human character. They would not come to Christ that they might have life and power, and to-day they are, as a people, witnesses to the truth of his words: “Without me ye can do nothing.” {SITI March 4, 1889, p. 120.31}

Many persons profess to see in the great improvements which are being made in weapons of warfare, and in the immense preparations which the nations of the earth are making for war, the very best assurances of peace. But some of the great soldiers of the world do not so regard it. In a recent address in Birmingham, England, Lord Wolseley spoke as follows:- {SITI March 4, 1889, p. 120.32}

“Those who study the map of Europe at the present moment, and the condition of things in Europe, must feel that there is hanging over us a war clouds greater than any which has hung over Europe before. It means that when it bursts-and burst it will as surely as the sun will rise to-morrow-it means not, as in former days, a contest between two highly trained armies, but a war of extinction, of devastation, between great armed nations whose populations are armed and trained to fight.” {SITI March 4, 1889, p. 120.33}

Cardinal Manning is of the opinion that this country is in a state of moral decay, which he attributes to freedom of divorce, Sunday newspapers, and lack Sunday observance. It is not to be denied that the moral condition of the people of this country is bad enough, but this condition is not caused by freedom of divorce; this freedom does not *make* the people immoral, it simply shows that they *are* immoral. Why the Cardinal should find fault with the manner in which Sunday is observed in America is not apparent, since it is more generally regarded that in Catholic countries; and certainly the reading of a Sunday paper is not more objectionable than the way in which most Romanists, both European and American, spend the greater part of the day. But as the Sunday festival in its present form is a Catholic institution, it seems only fitting that the Romanist should say what constitutes a proper observance of the day; and certainly if they feel that they are not keeping it as they ought, they should reform. {SITI March 4, 1889, p. 120.34}

**“The Christian a Debtor. Romans 1:14, 15” The Signs of the Times, 15, 9.**

E. J. Waggoner

“I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.” {SITI March 4, 1889, p. 120.35}

The apostle Paul had no sympathy with those who would say, “The world owes me a living.” For such persons he had only the sharpest rebuke. His command was “that if any would not work, neither should he eat.” 2 Thessalonians 3:10. In the language quoted above, we have the sentiment of the true missionary-one who has given his life to the service of others. {SITI March 4, 1889, p. 120.36}

But Paul did not take any credit to himself for his labor for others. He considered that he was simply working out a debt. To the Corinthians he wrote: “For though I preach the gospel, I have nothing to glory of; for necessity is laid upon me; yea, woe is me if I preach not the gospel.” 1 Corinthians 9:16. The question is, How did Paul become a debtor to all men? and, Did any obligation rest upon him that does not rest upon every follower of Christ? The answer to both questions may be found in the Scriptures. {SITI March 4, 1889, p. 120.37}

In the very beginning of his epistle to the Romans, Paul declared himself a servant of Jesus Christ. As we have already learned, this means that he was the life-long bond slave of Christ, yet his service was a willing service of love. He had given himself wholly to Christ, and was so closely identified with him that he was counted as a son and a brother. This is the position of every Christian. “Ye are not your own; for ye are bought with a price.” 1 Corinthians 6:19, 20. First of all, then, the Christian owes himself and all that he has to Christ, because Christ has bought him with his own blood. {SITI March 4, 1889, p. 120.38}

But the fact that we owe ourselves to Christ, and that if we acknowledge that obligation we are to identify ourselves so completely with him that the service will not be ours but his (1 Corinthians 15:10), makes us debtors to all men. For Christ “died for all;” and in carrying out his work for men, he assumed an obligation to all men, although no man had of right any claim upon him. Paul says that although he was in the form of God, he “made himself of no reputation, and took upon him the form of a servant.” Philippians 2:6, 7. And we are expressly exhorted to have this mind in us. Jesus himself said: “Whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.” Matthew 20:26-28. {SITI March 4, 1889, p. 120.39}

Christ gave his life “for the life of the world” (John 6:51); therefore everyone who yields himself to Christ, to become identified with him and his work, becomes, like him, a servant, not alone of the Lord Jesus, but of all for whom he became a servant. In other words, the Christian is Christ’s servant; but as Christ’s work is for the world, he who becomes a sharer of that work must become the servant of the world. Paul felt this to the utmost. He felt that he owed service to everybody that was in need; and so he did. The servant owes his service to the one who pays for it. Christ had bought the service of Paul by the sacrifice of himself; and when Paul recognized that debt to Christ and gave himself to the discharge of it, the Lord turned his service in the direction in which he himself labored. The only way to be a servant of Christ, is to serve those for whom he died. Wesley had some of the same spirit that Paul had, when he said, “The world is my parish.” {SITI March 4, 1889, p. 120.40}

The second great commandment in the law is, “Thou shalt love thy neighbor as thyself.” Our neighbor is everyone with whom we come in contact, who is in need. Says Paul: “As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.” Galatians 6:10. “As we have opportunity.” That indicates that we are to seek occasion of serving men, and so Paul did. {SITI March 4, 1889, p. 120.41}

To the Romans Paul said in another place: “We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself.” Romans 15:1-3. Thus again we learn that the work of Christ is to be the example for us; and he “went about doing good.” Acts 10:30. Again Paul says: “Bear ye one another’s burdens, and so fulfill the law of Christ.” Galatians 6:2. {SITI March 4, 1889, p. 120.42}

The trouble with too many who profess to be followers of Christ is that they do not feel any great sense of obligation. Sometimes they talk about “getting a burden” for the work, but what is that burden? It is nothing else but a sense of the debt which we owe to Christ, and consequently to the world. If a man owes a great deal of money, and has no means with which to pay it, he will necessarily feel as though he had quite a load upon his shoulders-a burden. So all that is necessary to enable a man to have a burden for souls, is for him to realize how much Christ has done for him. {SITI March 4, 1889, p. 120.43}

The one to whom much is forgiven will love much. Paul felt himself to be the chief of sinners, and so when he felt the pardoning love of God, he felt that he owed much service. And he never forgot how much had been forgiven him, nor how great was his dependence upon God, and so he always felt the burden of debt resting upon him. Those who have felt the burden of their sins, and who know that they are removed, will not have to strive to get a burden for souls. They will feel like Paul, that necessity is laid upon them, and it will be the joy of their lives to discharge that obligation. W. {SITI March 4, 1889, p. 120.44}

**“A Contradiction of Terms” The Signs of the Times, 15, 9.**

E. J. Waggoner

Among the editorial notes in the *Interior* of February 14, was the following:- {SITI March 4, 1889, p. 120.45}

“We speak of death as a destroyer, when in reality it is an emancipator; for, as George McDonald puts it, ‘There is just one thing that death cannot destroy, and that is life.’ Death is but the usher into a larger life. It marks the end of certain limitations which embarrass and embitter the life that now is.” {SITI March 4, 1889, p. 120.46}

It is strange how men can, with the Scripture statements before them, thus directly deny them; but that is no more strange than that they should talk so contrary to their own reason. It is just as sensible to say that ice will not take the warmth from a thing, and that sleep is only a condition of greater wakefulness, as to say that death is but the usher into a greater life. {SITI March 4, 1889, p. 120.47}

Throughout the Bible, death is represented as a sleep. If we had never seen death, we should learn something of its nature from this comparison. In sleep there is loss of consciousness. Sometimes, when sleep is not perfect, we dream; but our dreaming is only the crude attempt of the partially dormant brain to recollect things that have been impressed upon it while awake. In sleep the mind does not go off to explore new fields of thought. In sound sleep there is perfect unconsciousness, and hours are but as a moment. In death it is the same, only there is no natural awakening from it, because the vital organs have ceased to act. {SITI March 4, 1889, p. 120.48}

In the charge which Moses gave to the children of Israel just before his death, he said: “I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live.” Deuteronomy 30:19. Here we have death and life placed in contrast, the same as blessing and cursing. It would be no more absurd and contrary to fact to say that cursing is only an amplified blessing, than to say that death is but a larger life. Life is associated with blessing, and death with cursing. In the favor of God there is life, but those upon whom his wrath abides shall not see life. Now to claim that death does not destroy life, is virtually the same as saying that there is no difference between the favor and the wrath of God. {SITI March 4, 1889, p. 120.49}

If death does not put an end to life, we should like to have some one explain that passage in the book of Revelation, where John says that he saw those who had been slain for the word of God, “and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished.” Revelation 20:4, 5. “The rest of the dead lived not *again*.” This shows that those whom he saw reigning with Christ were living *again*. But “again” means another time, once more; and so those who live again, live a second time. But this cannot be said of those who have never ceased to live. We cannot say that a man is doing a thing *again*, when he has been doing it continuously ever since he first began. If a man is in a certain place, he cannot be in that place *again*, some for only a short time, and others for eternity, proves beyond question that the one thing that death does destroy is life. And when life is destroyed, everything else is destroyed with it. {SITI March 4, 1889, p. 120.50}

When people use such contradictory language as that quoted at the beginning of this article, we can only wonder whether they believe the Bible at all, or whether they ever think. W. {SITI March 4, 1889, p. 120.51}

**“Heathen Superstition” The Signs of the Times, 15, 9.**

E. J. Waggoner

It was not three thousand years ago, but only about three weeks ago; and it was not in Africa or China, but in San Francisco, that a heathen ceremony was performed, which for childish superstition equals anything that was ever done by an African tribe. It was the occasion of the feast of “Satin Blasé,” one of the innumerable saints which Catholic tradition has manufactured. It seems that he is the patron invoked by Catholics against throat diseases. The story of the mythical saint, and the account of the feast in his honor, which is given with all seriousness in the San Francisco *Chronicle* of February 4, is too long for publication entire, but we give a portion of it. Having spoken of his capture, the report continues:- {SITI March 4, 1889, p. 120.52}

“In prison his good works did not cease, and many were brought to him to be cured of diseases. Among the number who came to him on account of his reputation for saintliness, was a youth whose life was despaired of by physicians, and who was on the point of death from a thorn that had become fixed in his throat. The saint, when the boy came before him, made the sign of the cross, and the pain disappeared, the cause being immediately removed. From that time Saint Blasé was regarded as the particular curer of throats, and the services yesterday were commemorative of the miracle he performed in prison. After remaining in confinement for a time, he was summoned before the President, who offered many inducements to him to renounce his faith. All were steadily refused, and the saint and martyr was beaten with rods, put on the rack, and lacerated with iron combs. He was beheaded on February 3, 316. He is the patron saint of the wool-combers, and his festival is still kept in parts of England. {SITI March 4, 1889, p. 120.53}

“This miraculous cure of the boy, and others that come indistinctly to the late chroniclers through the mist of ages, are the evidences on which St. Blasé is made the patron invoked for the protection of throats. {SITI March 4, 1889, p. 120.54}

“At St. Ignatius Church many hundreds of people, men and women and children, knelt at the sanctuary rail to be touched by the holy candles, which, through the intercession of the bishop and martyr, have the power of protecting against the manifold diseases that attack the throat. After the celebration of mass in the forenoon the observance of the feast began, and with the exception of the hour for vespers, was continued until night. {SITI March 4, 1889, p. 120.55}

“The ceremonies opened with the blessing of the candles, which were fastened together in the form of a V. Held by the priests they were placed under the chins of the people and held there while the celebrant repeated the prayer:- {SITI March 4, 1889, p. 120.56}

“‘Almighty and merciful God, who hast created everything by thy word, and for the reformation of men hast permitted the same word, to become flesh; thou, who art grand and terrible; thou, for whose faith the glorious bishop and martyr, St. Blasé, did not fear to suffer various kinds of torments, we humbly pray thy most high Majesty to bless these candles on his festival day, and we supplicate thee to sanctify all whose throats are touched with the waxen tapers. Sanctify them, that they may be made free from all throat diseases, and that they may in the holy church give thanks and benediction.’ {SITI March 4, 1889, p. 120.57}

“The church was crowded with worshipers throughout the day, and at the sanctuary rail there was always a kneeling body of the faithful. Parents held up their little ones to be protected, and then received the blessing themselves; old men and women were assisted to the church so that they might receive the benefits of the saint’s intercession. A number of priests were engaged performing the ceremony, and the highest and lowest in the parish participated in the blessing.” {SITI March 4, 1889, p. 135.1}

The ancient heathen had divinities that presided over the different functions of the body, and over the seasons, the animals, and the various crops, as well as over the arts and sciences. Perhaps the most commonly known is Beelzebub, the god of flies. For every occupation and for every calamity, some particular god had to be invoked and appeased. This invoking of St. Blasé is but a continuation of that same heathen practice. {SITI March 4, 1889, p. 135.2}

We do not wish anyone to think that in thus characterizing this Roman Catholic ceremony we are speaking contemptuously of those who participate in it. We call it a heathen ceremony, because that is just what it is. To say that one is a heathen, does not necessarily imply that he is totally ignorant and uncultured, for the ancient Greeks were highly cultured and educated, yet they were heathen. They didn’t know God. It may be said that these pray to God, and believe in only one God. Many of the ancient heathen believed in one supreme God over all, and that is all that these modern heathen do; for they make gods of their so-called saints. {SITI March 4, 1889, p. 135.3}

To show that this “St. Blasé” is really worshiped as a god, and is invested with the attributes of God, it is only necessary to call attention to one thing; On the 3rd of February he was worshiped in San Francisco; but since he is the patron of all Catholics, for throat diseases, he was doubtless invoked in all Catholic countries throughout the world, at the same time. But unless he is considered omnipresent, this could not be done. And so the very fact that all Catholics look to him for protection, is evidence that they consider him as a god. The same is true with regard to all Catholic “saints” and the Virgin Mary. {SITI March 4, 1889, p. 135.4}

People sometimes tell us that the increasing light and education of the nineteenth century are going to finish all superstition; but this doesn’t show much progress in that direction. They tell us also that it would be impossible in this enlightened age to have a repetition of the scenes of the Dark Ages. But if that were so, they ought to be able to show us a change in the character of the people, and this they cannot do. Superstition has as strong a hold on people to-day as it ever had, and it holds the higher classes just as strongly as it does the lower. {SITI March 4, 1889, p. 135.5}

One thing should not be overlooked, because it shows the power of the Catholic Church, and the subserviency of the public press to it. That is, the space that was devoted to a serious description of that Catholic mummery. Not one word of adverse criticism was uttered; nothing to show that the proprietor of the paper is not a devout Catholic, instead of an infidel. Suppose it had been the Salvation Army, or some small body of Christians that do not exercise political power; in that case the ridicule would have been unstinted. Votes and money are what count in these days, and it is not safe to predict failure for any enterprise or organization that can command these. W. {SITI March 4, 1889, p. 135.6}

**“Catholic Schools” The Signs of the Times, 15, 9.**

E. J. Waggoner

The *Catholic World* makes the statement that more than a million colored children in the Southern States never enter a school-room, for the simple reason that there are no schools within their reach. To partly supply this lack of educational facilities the Southern Bishops of the Catholic Church propose to establish twenty-five new schools this year. {SITI March 4, 1889, p. 135.7}

**“Back Page” The Signs of the Times, 15, 9.**

E. J. Waggoner

The income of the four great missionary societies of Great Britain and of the British and Foreign Bible Society is an amount equal to the money spent on drink in England for sixty days. If the 30,000,000 Protestant church-members of the world would give one cent each day for the year, over $100,000,000 would be in the mission treasuries. {SITI March 4, 1889, p. 135.8}

The Boston *Pilot* (Catholic) says: “Hoffmann’s Directory gives the total American Catholics at 8,187,676, but says in every diocese there are parishes that fail to report. We believe that the estimate made recently by a careful Catholic writer in the New York *Sun,* and which reckons the Catholics of the diocese at a scant 12,000,000, touches the true figure more nearly than the other estimate given above.” {SITI March 4, 1889, p. 135.9}

If some of our diseased meat dealers were treated as they were in England in the sixteenth century, we would have less trouble perhaps, in that direction. It is related that a butcher who had sold diseased meat was forced to write about London with “his face toward the horse’s tail, with half a lamb before and another behind, and veal and calf borne before him upon a pole, raw.” Men who sold decaying fish were put into the pillory with the decaying fish around their necks. Who will say that the punishment was too severe for men who literally poisoned their customers for gain. There would be some long processions of butchers nowadays, though, in some of our larger cities, San Francisco is a type and the *Daily Examiner’s* reports are anywhere near correct. {SITI March 4, 1889, p. 135.10}

Brother LaRue writes from Hongkong under date of January 15, as follows:- {SITI March 4, 1889, p. 135.11}

“The work here is very encouraging at present; those that were the most bitter at for show a different spirit now. One of the old missionaries who has been here in the work seven years, now sees that he must keep God’s law. He is going up to the Island of Formosa to be gone till June, and then he goes to our college at Healdsburg to spend at least six months. He wants to know what time the summer vacation commences. Please write me so that I can write to him about it, as he wants to take that time in going. A soldier has also, I believe, been truly converted. He leaves here for London next month. He says he will take the good news to his mother. A captain from Australia, has likewise embraced the truth. This is a migrating people, and we will never know in this life what good has been done.” {SITI March 4, 1889, p. 135.12}

In an article which Dr. T. L. Cuyler has in a recent number of the *N. Y. Evangelist*, it is stated that Brooklyn, the so-called “city of churches,” is anything but a Christian or church-going city. Of a population of 800,000, 200,000 are Roman Catholics, of which seven-eighths attend church. About 100,000 attend the Protestant services more or less regularly. Making a fair estimate of little children, invalids, mothers kept at home by little ones, sailors and travelers, there are on any given Sunday, “at least 110,000 who cannot attend any place of worship. After making these deductions, there would remain 280,000, ‘ousiders’ who are brought under no direct religious influence. This is a fearfully large number.” But the Doctor solaces as himself in the fact that Brooklyn is not as bad as New York, Chicago, St. Louis, or San Francisco. It will be a long time to the millennium at this rate. {SITI March 4, 1889, p. 135.13}

The *Irish Ecclesiastical Gazette* says: “Progress often seems slow to contemporaries, but even in the case of the great dominion of India, at the present rate of evangelization, the entire Empire will be Christianized within one hundred and fifty years.” And asks: “How many centuries did it take to Christianize Europe?” That is rather a difficult question. It took but little more than five centuries to Papalize Europe, but, as it has never yet been Christianized, in any proper sense of the term, and as the existence of the Papacy seems, at least, to forbid the idea that it ever will be, the difficulties of the question are insurmountable to uninspired minds. {SITI March 4, 1889, p. 135.14}

The Nashville *Christian Advocate* well says that “when a professed Christian prefers the Christ of a Unitarian novelist to the Christ of St. John, it will be well for him to take a rest in novel reading and begin a fresh course in the gospels.” Indeed the *Advocate* might have suggested with propriety, that it is well for a Christian under any circumstances to touch novel-reading very lightly, and spend much time in the study of the Scriptures. “Love not the world, neither the things that are in the world,” is a piece of advice as good to-day as when given by the apostle more than eighteen hundred years ago, and it leaves little room for the novels over which “society” goes wild. {SITI March 4, 1889, p. 135.15}

We have received from Hon. F. G. Adams, secretary, the sixth Biennial Report of the Kansas State Historical Society, covering the period from January 18, 1887, to November 19, 1888. During this time, over 12,000 volumes have been added. The whole number in the library at this time is 48,205. The published statistics of the libraries of the country show that the library of the Kansas Historical Society is the largest historical library west of the Mississippi River, and the largest but one west of the Allegheny mountains. The class of books is chiefly the history of the early struggles of that enterprising State. {SITI March 4, 1889, p. 135.16}

Dr. T. J. Barnardo, of London, sends out a circular letter, appealing for help to support his poor outcasts children. For twenty-two years, Dr. Bernardo has been engaged in this work-a work of love and faith to him. He has rescued from the vice, filth, and slums of London many little waifs, which have been trained for usefulness, and bid fair to become useful men and women. For most of these, homes have been found in America, chiefly in Canada. Most of the little ones thus rescued were taken literally from the streets and slums, having neither father or mother to care for them. They are supported by contributions from those in sympathy with Dr. Barnardo’s work. The little ones now under his charge number 3,000. It is a noble work. May God bless the doctor in his efforts. {SITI March 4, 1889, p. 135.17}

**“The Atonement” The Signs of the Times, 15, 9.**

E. J. Waggoner

Among other vital doctrines of the Bible which have to do battle for their existence in the cultural and religious world of to-day, none is more important than that of the Atonement. How God can be “just and the justifier of him that believeth in Jesus,” is what many candid, intelligent, reasoning minds cannot comprehend, especially in the light of what is represented as the atonement by many theologians of to-day. Logical minds demand consistency, and the loose theories of the present are utterly inconsistent. Some follow a theory to its conclusion and become Universalists. Other theories force men to become ultra Calvinists or to reject the atonement entirely; and they generally reject the atonement. The true theory leads to no such conclusion. As the atonement is the great central doctrine, or rather, that which comprehends all doctrines of the Bible, a proper understanding of it is necessary in order that the many winds of doctrine in these last days do not unsettle faith in the word of God. {SITI March 4, 1889, p. 135.18}

Among the many works written on this subject, no one sets it forth more clearly than “The Atonement in the Light of Nature and the Revelation,” by J. H. Waggoner. The arguments made are so clear and logical that all may comprehend them; at the same time, they stimulate thought, and lead the mind into unexplored fields not less fruitful, than delightful, as the plan of man’s redemption-the bringing of man into at-one-meant with God-is to developed by the author. Some of its chapter headings are as follows (Part I.): Comparison of Nature and Morality, The Moral System, Requirements of the Moral System (Part II.), Principles of the Divine Government, Sin and Its Penalty, Justification and Obedience, What the Atonement Is, The Judgment, Redemption.Added to these sixteen chapters are two appendices, illustrating and amplifying Justification by Grace, and comparing, or contrasting, the teachings of Confucius and Mahomet with the Gospel of Christ. It is a book which every minister, and which everyone who wishes to become intelligent in the Scriptures, ought to have. The positions taken in Part I. on the atonement in the light of nature, have been commended by eminent jurists who have examined them. This work can be procured at this office, or at the office of Pacific Press, 43 Bond Street, N. Y. Price $1.00. {SITI March 4, 1889, p. 135.19}

**“Front Page” The Signs of the Times, 15, 10.**

E. J. Waggoner

Commenting upon the European war cloud and the recent visit of the Duke of Cambridge to Spain, the London *Post* dwells upon the necessity of keeping Gibraltar and Malta impregnable, and hints at the sending of heavier and better guns to those strongholds. {SITI March 11, 1889, p. 135.20}

“For the second time in the history of the world,” says the *Standard*, “a bishopric has been declined. The first instance, so far as known, was that of John Hooper, in England, about three hundred years ago. The second is that of Dr. Henry Satterlee, of New York, who declines the Episcopal bishopric of Michigan.” {SITI March 11, 1889, p. 135.21}

March 2 was the Pope’s seventy-ninth birthday, which he celebrated by receiving a number of Cardinals, who tendered their congratulations. In reply the Pope said that it was impossible for him in the present position of the Papacy to perform his duties as the head of the church in an independent manner. He complained of the delay in the granting of royal *exequaturs* to the Italian bishops, and said his appointments were subjected to scrutiny. He referred to the oppressions of the new Penal Code, and the suppression of the funds of fraternities. {SITI March 11, 1889, p. 135.22}

The *Standard* (Baptist) complains that in Washington City “the first day of the week is not the day of repose required by the fourth commandment.” If by this the *Standard* means that the first day of the week is not the seventh (for that is the one specified in the commandment), the statement certainly cannot be disputed; but if by it the *Standard* means that Sunday is not observed as required by the fourth commandment, it only remains to say that the fourth commandment says nothing of Sunday observance. {SITI March 11, 1889, p. 135.23}

No Christian is ever called upon to meet any temptation single-handed and alone. In every such moment the Lord Jesus Christ is an ever-present help. He “is a Friend that sticketh closer than a brother.” {SITI March 11, 1889, p. 135.24}

*“Touched with a sympathy within,  
He knows our feeble frame;  
He knows what sore temptations mean,  
For he has felt the same.” {SITI March 11, 1889, p. 135.25}*

This sympathy may be secured for the asking; yes, our Lord makes a standing offer of it, and the tried and tempted soul need only accept it; and with the sympathy comes strength and deliverance to the trusting soul; for we have the blessed assurance that God is faithful and will not suffer us to be tempted above that we are able; but will with every temptation also make a way of escape, that we may be able to bear it. {SITI March 11, 1889, p. 135.26}

Right Rev. Edward King, D. D., Bishop of Lincoln, England, is accused of violating the laws of the Church of England for praying towards the east, using altar lights, using a mixed chalice, *i.e.*, a communion cup containing wine and water, and other Papal abominations. The Bishop was brought to trial before the Archbishop of Canterbury and a council of all the provincial bishops, but denying the jurisdiction of the court, a further hearing has been postponed till the 12th inst. {SITI March 11, 1889, p. 135.27}

“It is believed that there are hundreds, if not thousands, of persons in New York City,” says the *Observer*, “who were members of the church before they came here to reside, but who have not connected themselves with any church in the city.” The reason assigned by the *Observer* is the numerous Sunday attractions! We presume that this will be regarded by many as another evidence that Sunday attractions ought to be prohibited by law, in order that Christians may not be kept away from church. {SITI March 11, 1889, p. 135.28}

The *Lutheran Observer* in a recent article entitled “The Continental Sunday” says:- {SITI March 11, 1889, p. 135.29}

“Sunday is a great holiday of the German nation-the day devoted to pleasure and amusement.... Nor is Sunday regarded and observed in a different manner by the religious part of the community. Although a small proportion of them attend church in the forenoon, even the pious among them have no thought of it as a sacred day.” {SITI March 11, 1889, p. 135.30}

And what is a remarkable about this, we should like to know. Indeed, it seems very strange that anyone should regard Sunday as sacred. Nowadays people generally know that its observance is not enjoined in the Scriptures, and it is little wonder that its false claims to sanctity are so generally disregarded. {SITI March 11, 1889, p. 135.31}

Whatever the real sentiments of Cardinal Gibbons may be, it is certain that nobody can talk better than he on civil and religious liberty. At the dedication of a Catholic Church in Baltimore, January 27, he said:- {SITI March 11, 1889, p. 135.32}

“We were informed recently by the daily newspapers that a certain antichristian Sunday-school was organized in the city for the purpose of advocating an infidel doctrine. Several ministers appealed to the municipal authorities to suppress the school. For my part, I would be sorry to see the arm of the civil law used for the suppression of the school. Coercion is not conversion. Our divine Saviour never had recourse to the arm of law or the sword in teaching his doctrine. The only weapons we ought to use are the weapons of argument and persuasion in dealing with the school. The sword I would draw against the enemy of Christ would be the sword of the Spirit.” {SITI March 11, 1889, p. 135.33}

It is very probable that the Cardinal speaks his own personal feelings in this matter; but, unfortunately, he is a part of a vast religio-political machine that has never acted on such principles, and he cannot alter either its record or its present condition, nor can he carry out the course that he professes to believe in. {SITI March 11, 1889, p. 135.34}

**“The Necessity of Forgetting” The Signs of the Times, 15, 10.**

E. J. Waggoner

Said the apostle Paul to the Philippians: “This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.” Philippians 3:13, 14. {SITI March 11, 1889, p. 135.35}

So much is said in the Bible about remembering, that many are in danger of losing sight of the fact that it is a duty sometimes to forget. It is a great thing to learn how to remember, but it is an equally great thing to learn the art of forgetfulness. One reason why so many fail to make advancement in the Christian life is because they have never learned how to forget. They think that one can forget only as the thing gradually fades from the mind, not realizing that they have to put forth positive effort in order to forget, as well as to remember. {SITI March 11, 1889, p. 135.36}

It will scarcely be questioned by anyone that scenes and acts of wickedness are to be forgotten. When the sin has been confessed and forgiven, then the mind should turn from it. True, the individual should never forget that he has been taken from a horrible pit, nor that he stands only by faith, having no strength in himself; but if he allows his mind to dwell upon the specific acts of sin, one of two things, and possibly both, will result. Either he will be led to doubt that he has been forgiven, or else he will be impelled by the force of habit and association, to the commission of the same things again. An impure thought cannot find lodgment in the mind without leaving a stain. We have known many persons to cheat themselves out of a great blessing that God had for them, simply by keeping their minds fixed on the sin, and letting that eclipse the love of God. It is a great thing to forget, even while retaining sufficient remembrance to appreciate at its true value the wonderful love of God in pardoning sin. {SITI March 11, 1889, p. 135.37}

Another thing that it is most necessary to forget is that which may have been said against us. If uncharitable remarks have been made, to remember them is like taking to one’s self a deadly poison. Nothing is more deadening to spiritual life; for the fact that such things are not forgotten proves that they are not forgiven, and if they are not forgiven that is an evidence that the soul is not rejoicing in the love of God. When God forgives us, he puts upon us his own righteousness in place of the sin, and then treats us as though we had never sinned; and if we obey the injunction to forgive one another even as God hath for Christ’s sake forgiven us, we shall treat the one who has offended as though he had always done us kindness instead of injury. Without this, the peace of God cannot rule in the heart. {SITI March 11, 1889, p. 135.38}

Another cause of stumbling is the failure to forget the good deeds that have been done. This is scarcely less fatal than to remember the specific acts of sin. Sometimes through the grace of God we are enabled to accomplish a really good work, which gives us great joy. But then, instead of thanking God that he has done something with us, we insensibly take to ourselves some of the glory, and congratulate ourselves over our success. Instead of going on in the same strength to gain other victories, we sit down and look at what has been done, or else, going on, we keep looking back, and so stumble and fail. Nobody can expect to make any headway in a race if he keeps looking back over his shoulder. If he does so, he cannot fail to stumble over some object lying in his path, or else his course will be very crooked. He who is running the Christian race should heed these words of the wise man:- {SITI March 11, 1889, p. 135.39}

“Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and all thy ways shall be order aright [margin]. Turn not to the right hand nor to the left: remove thy foot from evil.” Proverbs 4:25-27. {SITI March 11, 1889, p. 135.40}

But how shall we forget? Many would forget, but they do not know how. They take hold of the thing and resolutely attempt to force it out of their mind, but that only fixes it the more firmly. Well, the secret of forgetting is very simple. Forget one thing by thinking of something else. It is impossible for the mind to contemplate two things at the same time. Now if you wish to forget something bad, think of something good. Forget the things that are behind by looking toward the things that are before. If you have been able to do a good work, thank God for his help, and in the strength of that help go on to do another good work, giving your whole mind to it. There is a prize before us, even the prize of “the high calling of God in Christ Jesus.” This high calling is holiness of life, godliness; it is above us, and we cannot climb toward it by looking down at the path we have already trod. {SITI March 11, 1889, p. 135.41}

“No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.” Of course not, and he never can be until he looks straight forward instead of back. If a man at the plow should keep looking back, his plow would keep continually running out, and he could not plow at all. He would make no more headway than a man would who should try to run a race and at the same time look over his shoulder. Therefore, as he who has called us is holy, let us resolutely press toward that mark, “looking unto Jesus, the author and finisher of our faith.” W. {SITI March 11, 1889, p. 135.42}

**“The Gospel the Power of God” The Signs of the Times, 15, 10.**

E. J. Waggoner

“For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth.” {SITI March 11, 1889, p. 135.43}

There are few more comprehensive texts in the Bible than this. John 3:16 is another like it; either one of them could well be taken as the text for a sermon on almost any doctrinal subject, and they are of the greatest practical importance. They are vast treasure-houses, which can never be exhausted, but whose rich stores seem to increase in proportion as they are drawn upon. {SITI March 11, 1889, p. 135.44}

The text tells us that the gospel is the manifestation of God’s power, and before we consider the greatness of this power, and how it is applied, it may be well to note briefly what the gospel is. Primarily, the word means good news. It is the good news of a Saviour, which is Christ the Lord,-the good news of salvation. But a Saviour and salvation imply that somebody needs to be saved from something; and so the angel in foretelling to Joseph the birth of Christ, said: “Thou shalt call his name Jesus [Saviour]; for he shall save his people from their sins.” Matthew 1:21. But sin brings death, for James says that “sin, when it is finished, bringeth forth death” (James 1:15), and Paul tells us that “the wages of sin is death.” Therefore since Christ came to save from sin, it is evident that he saves from death; and this is what the apostle says in Romans 5:8, 9: “But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him.” {SITI March 11, 1889, p. 135.45}

When Christ saves from sin, he saves from the transgression of the law, “for sin is the transgression of the law.” 1 John 3:4. The law, of which sin is the transgression, is the law of ten commandments, for, says Paul, “I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet” (Romans 7:7); and the only law which says, “Thou shalt not covet,” is the ten commandments. {SITI March 11, 1889, p. 135.46}

The tenth commandment is doubtless taken by the apostle to show how he was convicted of sin, because it is the only one of the ten the transgression of which is wholly in the mind, and it therefore affords the most direct proof of his later statement that “the law is spiritual.” David said: “I have seen an end of all perfection; but thy commandment is exceeding broad.” Psalm 119:96. We are told also that “the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” Hebrews 4:12. To the same intent the wise man wrote:- {SITI March 11, 1889, p. 135.47}

“Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.” Ecclesiastes 12:13, 14. {SITI March 11, 1889, p. 135.48}

The injunction to fear God and keep his commandments, is based on the fact that God will bring every work into judgment, with every secret thing, and derives its force from it. Therefore the text quoted is proof that the law of God has to do with every work and every secret thing. It is a discerner of the thoughts and intents of the heart. But we are not left to draw conclusions in this matter, for Jesus has told us plainly that murder may be committed in the heart, and that a single impure look and desire is a violation of the seventh commandment. See Matthew 5:21, 22, 27, 28. Solomon tells us, also, that “the thought of foolishness is sin.” Proverbs 24:9. {SITI March 11, 1889, p. 135.49}

These few texts are quoted for the purpose of showing the nature of sin, that we may the better understand the power that is required to save men from it. In addition to these we might note the Saviour’s statement that evil thoughts flow naturally from the human heart (Mark 7:21), and the words of God through the prophet, that the “heart is deceitful above all things, and desperately wicked.” Jeremiah 17:9. As showing the loathsome nature of sin, and how completely it has fastened itself upon men, we quote the words of the Lord through Isaiah:- {SITI March 11, 1889, p. 135.50}

“Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more; the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment.” Isaiah 1:4-6. {SITI March 11, 1889, p. 135.51}

To save people from their sins is to change all this. It is not merely to forgive the sins of the past, but it is to save from sins in the future, by changing the heart and the whole being,-to make a man entirely new. It is no less a work than to cleanse a man “full of leprosy,” or to raise the dead. The man who is saved from sin is saved from doing that to which his whole being naturally inclines. There is no earthly power that can do this. No man can change his own nature so that good thoughts will come naturally from the heart in the place of evil thoughts; no man has power to resist the fierce temptations that come through the lusts of his own heart, and that have been strengthened by long practice. Nothing but the power of God can do that; and that power is manifested in the gospel, which is the power of God unto salvation. Many doubt the efficiency of even this power, for they say it is impossible for them to overcome. “The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.” 1 Corinthians 1:18. {SITI March 11, 1889, p. 135.52}

It is the blood of Jesus Christ that cleanses from sin. He “was delivered for our offenses, and was raised again for our justification.” Romans 4:25. In this the power of God to save believers is manifested. The death and resurrection of Christ show not only the great love of God, but, also, his power to redeem. Note the words of the apostle Paul to the Ephesians, to whom he wrote that he ceased not to pray for them,- {SITI March 11, 1889, p. 135.53}

“That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places.” Ephesians 1:17-20. {SITI March 11, 1889, p. 151.1}

From this we learn that if we believe God, we shall know the exceeding richness of his power, even of that power which raised Jesus from the dead. The death and resurrection of Christ is God’s pledge to us that he will save us from sin, if we believe in him; and it shows the power that will be put forth in order to effect this. This was the thought in the mind of Paul when he wrote that he counted all things loss if he might win Christ, and be found not having his own righteousness, “but that which is through the faith of Christ, the righteousness which is of God by faith; that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead.” Philippians 3:9-11. {SITI March 11, 1889, p. 151.2}

To know the power of Christ’s resurrection, is to experience the working of that same power, in the removal of sin, which God wrought in Christ when he raised him from the dead. Who could fail with this strength? {SITI March 11, 1889, p. 151.3}

It is of this power and its results that the apostle Peter speaks, when he says to us: “Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” 2 Peter 1:2-4. This is an assurance that the divine power of God, exhibited in the resurrection of Christ, is amply sufficient to enable one to overcome all the lusts of the flesh This is what we are taught also in the following:- {SITI March 11, 1889, p. 151.4}

“For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.” 2 Corinthians 10:4, 5. {SITI March 11, 1889, p. 151.5}

What is it that will bring to us this mighty power? Faith in Jesus Christ. Let the sinner but have an intense desire to be freed from the bondage of sin, and let him have the faith that the man “full of leprosy” had when he said, “Lord, if thou wilt, thou canst make me clean,” and the Lord will say to him, as he did to the leper, “I will, be thou clean.” If Christ dwells in the heart by faith, the soul will be strengthened with might by the Holy Spirit, according to the riches of the glory of God, and may “be filled with all the fullness of God.” See Ephesians 3:16-19. What greater power could one ask for than this? And the possession of this power is a sure antidote for sin, and a preserver against it, for sin is the working of Satan, and the resurrection of Christ from the dead marked his victory over Satan. He had entered into Satan’s house and bound him, and had taken all his armor wherein he trusted, so that when he ascended into Heaven he could say, “All power is given unto me in heaven and in earth.” Matthew 28:18. {SITI March 11, 1889, p. 151.6}

And this power is continued so long as the person has faith. The gospel is the power of God *unto salvation*, to everyone that believeth. The same power that forgives the sin, and that changes the nature, will still remain to keep the soul from sin. Says Peter: “Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time.” 1 Peter 1:3-5. The power of God is the gospel of Christ, and the resurrection of Christ has begotten us unto a lively hope, because we know that the power of the gospel is the same power that brought Jesus from the dead, and is able to keep us, through faith, until the Lord returns. {SITI March 11, 1889, p. 151.7}

Let none say then that he cannot overcome any evil habit. “But it is a part of my nature, and I have no power to resist it.” Exactly, but the power of God can change the nature, and make a new man. It could change a leper, so that his flesh became like that of a child. It could give power to the man who was impotent from birth. More than this, it could raise the dead, even after the body had undergone decomposition, as in the case of Lazarus. All these things are done by the same power that raised Jesus, which is a pledge of all things that we need. Romans 8:32. The same Spirit that raised up Jesus from the dead, will, if it dwells in us, strengthen us with the same power against sin, and, having kept us through faith unto salvation to be revealed when Christ comes, will quicken our mortal bodies, so that as we are now in spirit made to sit in heavenly places in Christ, we shall then be made to sit at his right hand, clothed in glory according to the riches of his grace. “Thanks be to God for his unspeakable gift.” W. {SITI March 11, 1889, p. 151.8}

**“The Sabbath-School. Returning to Bondage” The Signs of the Times, 15, 10.**

E. J. Waggoner

**Old Testament History  
(Lesson 12. March 23, 1889.)**

1. After the covenant between God and Israel had been ratified, what did the Lord said Moses? {SITI March 11, 1889, p. 151.9}

“And the Lord said unto Moses, Come up to me into the mount, and be there; and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.” Exodus 24:12. {SITI March 11, 1889, p. 151.10}

2. What covered the mount, and what was its appearance? {SITI March 11, 1889, p. 151.11}

And Moses went up into the mount, and a cloud covered the mount. And the glory of the Lord abode upon mount Sinai, and the cloud covered it six days; and the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel.” Verses 15-17. {SITI March 11, 1889, p. 151.12}

3. How long was Moses in the mount? {SITI March 11, 1889, p. 151.13}

“And Moses went into the midst of the cloud, and gat him up into the mount; and Moses was in the mount forty days and forty nights.” Verse 18. {SITI March 11, 1889, p. 151.14}

4. Did he eat or drink during that time? {SITI March 11, 1889, p. 151.15}

“When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the Lord made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water.” Deuteronomy 9:9. {SITI March 11, 1889, p. 151.16}

5. When the Lord had finished talking with Moses, what did he give him? {SITI March 11, 1889, p. 151.17}

“And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.” Exodus 31:18. {SITI March 11, 1889, p. 151.18}

6. What was on thesse tables of stone? {SITI March 11, 1889, p. 151.19}

“And the Lord delivered unto me two tables of stone written with the finger of God; and on them was written according to all the words, which the Lord spake with you in the mount out of the midst of the fire in the day of the assembly.” Deuteronomy 9:10. {SITI March 11, 1889, p. 151.20}

7. Whose workmanship were the tables, and how were they filled? {SITI March 11, 1889, p. 151.21}

“And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand; the tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables.” Exodus 32:15, 16. {SITI March 11, 1889, p. 151.22}

8. What did the people say and do when they saw how long Moses was gone? {SITI March 11, 1889, p. 151.23}

“And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron.” Verses 1-3. {SITI March 11, 1889, p. 151.24}

9. What did Aaron do with the gold? {SITI March 11, 1889, p. 151.25}

“And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf.” Verse 4, first part. {SITI March 11, 1889, p. 151.26}

10. What did they call this golden calf? {SITI March 11, 1889, p. 151.27}

“And they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.” Verse 4, last part. {SITI March 11, 1889, p. 151.28}

11. What does the psalmist say of this? {SITI March 11, 1889, p. 151.29}

“They made a calf in Horeb, and worshipped the molten image. Thus they changed their glory into the similitude of an ox that eateth grass.” Psalm 106, 19, 20. {SITI March 11, 1889, p. 151.30}

12. Before they could do this, what did they forget? {SITI March 11, 1889, p. 151.31}

“They forgat God their saviour, which had done great things in Egypt; wondrous works in the land of Ham, and terrible things by the Red Sea.” Verses 21, 22. {SITI March 11, 1889, p. 151.32}

13. How did they worship this image? {SITI March 11, 1889, p. 151.33}

“And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.” Exodus 32:6. {SITI March 11, 1889, p. 151.34}

14. What must we conclude as to the nature of this “play”? See notes. {SITI March 11, 1889, p. 151.35}

15. How did the people happen to make a calf to worship instead of the image of a man? See notes. {SITI March 11, 1889, p. 151.36}

16. What was the Egyptian calf-worship? See notes. {SITI March 11, 1889, p. 151.37}

17. How extensive was sun-worship anciently? and what was the nature of it? See notes. {SITI March 11, 1889, p. 151.38}

18.What did God think to do to the Israelites for their abominable idolatry? Exodus 32:9, 10; Deuteronomy 9:20. {SITI March 11, 1889, p. 151.39}

19. With what words did Moses plead for them? Exodus 32:11-13, 31, 32. {SITI March 11, 1889, p. 151.40}

20. Did the Lord grant his request? {SITI March 11, 1889, p. 151.41}

“And the Lord repented of the evil which he thought to do unto his people.” “And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee; nevertheless in the day when I visit I will visit their sin upon them.” Verses 14, 33, 34. {SITI March 11, 1889, p. 151.42}

21. What immediate punishment did the people receive? Verses 19, 20, 26-28, 35. {SITI March 11, 1889, p. 151.43}

**NOTES**

In an article entitled, “Sun Images and the Sun of Righteousness,” in the *Old Testament Student*, January, 1886, Dr. Talbot W. Chambers calls sun-worship “the oldest, the most widespread, and the most enduring of all the forms of idolatry known to man.” And again: “In Egypt the sun was the kernel of the State religion. In various forms he stood at the head of each hierarchy. At Memphis he was worshiped as Phtah, at Heliopolis as Tum, at Thebes as Amun Ra. Personified by Osiris he became the foundation of the Egyptian metempsychosis.” {SITI March 11, 1889, p. 151.44}

In “Religions of the Ancient World,” p. 21, Prof. George Rawlinson says: “No part of the Egyptian religion was so much developed and so multiplex as their sun-worship. Besides Ra and Osiris, there were at least six other deities who had a distinctly solar character.” {SITI March 11, 1889, p. 151.45}

Concerning Osiris, the “Encyclopedia Britannica” (art. Egypt) says:- {SITI March 11, 1889, p. 151.46}

“Abydos was the great seat of the worship of Osiris, which spread all over Europe, establishing itself in a remarkable manner at Memphis. All the mysteries of the Egyptians, and their whole doctrine of the future state, attached themselves to this worship. Osiris was identified with the sun.... Sun-worship was the primitive form of the Egyptian religion, perhaps even pre-Egyptian.” {SITI March 11, 1889, p. 151.47}

But while Osiris was the Egyptian sun-god, or the chief representation of the sun, he was chiefly represented by a sacred bull, called Apis. On this the “Encyclopedia Britannica” (art. Apis) says:- {SITI March 11, 1889, p. 151.48}

“According to the Greek writers, Apis was the image of Osiris, and worshiped because Osiris was supposed to have passed into a bull, and to have been soon after manifested by a succession of these animals. The hieroglyphics inscriptions identify the Apis with Osiris, adorned with horns or the head of a bull, and unite the two names as Hapi-Osor, or Apis-Osiris. According to this view the Apis was the incarnation of Osiris manifested in the shape of a bull.” {SITI March 11, 1889, p. 151.49}

From these quotations it is easy to see why the Israelites made a golden calf, instead of an image of something else. They made the god and became the form of worship with which they had been most familiar in Egypt. And when they did this, they were simply engaging in sun-worship, the form of idolatry which in all ages has been the most universal rival of the worship of Jehovah. {SITI March 11, 1889, p. 151.50}

As to the nature of sun-worship, it will perhaps be sufficient to quote what the “Encyclopedia Britannica” says of Baal:- {SITI March 11, 1889, p. 151.51}

“The Baal of the Syrians, Phoenicians, and heathen Hebrews is a much less elevated conception than the Babylonian Bel. He is properly the sun-god Baal Shamen, Baal (lord) of the heavens, the highest of the heavenly bodies, but still a mere power of nature, born like the other luminaries from the primitive chaos. As the sun-god, he is conceived as the male principle of life and reproduction in nature, and thus in some forms of his worship is the patron of the grossest sensuality, and even of systematic prostitution. An example of this is found in the worship of Baal-Peor (Numbers 25), and in general in the Canaanitish high places, where Baal, the male principle, was worshiped in association with the unchaste goddess Ashera, the female principle of nature.” {SITI March 11, 1889, p. 151.52}

That is a mild statement of the case; and so when we read of the Israelites that “the people sat down to eat and to drink, and rose up to play” (Exodus 32:6), and learn that the word rendered “play” is the same as that rendered “mock” in Genesis 39:14, 17, we get a better idea of the heinousness of the sin of the Israelites. {SITI March 11, 1889, p. 151.53}

When it is remembered that the Egyptian calf-worship was sun-worship, and that Sunday was “the wild solar holiday of all pagan times” (*North British Review*, vol. 18, p. 409), and has its name “because the day was anciently dedicated to the sun, or to its worship” (Webster), the Heaven-daring nature of the sin of the Israelites, just after they had heard God’s holy law, and especially the first, second, fourth, and seventh commandments, is most strikingly set before us. A more perfect insult to the God who had delivered them from Egyptian bondage, that they might serve him, can hardly be imagined. {SITI March 11, 1889, p. 151.54}

One more point should be noted, to show how completely, in intent, the Israelites went back to Egyptian bondage, by their worship of the golden calf. A preceding quotation has shown that Ra and Osiris were intimately associated as leading representatives of the sun of Ra. Professor Rawlinson, in “Religions of the Ancient World,” p. 20, says:- {SITI March 11, 1889, p. 151.55}

“Ra was the Egyptian sun-god, and was especially worshiped at Heliopolis [city of the sun]. Obelisks, according to some, represented his rays, and were always, or usually, erected in his honor. Heliopolis was certainly one of the places which were thus adorned, for one of the few which still stand erect in Egypt is on the site of that city. The kings for the most part considered Ra their special patron and protector; nay, they went so far as to identify themselves with him, to use his titles as their own, and to adopt his name as the ordinary prefix to their own names and titles. This is believed by many to have been the origin of the word Pharaoh which was, it is thought, the Hebrew rendering of Ph’ Ra-’the sun.’”-*Ib., p. 20*. {SITI March 11, 1889, p. 151.56}

Thus the Israelites not only deliberately sunk themselves in the bondage of sin, but also more fully showed their willingness to return to bondage under Pharaoh, than when they sighed for the leeks and the onions of Egypt. Their deliverance from physical bondage was in order that they might be delivered from spiritual bondage, and was a representation of it; and when they had plunged into sin, they placed themselves in a worse bondage than any physical oppression could ever have been. Being overcome by the idolatry of Egypt, they virtually returned to the bondage of Egypt, “for of whom a man is overcome, of the same is he brought in bondage.” 2 Peter 2:19. {SITI March 11, 1889, p. 155.1}

**“Back Page” The Signs of the Times, 15, 10.**

E. J. Waggoner

The annual meeting of the stockholders of the Pacific Press Publishing Company will be held on Monday, April 22. A general State meeting will be held in connection with this meeting, and will begin Thursday, April 18. Further particulars will be given next week. {SITI March 11, 1889, p. 155.2}

Among the good things in this number of the SIGNS, we call the attention of our readers to the article on “Inspiration,” from the *Occident*. It is unusually healthful reading for these days, when “sound doctrine” in so many places is not loved nor endured. {SITI March 11, 1889, p. 155.3}

It is stated that fifty thousand foreign paupers and lunatics have entered the United States during the past six months through Canada. Perhaps such immigration as this may explain the face that while from 1850 to 1880 our population only doubled, the defective classes, including blind, deaf, and dumb, idiotic and insane, increased 400 per cent. The increase of the blind was from about 9,000 in 1850 to about 50,000 in 1880; of deaf and dumb, fro 10,000 to nearly 35,000; of idiots from 15,000 to over 75,000; of insane, from 15,000 to over 99,000. It is highly probable that the increase since 1830 has been even more rapid than prior to that date. {SITI March 11, 1889, p. 155.4}

Referring to the wine interests of California in a recent address before a committee of the Legislature, Charles A. Wetmore, Viticultural Commissioner of this State, said:- {SITI March 11, 1889, p. 155.5}

“The people must be educated to understand the wine question. Just now the wine men are feeling a little blue. A great industry has been built up here, but the people will have to be educated to drink wine.” {SITI March 11, 1889, p. 155.6}

And why must the people be so educated? Simply that the coffers of the wine growers and wine dealers may be filled with the price of that which “at the last biteth like a serpent, and stingeth like an adder.” {SITI March 11, 1889, p. 155.7}

The following from the *Christian at Work*, we commend to the readers of the SIGNS, not as censure for the past, however, but as counsel for the future:- {SITI March 11, 1889, p. 155.8}

“When you see a paragraph in your favorite paper that you don’t like, before you punish yourself for your impulsiveness by stopping a paper which your family want, sleep on it one night. It is the best way. If you are still dissatisfied, write a line to the editor and you may find the trouble lies all in your misdirected imagination, and not in the newspaper at all.” {SITI March 11, 1889, p. 155.9}

We are at all times glad to hear from our readers, whether it be in the line of profitable questions, personal work, or items of interest. If you do not understand us, let us know. {SITI March 11, 1889, p. 155.10}

A correspondent wants some explanation of the words of Nathan to David. He writes:- {SITI March 11, 1889, p. 155.11}

“Surely David’s sin was the greatest sin man could commit, and yet the Lord put away his sin, and said that he should not die. Could he have meant the second death? since all men must die once. Please explain.” {SITI March 11, 1889, p. 155.12}

When Nathan went to David and spake to him the parable which the Lord had commanded him (2 Samuel 12:1-4), “David’s anger was greatly kindled against the man” who had so terrible wronged his neighbor, “and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die.” “And Nathan said to David, Thou art the man.” Thus David had unwittingly pronounced sentence against himself. But when he confessed his sin, and expressed sorrow for it, Nathan said unto him, “The Lord also hath put away thy sin; thou shalt not die;” or the text might be paraphrased thus: “Since you have repented of your sin, the Lord has forgiven you, and your own sentence shall not be carried out against you.” The words, “Thou shalt not die,” meant only that he should not die for that sin, and evidently had no reference to total exemption from either the first or the second death. {SITI March 11, 1889, p. 155.13}

Evidently the editor of the *Christian at Work* uses tobacco; else what does he mean in the following clipped from that paper of February 21:- {SITI March 11, 1889, p. 155.14}

“‘Next to the use of intoxicating liquors, the habit of using tobacco in any form stands at the front as the most damaging.”-*Independent*. {SITI March 11, 1889, p. 155.15}

“Oh, no! strike out ‘tobacco’ and insert ‘opium,’ and then go ahead.” {SITI March 11, 1889, p. 155.16}

It is a sad thing when editors of Christian newspapers become apologists for tobacco; for this is certainly a plea for the file wheat. If it were not, the editor would be willing to have it remain in place opium in connection with it; he would not ask to have it struck out. Both are bad; it is difficult to say which is worse. Happy is he who is under the bondage of neither. {SITI March 11, 1889, p. 155.17}

The Baptist *Standard*, of Chicago, says:- {SITI March 11, 1889, p. 155.18}

“*The voice of God on baptism* is all we need to know on the subject. The simple word of Scripture ought often to be put before the eye without a word of comment, and Baptists can afford on this matter to let the Bible speaks for itself. We saw, or rather heard, a Bible-reading of this sort (Dr. Bailey’s) given in one of our suburban churches; the leader quietly issuing the references and diligently refraining from application or inference. The affect of the whole was overwhelming. There was indeed nothing left to be said save this: ‘Is there anyone who, reading these passages over one by one, but think of anything else than of a immersion as the original and approved mode?’ To this query there was no answer, and the Bible-reading adjourned.” {SITI March 11, 1889, p. 155.19}

Would the *Standard* be willing to have the Sabbath question settled in the same manner? And if not, why not? {SITI March 11, 1889, p. 155.20}

The SIGNS only desires credit for what belongs to it; this, however, it does not always get. Nevertheless we find no fault with this. If our neighbor {SITI March 11, 1889, p. 155.21}

*“Feels the want of powers  
And plume himself from ours,  
Why, then, we shall not be loswers by the theft.” {SITI March 11, 1889, p. 155.22}*

We are glad if the truth is thereby extended. What we wish to say is this: Where the SIGNS has made some choice selection and given to credit therefor, we object to its being reprinted and credited to the SIGNS. It is not ours, and while it might do us honor if it were, we wish only such honor has rightfully belongs to us. We shall give credit for all articles for extracts of any length if we only know their source. Right wrongs and no one. “Honor to whom honor is due.” Selections are credited in *italics;* original articles, in SMALL CAPITALS. {SITI March 11, 1889, p. 155.23}

A writer for the *Currier Dove* (Spiritualist), refers to a report of a Spiritualist meeting in which, after the close of the remarks of the medium, the audience burst forth into singing, {SITI March 11, 1889, p. 155.24}

“All hail the power of Jesus’ name,“ {SITI March 11, 1889, p. 155.25}

and says that it must have been because they did not realize the full meaning of what they saw on the. The writer then adds:- {SITI March 11, 1889, p. 155.26}

“I say it with all seriousness, there is no name under heaven, the power of which we as a progressive people have greater reason to fear, then the name of Jesus, as used by religious people.” {SITI March 11, 1889, p. 155.27}

We believe this; but it is an additional evidence that Spiritualism is of the devil. We read that the devils believe and tremble. When Christ was on earth he did much in the line of casting doubt devils, and on one occasion, the devils cried out saying, “What have we to do with the, Jesus thou Son of God? Art thou come hither to torment us before the time?” And then they besought him that he would not command them to go away into the “deep,” the abyss, thus showing their fear of him and their knowledge that his power was greater than theirs, and was against them. No; there is no name that Spiritualists who are bound to persevere in their ways, have more reason to fear than the name of Jesus. But still he is willing to receive even them if they will accept his offer of salvation; for unto all he says with a gentle voice, “Come unto me, all ye that labor, and are heavy laden, and I will give you rest.” {SITI March 11, 1889, p. 155.28}

Says the *Examiner* (Baptist) of January 24, in referring to baptism other than by an ordained minister:- {SITI March 11, 1889, p. 155.29}

“But it seems equally clear that to say baptism can never be performed by any but an ordained minister, is to go beyond the authority of the Scriptures, to which Baptist professed obedience in preference to any human authority. If any Baptist rule or tradition or usage is contrary to Scripture, so much the worse for the rule.” {SITI March 11, 1889, p. 155.30}

And so we say, be the rule Baptist or anything else. But if the Scriptures are above any human authority to Baptists, why do they still hold to the man-made institution of the Sunday, the so-called Lord’s day. Is not the evidence of the Scriptures sufficient for the Sabbath? Is there any evidence for Sunday to be found in the sacred record? Yes; it is so much worse for the denominational rule which is contrary to Scripture, and it is so much the more worse for he who will blindly and stubbornly cling to such rule. The Bible is just a safe concerning the Sabbath as any other question. {SITI March 11, 1889, p. 155.31}

The *Catholic Mirror* of February 23 has an article on “Bonfires of Bibles,” in which it ridicules reports which have been circulated by Protestant newspapers about the burning of Bibles and Spain by Catholics. It speaks of those “ignorant and enough to accept the statements,” “of the gullibility of American Protestants,” and tries to throw discredit on the Bible societies by sneeringly asking, “Where are the Protestants made in Catholic countries by the distribution of Bibles?” But it is a noticeable fact that in the whole article, of about eight columns links, not one word of denial of reports is uttered. If the Protestant press has lied, why cannot the *Mirror* say so. It’s beating about the Bush is an evidence of the truthfulness of the report that Catholics and Spain to burn Bibles. {SITI March 11, 1889, p. 155.32}

But one glaring exaggeration, to use a mild term, occurs in the *Mirror’s* attempt to hide the intolerance spirit of its church. It refers to reports of Protestant missionaries in Catholic countries as “provender of highly seasoned stories about the delight of the poor wretches to escape the notice of the terrible priests long enough to peek into the Bible and discover the truth. This is the sort of stuff and rubbish that fills the columns of the average Protestant newspaper.” {SITI March 11, 1889, p. 155.33}

It is not so. We are sorry to say that the average Protestant newspaper is often found apologizing for the Church of Rome, lauding her progress, or pleading for her co-operation. All such things as the *Mirror* charges them with is the exception, not the rule. Would to God that professed Protestants were Protestants in truth, to protest against the Romish error, which is eating out, like the gangrene, the very vitals of Protestant nations. {SITI March 11, 1889, p. 155.34}

**“Front Page” The Signs of the Times, 15, 11.**

E. J. Waggoner

Only a few months have elapsed since the publication of the census of 1880 was completed. That census gave twenty-four volumes, aggregating some 20,000 pages. The census of 1890 will be published in six volumes, containing about 5,000 pages, and the Census Bureau has promised that the statistics of 1890 will be in print in 1892. {SITI March 18, 1889, p. 155.35}

San Francisco has a Chinese Church of seventy-six members, scarcely a member of which earns more than $30 per month, which raised $1,000 for church and school purposes last year, and sent $60 to China for the support of the chapel. “These ‘heathen Chinese,’” says the *Christian at Work*, “collected all that money among themselves without the ‘Christian’ (?) methods of entertainments, suppers, etc.” {SITI March 18, 1889, p. 155.36}

The Free Church Presbytery of Edinburgh had before it the case of the Rev. James Stuart, one of its own licentiates, whose views, enunciated in the work entitled “Principles of Christianity,” were alleged to conflict with the teachings of the Confession of Faith. The result of a two-hour discussion was that it was decided to “suspend Mr. Stuart’s license for the present.” It would be interesting to know how well Mr. Stuart’s views accord with the Bible. {SITI March 18, 1889, p. 155.37}

Fifteen years ago, Berlin had but 800,000 inhabitants, and church accommodations for only 25,000 persons. Since that time the population has doubled, and yet but one church has been built. In one district of the city, there is but one church to every 70,000 people, and in another, there is but one church to 140,000 people. And although each of these churches has a pastor, with several assistants, the deficiency in the pastoral provision and care of the people is correspondingly great. The state of affairs the *Lutheran Observer* attributes to general Sunday desecration. {SITI March 18, 1889, p. 155.38}

A correspondent of the New York *Independent* gives the following interesting, but at the same time alarming, facts relative to the growth of Romanism in Canada: “In the year 1760 French Canada passed by conquest into the control of the British. The population was estimated at 70,000. Now it is one million and a half. Of the present population 200,000 are Protestants, the remainder belong to the Catholic Church, and all these are French, except 100,000 chiefly Irish. The increase of the French over the English threatens the extinction of the latter at no distant day in the province of Quebec and eastern portion of Ontario. Hence, should the same rate of French increase continue, and Rome maintain her influence over them, her number will grow year by year, till by another century it would reach considerably more than the present population of the whole dominion.” {SITI March 18, 1889, p. 155.39}

It is officially stated by the Bombay Government, that out of sixty-five newspapers established in that province in 1885, 1886, and 1887, twenty-four were edited by men dismissed from the Government service, or convicted of theft, breach of trust, and similar offenses, or notorious for a loose character, or of unknown social status and limited education, or by school-boys, religious mendicants, and the like. The New York *Observer* suggests that papers are not lacking in this country that appear to have a similar class of persons on their staff, judging by the amount of attention paid to the gratification of low taste and criminal appetites. {SITI March 18, 1889, p. 155.40}

Twenty-eight professors in four theological institutions in Chicago have signed a paper earnestly commending the recent movements designed to promote the better observance of Sunday. They specify that Sunday newspapers are prejudical to the interests of the Sunday, and express the belief that no part of the day should be given to the reading of such papers. They also say that traveling for business purposes is a desecration of the day, and that merely social entertainments are not in accord with the divine requirement concerning holy time. {SITI March 18, 1889, p. 155.41}

They signally fail, however, to point to the divine requirement which is violated. Possibly they have in mind the fourth commandment, but all Bible students know that it says expressly, “The seventh day is the Sabbath of the Lord,” and makes no reference to Sunday. {SITI March 18, 1889, p. 155.42}

Job 19:26 reads thus: “And though after my skin *worms* destroy this body, yet in my flesh shall I see God.” The word “worms” is not in the original, and the reading of it is very awkward at best. Whether it should be read, “After my skin, worms destroy this body,” or, “After my skin worms destroy this body, is questionable with many. We have heard it read both ways. What does Job mean? In the first place, he does not use the word “worms” at all, nor is there a necessity for it. What he does mean is perhaps best expressed by Boothroyd’s translation: “If after my skin this body be destroyed, yet in my flesh shall I see God.” That this translation of this eminent Hebraist is correct is also evident from the circumstances. Job was afflicted with “sore boils from the sole of his foot to his crown.” His skin was a putrid, diseased, decaying mass. But this does not limit the faith of the God-fearing Idumean. He says, “If after my skin [now already consumed] my body be destroyed [by the same disease or otherwise], yet in my flesh shall I see God,” when he shall stand the latter day upon the earth. Then Christ will change the vile bodies of mortality and make them like his own. Philippians 3:21. This Job believed; and this he expressed. {SITI March 18, 1889, p. 155.43}

**“Evergreen Christians” The Signs of the Times, 15, 11.**

E. J. Waggoner

“Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.” Psalm 1:1-3. {SITI March 18, 1889, p. 155.44}

The secret of this prosperity is meditation in the law of God. To meditate in the law of God day and night is not simply to have certain fixed hours for devotion, nor is it simply to desire greatly to get away from business, in order to think. Meditation, at least in the sense that it is here used, does not necessarily imply solitude. It is certain that it does not here, for the meditation is to be continued day and night; and God does not want men to be hermits. The life of a monk does not furnish the best opportunities for holiness, as many have testified from experience. One great reason why is that those who shun the society of their fellow-men are shirking duty that God has laid upon them. If a man has light, he is to let it shine to the glory of God. It is the very essence of selfishness for a man to go off and live by himself in some solitary place, in order that *he* may perfect holiness, and not be contaminated by evil companionship; and such a one always reaps the reward of his selfishness, in that he has the worst possible constant companion. No man can get away from himself by going into the woods to live. {SITI March 18, 1889, p. 155.45}

Meditation is not communion with self. The person who thinks about himself very much will not make advancement in the Christian life. There is only one to whom the Christian should look, and that is Jesus. When a person shuts himself up to himself, he is apt to exclude everything else. While secret devotion and meditation are necessary, if one’s meditation is confined to his hours of privacy, he will not grow as a tree. David furnishes a good commentary upon his own words in this psalm when he says: “Princes also did sit and speak against me; but thy servant did meditate in thy statutes.” Psalm 119:23. Ridicule and abuse could not affect such a man, for he would be deaf to it. His mind is absorbed in something else. {SITI March 18, 1889, p. 155.46}

Meditation in the law does not mean simply thinking about the words of the ten commandments. There is more to the law of God than what appears on the surface. The law is spiritual. That person alone properly meditates in it whose eyes have been opened to behold wondrous things in it, and who has hid it in his heart. His sole thought is, How can I live to the glory of God? He binds the law upon his hand and his head, as well as in his heart, so that his thoughts and his acts will naturally grow out of it. The one question that he will ask is, Is this right? Will it be pleasing to God? And the law of God in all its breadth, as exhibited in the life of Christ, will be that to which he will look for an answer. {SITI March 18, 1889, p. 155.47}

“And he shall be like a tree planted by the rivers of water.” The word here rendered “rivers” is not the ordinary word for river. It is a word that signifies division, and seems to refer, not to a river itself, but to the different streams into which a river is divided for irrigating purposes. “Canals of water” would more properly express the idea. It is not simply a tree on the bank of a river, but a fruit-tree in a thoroughly watered soil. Those who have seen the luxuriance of vegetation in a country where irrigation is carried on, can better understand the figure. {SITI March 18, 1889, p. 155.48}

“He shall be like a tree.” Constant growth is one of the characteristics of a tree. If it lives a thousand years, it grows every year. Each year of its life will see a circle added to it. It does not lose this year all that it gained last year, but it keeps all that it gains, and adds more. Only such growth as that is Christian growth. The true Christian life is continual advancement. Says the psalmist, of those who at last will appear in Zion before God, “They go from strength to strength.” Nothing else can be represented by the word “growth.” {SITI March 18, 1889, p. 155.49}

A tree draws its nourishment from hidden sources. Its roots strike down deep into the earth, to take nourishment; all out of sight are the processes of growth, but the foliage and the fruit are open to all beholders. So the Christian whose abundant fruit glorifies God is the one whose life is hid with Christ in God. The promise is that if we pray to God in secret, our Father, who seeth in secret, will reward us openly men may not know the petitions that are put up to God in secret, will reward us openly. Men may not know the petitions that are put up to God in secret, they may not know the agonizing cry of the heart and the flesh for the living God, even while the individual is mingling with others in the discharge of his duty, that strong temptation may be resisted; they can see only the fruit that is borne; we cannot see the tree grow-we see only the result of its growing. {SITI March 18, 1889, p. 155.50}

“His leaf also shall not wither.” Many professors are like the grain that fell where there was not much earth; it sprang up quickly, but as soon as the heat came it withered. They are full of zeal for a time, but when actual conflicts come, they become discouraged. But the true Christian doesn’t wither. No matter how fiercely the sun beats down on the tree that stands in irrigated soil, its leaves are always green. Its roots take up moisture continually. So the one in whose heart is the law of God, who delights in it, and meditates in it, has a source of continual freshness. He feeds upon the living word, and grows thereby. This is the only source of growth. The one who depends on feeling and impulse may make a fair show for a time, but only the one who feeds upon Christ and his words, which are spirit and life, can continue to grow. {SITI March 18, 1889, p. 155.51}

“Whatsoever he doeth shall prosper,” because he will do nothing that the law of the Lord does not prompt. The beauty of the Lord will be upon him, to establish the work of his hands upon him. How much energy is wasted in this life! How many efforts fail, simply because they are misdirected! But he whose strength is in God will not labor in vain. Such shall be called “trees of righteousness;” that is, their righteousness will be increasing with steady growth, as does a tree; and being the planting of the Lord, they will bring forth fruit, and God will be glorified in their lives. W. {SITI March 18, 1889, p. 155.52}

**“An Important Question” The Signs of the Times, 15, 11.**

E. J. Waggoner

A late number of a Roman Catholic newspaper has the following:- {SITI March 18, 1889, p. 155.53}

“The *Gospel Messenger* asks: ‘What do we believe?’ Well, it’s a hard matter to say. A diligent search through the columns of the *Messenger* fails to discover anything very definite in the way of a religious belief. But then that is not unusual with Protestant papers.” {SITI March 18, 1889, p. 155.54}

The charge is too true. The idea has obtained of late in religious circles that pronounced belief on religious subjects-it does not matter often of how much importance-is downright bigotry. If one criticizes error, he is uncharitable and narrow. One may have thoroughly studied a doctrine, and rejected it, because it is contrary to the plain teaching of the Bible; but then he is prejudiced. Yet in all these instances he may only be true and faithful. {SITI March 18, 1889, p. 155.55}

Some religious papers may be read from year to year without finding any pronounced opinion upon many of the most important doctrines of God’s word. The columns are filled with a goody-goody, wishy-washy stuff that can’t stand alone, furnishing neither timber with which to build nor food by which to grow. {SITI March 18, 1889, p. 155.56}

Noah knew his mission. Moses knew his. Elijah, Ezekiel, and Paul knew theirs. John the Baptist was clear and positive. He knew who he was not, and who he was. “I am the voice of one crying in the wilderness, ...as said the prophet Isaiah.” John 1:23. The great Teacher of all spake with authority. {SITI March 18, 1889, p. 155.57}

God give us teachers, whether in press or in pulpit, who have the courage of their conviction, with conviction founded on the eternal Rock of truth, God’s holy word as it is in Christ Jesus. Souls are perishing for truth. God’s “people are destroyed for lack of knowledge.” {SITI March 18, 1889, p. 155.58}

**“The Law in the Gospel. Romans 1:16, 17” The Signs of the Times, 15, 11.**

E. J. Waggoner

**Romans 1:16, 17.**

“For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith.” {SITI March 18, 1889, p. 155.59}

The apostle had just before stated that he regarded himself a debtor to all mankind, and that he was willing to preach the gospel even in the proud city of Rome, because, says he “I am not ashamed of the gospel of Christ.” The reason why he was not ashamed of the gospel, was that it is “the power of God unto salvation.” Men glory in power; if they have none of their own, then they attach themselves to someone who has, and exalt in the power with which they are connected. The man who has the greatest power, or who thinks he has, has none of that apologetic air which characterizes the weakling. The ambassador in a foreign country feels boldness, and has a sense of pride in proportion to the greatness of the Government which he represents. Of course Paul’s feeling was entirely different from the pride of self-exaltation of the ambassador of an earthly court; but as the ambassador of Christ, he felt that he had nothing to be ashamed of. The power which he represented was the power of God. Why should he be ashamed? Yet it is a fact that many who profess the name of Christ are ashamed and afraid to declare it. Must it not be because they have never experienced the power of the gospel in their own hearts? When one has actually felt “the exceeding greatness of his power to us-ward, who believe, according to the working of his mighty power which he wrought in Christ when he raised him from the dead,” he cannot be ashamed of it. {SITI March 18, 1889, p. 155.60}

But the seventeenth verse contains another reason why he is not ashamed, or, rather, an evidence that the gospel is the power of God, namely, “for therein is the righteousness of God revealed.” What is the righteousness of God? and how is it revealed in the gospel? These questions should be settled here, for the expression, “the righteousness of God,” is one upon which a great deal depends in the book of Romans. Pages upon pages have been devoted to this question by commentators, who have learnedly discussed the original; but the reader who depends solely upon the Bible for an answer will find it very easily. {SITI March 18, 1889, p. 155.61}

In Deuteronomy 6:25, after rehearsing the ten commandments, Moses says, “And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us.” This follows from the fact stated in Psalm 119:172, where the psalmist says: “My tongue shall speak of thy word; for all thy commandments are righteousness.” Since all the commandments of God are righteousness, it is evident that those who do them will be righteous; for “he that doeth righteousness is righteous, even as He [Christ] is righteous.” 1 John 3:7. {SITI March 18, 1889, p. 155.62}

But the ten commandments are not simply righteousness in the abstract. They are the expression of the righteous character of God. Says the Lord, through the prophet Isaiah:- {SITI March 18, 1889, p. 155.63}

“Hearken unto me, my people; and give ear unto me, O my nation; for a law shall proceed from me, and I will make my judgment to rest for a light of the people. My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust. Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be for ever, and my righteousness shall not be abolished. Hearken unto me, ye that know righteousness, the people in whose heart is my law.” Isaiah 51:4-7. {SITI March 18, 1889, p. 155.64}

Those who know righteousness are the ones in whose heart is the law of God; and this righteousness God calls “my righteousness.” That the commandments of God are an expression of is righteousness, may be shown in another way. The apostle Peter says: “As he which hath called you is holy, so be ye holy in all manner of conversation [conduct]; because it is written, Be ye holy; for I am holy.” 1 Peter 1:15, 16. This is what God requires of us-to be holy, as he is. But the wise man says: “Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man.” Ecclesiastes 12:13. Now since he requires holiness of all, and the keeping of the commandments is the whole duty of man, it follows that the keeping of the commandments constitutes holiness. {SITI March 18, 1889, p. 167.1}

The proposition that in the gospel the righteousness of God is revealed from faith to faith, which is only stated here, is fully elaborated in the epistle later on, so that a few words on it may suffice at the present time. First, the righteousness of God-the law of God-is revealed in the gospel, because the gospel carries the law on its very forefront. Without the preaching of the law there can be no preaching of the gospel. The gospel is God’s remedy for sin, which is the transgression of the law. All men are sinners, but all men do not realize that fact; for many who are wretched, and miserable, and poor, and blind, and naked, think that they are rich and increased with goods. Revelation 3:17. Now it is evident that before such will listen to the counsel to buy the eye-salve, the gold tried in the fire, and the white raiment, they must be shown their condition. They that are whole need not a physician, but they that are sick; but they who are sick will not send for a physician until they are convinced of their illness, and shown that they need help. So it is useless to preach the gospel as the way of salvation, without showing the need of salvation; and the law of God is the only thing that points out sin. {SITI March 18, 1889, p. 167.2}

But it is with a deeper meaning than this, that the apostle says that in the gospel of the righteousness of God is revealed. The opposite of sin is righteousness; and so when God remits-sends away-sin, he does it by putting righteousness in its place. Where once was sin, now appears perfect righteousness, “even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe.” Romans 3:22. The righteousness of God is declared for the remission of the sins of all who believe in Jesus. He cures the disease by putting health in its place. The righteousness which is brought to the believing sinner through the gospel, is the same thing exactly as the righteousness of the law, for it is witnessed by the law (Romans 3:21); but it cannot be contained except in Christ, who, as the Word of God, is the embodiment of the law. {SITI March 18, 1889, p. 167.3}

This gospel righteousness is the righteousness of which Paul speaks in Philippians 3:9, where his desire is that when Christ comes he “may 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.” The fact that God cannot deny himself, proves that he can have but one righteousness; and therefore the righteousness of his law, and the righteousness which the gospel imparts,-the righteousness which is of God by faith,-must be the same righteousness. So we have the law before the gospel, the law in the gospel, and the law in the life as the result of believing the gospel. W. {SITI March 18, 1889, p. 167.4}

**“Not ‘Law or Love,’ but Law and Love” The Signs of the Times, 15, 11.**

E. J. Waggoner

Under the heading, “Law-or Love?” the *Christian at Work* of February 28 says:- {SITI March 18, 1889, p. 167.5}

“How pitiable the spectacle presented of Christians called into liberty, going back to the slavery of literalness, as witnessed in the observance of Saturday as their rest-day, many even going so far in their literalness as to drop the smile and recreation and mirth at sunset because ‘the evening and the morning’ and not the morning and the evening, formed the Genetic day. And then what sticklers for the bare letter of the Decalogue we meet with-as if those ten laws laid down for the primitive Hebrews were the Alpha and Omega of the Christian duties to-day-as if perfect love was not as far above these ten specific commands as heaven is above earth.” {SITI March 18, 1889, p. 167.6}

Terribly afraid of literalness, some people are, especially if it is literal compliance with any divine commandment. But we notice that these same persons who make so much ado about the observance of the literal day required by the commandment, are very strenuous about the observance of Sunday, even going so far as to advocate the enforcement of Sunday observance by civil law. Now a query arises: If it is so terrible a thing to yield literal obedience to a commandment, what will they do when they get their much-desired Sunday law? Will they then consider it their duty to keep Monday? or do they think that only God’s laws ought to be treated with contempt, and that human laws should be kept strictly? {SITI March 18, 1889, p. 167.7}

Notice the admission that the observance of Saturday is literally in conformity with the fourth commandment. But the people who deprecate literal conformity to the commandment, are very regular in their observance of Sunday, and, as we have noted, advocate literal conformity to a civil Sunday law. From this we must conclude that the great requisite with them is to be at variance with the terms of the commandment. So long as people do not do exactly as the commandment says, they are satisfied. {SITI March 18, 1889, p. 167.8}

That this is not a harsh conclusion, is evident from the latter part of the paragraph quoted. Deprecating compliance with the letter of the Decalogue, it says: “As if perfect love was not as far above these ten specific commands as heaven is above earth.” That is to say that perfect love ignores the letter of the commandments. Thus the practice in regard to the fourth is consistently carried to all the ten precepts. The first commandment says, “Thou shalt have no other gods before me;” but perfect love, according to the *Christian at Work*, would scorn to be tied down to exact conformity to any such commandment, and would make gods of its own. The sixth commandments says, “Thou shalt not kill;” but, soaring far above servile obedience to the letter of the commandment, perfect love would lead a man to take the life of the first person he met. Why not? If it is so very pernicious a thing to keep the letter of the fourth commandment, it must be as bad to keep the latter of any other commandment. So, according to this theology, the only way a person can perfectly comprehend God is to steal, kill, commit adultery, and swear falsely. This, according to the *Christian at Work*, marks the free man. Surely not in vain did the Lord say, through his prophet:- {SITI March 18, 1889, p. 167.9}

“Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; and come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations?” Jeremiah 7:8-10. {SITI March 18, 1889, p. 167.10}

We have no fellowship with the love that is so “perfect” that it ignores the simple, direct commands of the Lord. Said the psalmist, “The law of the Lord is perfect, converting the soul.” Psalm 19:7. Obedience to a perfect law will make a perfect man, and nothing else will; but obedience can be rendered only in Christ. God is love; the ten commandments are only an emanation from him-the expression of is perfectly righteous character; and so the ten commandments are only a law of love. So the beloved disciples says: “This is the love of God, that we keep his commandments; and his commandments are not grievous.” 1 John 5:3. Perfect love can be manifested in no other way than in perfect obedience to the requirements of God, both in letter and in spirit. If the commandments are not kept in letter, they are not kept at all; for a man cannot keep the spirit of the sixth commandment and at the same time murder his neighbor. The *Christian at Work* has made a mistake in terms. To deliberately reject the plain letter of God’s commandments for ways of one’s own, is not perfect love, but perfect selfishness. W. {SITI March 18, 1889, p. 167.11}

**“Back Page” The Signs of the Times, 15, 11.**

E. J. Waggoner

Dr. Maxwell, of Swatow, China, says of the people of that country that “there is a great misapprehension as to the number of people who can read. It is absolutely certain that there are not twelve millions who can do so, and it is certain that they will never read the Bible except it is supplied in their own vernacular.” {SITI March 18, 1889, p. 167.12}

Outside of the thousands of churches in London there are 500 missionary workers. Each missionary calls on 500 families every month. They visit the slums and rum-holes, and are subjected to many dangers. During the warm season open-air meetings are held every day and night on the streets and in the parks. The class of people who attend these meetings are people who never have seen the inside of a church. {SITI March 18, 1889, p. 167.13}

A letter from London to a recent number of the *Churchman* says:- {SITI March 18, 1889, p. 167.14}

“One well-meaning M. P., Mr. Francis Peek, is about to ask Parliament to enact a measure to prevent police, railway men, omnibus men, etc., from working more than six days a week, and enforcing in other respects a stricter regard for the Lord’s day [Sunday]; but it is perhaps to be feared that such attempts to ‘enforce Sabbatarianism’ will only provoke other parties to get repealed what they term ‘obsolete statutes at variance with the spirit of the age,’ which have helped hitherto to uphold a public decorum.” {SITI March 18, 1889, p. 167.15}

Agitation for legislation in favor of Sunday is becoming world-wide. It is an ill omen of the times. {SITI March 18, 1889, p. 167.16}

Concerning the affairs of the American Board the *Missionary Herald* for March says:- {SITI March 18, 1889, p. 167.17}

“The receipts from donations for the first five months of the financial year are about $5,400 less than those for the corresponding months of the preceding year, and the receipts from legacies are about $34,200 less; so that the total receipts fall short by over $40,000. The call, therefore, with which the year began, for an additional $150,000 beyond the receipts of last year, is a call now for nearly $200,000 additional.” {SITI March 18, 1889, p. 167.18}

This is rather an alarming showing; and the *Herald* asks, “What does it mean?” Reports from the American Home Missionary Society and the Presbyterian Boards show about as large a falling off in receipts during the same time. {SITI March 18, 1889, p. 167.19}

The Los Angeles *Tribune* of February 25 contains a report of a sermon preached by the Right Reverend Bishop Murray, of New South Wales, Australia, in Los Angeles, February 24, 1889. After speaking of the prosperity of Roman Catholics in Australia,-stating that they numbered about one-fourth of the entire population of Australia and New Zealand, or about 750,000,-he referred to the necessity of individual and family prayer, so as to make a “prayerful, God-loving country.” The report continues:- {SITI March 18, 1889, p. 167.20}

“He urged this as a medium for making government less antichristian, for the Legislators representing a religious community would enact laws. Following up this same line of thought, he took another step and affirmed that only on a firm religious basis can a government stand, if it would be strong, powerful, and morally secure from misgovernment, from weakness and corruption. ‘And any creed,’ he said, ‘is better than none. Give me the Church of England, or the Presbyterian, rather than that government with no religion.’” {SITI March 18, 1889, p. 167.21}

This is another straw which shows the direction of the religio-political current in our country. Herod and Pilate were made friends over the persecuted and maltreated Christ; can we wonder if a proud and emasculated Protestantism joins hands with Roman Catholicism to persecute the followers of Christ in these days? {SITI March 18, 1889, p. 167.22}

The *Churchman* says that “the Archbishop of Canterbury and the Bishop of London have been provoked to write to the *Times* against the N. Y. *Herald’s* Sunday issue in that city.” They regard this new departure with “much concern, involving, as it does, the loss of the weekly day of rest to all who are employed in connection with that paper.” But these prelates ought to know that there is more Sunday labor put on a Monday morning issue than is on the Sunday morning paper. The reason why the Sunday paper is opposed there, is, we suppose, something skin to the reason why it is opposed here,-it is a competitor of the churches; men read it instead of going to church. But Bishop Temple mentions lawn-tennis parties, and Thames boat-racing, which are prevalent, and he hints that this is so even among the church people. The protests have not much edge to them. Their chief effort at the present will be to advertise the *Herald*, and that will suit Mr. Bennet. {SITI March 18, 1889, p. 167.23}

“FACTS FOR THE TIMES” is the name of a useful work for sale at this office. It is made up of extracts from ancient and modern writers bearing upon a wide range of Bible subjects. It is not designed to detract from the authority of the Bible in any way, but to show what good and great men of the past believed, or were compelled by force of evidence to admit, concerning some of the great doctrines of the Bible. It clearly shows that many of what are called “new doctrines” are old, and have been held by respected men of other generations. It also shows the difference between the religious teaching of to-day and that of previous times. Extracts and comments from different writers to the number of nearly one thousand are given on remarkable fulfillments of prophecy, difficult Scripture texts, natural phenomena, facts connected with our country’s history, statistics of population, intemperance, war, and crime, condition of the religious, political, and physical world, and many other subjects of interest. The book is also of assistance many times in helping the reader to come to correct conclusions on many important subjects, and to lead him to the “old paths” of truth. It contains nearly 300 octavo pages, well bound in cloth. Price, post-paid, 50 cents. Address the Pacific Press, Oakland, Cal. {SITI March 18, 1889, p. 167.24}

Would that modern clergymen were as willing to make as much of the apostle Paul’s sacrifices and labors as they are of his vacations (?). We clip the following form the *Churchman* of March 2:- {SITI March 18, 1889, p. 167.25}

“A very sensible thing had been done by the bishop of Carlisle in laying the foundation of a fund for providing a holiday rest for clergymen who are unable to meet the expense out of their own pocket. Clergymen live a life of emotional and moral excitement which is more wearing than is generally supposed. The smallest parish, and most remote cure, have responsibilities which are more than human. St. Paul, at a most trying and exciting period of his life, broke away form his companions and his work and took that pleasant, lonely walk from Troas to Assos.” {SITI March 18, 1889, p. 167.26}

How little it takes to satisfy men, when they wish to be satisfied! An unwarranted inference, a perverted text of Scripture, is then a sufficient basis for a theory. That church which professes to trace its succession from St. Paul, must needs find something in the apostle’s life to justify vacations and holidays for clergymen. His whole life is scanned, his holidays noted, and an instance cited; and that instance was a nineteen-mile journey on Sunday from Troas to Assos after the apostle had preached all night! Acts 20. We would suggest as examples of vacation Paul’s labor at Corinth (Acts 18:3), his trip to Rome (Acts 27 and 28), or, his night and day in the deep (2 Corinthians 11:25). What a change would take place if ministers of Christ were as willing to make as much capital out of the sacrifice of Christ and his apostles as is here made out of a holiday (?)! Souls would then be saved. Political power would not be needed to bolster up a perverted system. {SITI March 18, 1889, p. 167.27}

St. Clement, in an article in *Our Day* of February, condemns England most unmercifully for shipping her idols into India-and justly, too. But he cannot let it rest there. He says: “The governing race in India flatters the marketable goods, and profanes the God of the missionary by forgetting to remember the Sabbath-day to keep it holy. There is no Sunday in its calendar of public works.” {SITI March 18, 1889, p. 167.28}

Now we suppose if England made such a calendar, if India only had a Sunday law, the idols she furnishes India would be considered only toys. The worship of idols is the transgression of the law of God, because it substitutes the images for God. The putting of Sunday in the place of the Sabbath, is directly contrary to the command of God. It is just as unwarrantable a substitution as that of the images, and we opine would have as little effect in converting the nations to true Christianity. It might compel the form, however, as that is the principal thing with these Reformers. {SITI March 18, 1889, p. 167.29}

The Christian is called to fight; and one of the essentials in the character of a good soldier is courage. It comes from the Latin words, *cur*, heart, and *age*, to act. It is heart action. Fear causes the heart to cease its beating, but courage is the heart acting in its regular manner. The word implies a sense of strength and confidence. A man who is not confident in his strength, or his supposed strength, cannot possess courage. His heart cannot act normally. It flutters, or ceases to beat. Courage also implies threatened danger, strong, wily foes, and seeming defeat, at times. Were the way always smooth and safe, did our foes immediately surrender, did success ever attend us, we would need no courage. Anyone could be brave and confident under such circumstances. But the path of the soldier of Christ is the opposite of all this. The roughest of ways, the strongest and subtlest and most sleepless of foes, sometimes defeat through lack of wisdom or watchfulness. None but the courageous can conquer. {SITI March 18, 1889, p. 167.30}

But the Christian may have courage. Faith lays hold of God’s strength; so it does not matter how weak the individual, his confidence is not in his own power to cope with his enemies, he is “strong in the Lord and in the power of his might.” And when by faith he is clad in the best armor, serving in the best cause, under the mightiest Captain, with unlimited resources and strength, surely the Christian may be of “good courage.” “Be of good courage and He shall strengthen thine heart.” Then, with God’s strength, thou shalt “be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh. For Jehovah shall be thy confidence, and shall keep thy foot from being taken.” Proverbs 3:24-26. {SITI March 18, 1889, p. 167.31}

**“Front Page” The Signs of the Times, 15, 12.**

E. J. Waggoner

Postmaster-General Wanamaker will still continue to conduct his large Sunday-school in Philadelphia. {SITI March 25, 1889, p. 167.32}

The Idaho Legislature proposes to disfranchise all who have been members of the Mormon Church within three years. “Probably,” says the *Christian at Work*, “Idaho has an imperfect knowledge of the instrument known as the Federal Constitution.” {SITI March 25, 1889, p. 167.33}

The *Advocate* thinks that the fact is not without significance that “in California, the land of ‘pure, light, home-made wine,’ there is one liquor saloon to every ninety-nine inhabitants, there being only two States having more saloons in proportion to population than this State.” {SITI March 25, 1889, p. 167.34}

The pastor of the Memorial Presbyterian Church, Detroit, writes to the *Evangelist* urging that the week of prayer be made identical with Passion week and Lent, as the observance of the season bids fair otherwise soon to be extinct. He declares that he will so observe it next year in this church. {SITI March 25, 1889, p. 167.35}

Canadian Protestants are justly indignant at the action of the Quebec legislature in voting to pay the Society of Jesus $400,000 in lieu of the estates which George III. confiscated shortly after the conquest of Canada. It is hoped that the Dominion Government will veto the whole business, as it has the power to do. If the award is ever paid, the burden will fall principally upon the Protestants, who pay large percentage of the taxes in the two cities, Montreal and Quebec. {SITI March 25, 1889, p. 167.36}

Mrs. Ballington Booth has been meeting with marked success in interesting to the wealthy and fashionable people of New York in the work of the Salvation Army. Mrs. Booth is a young woman possessing education and refinement, and a very pleasing address. The principal work of the Army is among the poor, the outcasts, and the vicious, and Mrs. Booth has given herself to the work with a zeal which certainly proves her earnestness, and at a cost in self-denial which attests her sincerity. {SITI March 25, 1889, p. 167.37}

Boston has raised its liquor license from $1,000 to $1,500 for hotels. The second-class inn keepers will hereafter pay $1,200 instead of $400, the former price, while the privilege of selling beer, cider, and light wines, will cost $500 instead of $200. The liquor dealers profess to think that they cannot stand the rise, and probably some of them cannot; but those who can will find their business just so much better. Experience in Nebraska and other high-license States, and in numerous cities, has shown that while high license does temporarily reduce the number of saloons, it does not reduce the amount of liquor sold, but has the effect simply of giving a few dealers the monopoly of the business. {SITI March 25, 1889, p. 167.38}

An Eastern paper says that “Rev. A. Lloyd writes from Japan that Unitarianism is so wonderfully like Confucianism that it seems likely to prove specially attractive to the Japanese. Without change of heart or opinion they will be able to call themselves Christians, and that is just what they most desire.” The two systems compared by Mr. Lloyd must be closely akin to the National Christianity which certain self-styled reformers want to have adopted in this country; it requires neither a change of heart nor opinion, but simply to assent to certain so-called Christian laws. {SITI March 25, 1889, p. 167.39}

The nations of South America are inviting immigration. They do not, however, welcome all alike. Farmers with families are especially favored. Owing to the friendly attitude of the Government, and to the abolition of slavery, Brazil received last year 120,000 immigrants against an average of 27,304 the previous ten years. Likewise the Argentine Republic received last year 175,000 immigrants, nearly all from Southern Europe. Only about ten per cent of these were, however, farmers, and the Government is seriously considering the advisability of restricting immigration. {SITI March 25, 1889, p. 167.40}

The London *Times* says that monster Russian guns were sent recently to Sebastopol for the purpose of being placed in the new iron-clad *Sinope*. The guns are 12-inch pieces, weighing 50 tons, and throwing projectiles of nearly half a ton. The powder charge is 270 pounds, and the initial velocity 3,000 meters, while the distance of the canons range is said to be 20 versts, or over 13 mi. Two men suffice for each gun, as they are worked by hydraulic machinery. All such facts are especially interesting in view of the present exceedingly threatening aspect of the European war cloud. {SITI March 25, 1889, p. 167.41}

In the *Independent* of March 7, Dr. Vincent has an article on Jerusalem, in which he says that a cliff north of the Damascus gate, now known as the cliff of Jeremiah’s grotto, on which is “Beth-has-Sekilah (the House of Stoning), so-called in the Talmud,” is the probable place of the crucifixion, and not that covered by that wonderfully convenient edifice, the Church of the Holy Sepulcher. He says:- {SITI March 25, 1889, p. 167.42}

“The Jews to this day [point to it] as the place of execution used by their ancestors before the destruction of Jerusalem. The most modern theory recognizes this skull-like mount as the true Calvary. And it would be a pleasant thing, after the sacrilegious memories which have taken place for centuries in the Church of the Holy Sepulcher, to ascertain that the true locality of the crucifixion had never thus been desecrated.” {SITI March 25, 1889, p. 167.43}

**“Little Acts of Kindness” The Signs of the Times, 15, 12.**

E. J. Waggoner

It is the simple acts which make our whole lives-the little acts of kindness which there is always time and opportunity in the every-day walks of life to perform-a kind word, an approving smile, the little courtesies, the simple acknowledgment of gratitude, the little charities which brighten life’s pathway. {SITI March 25, 1889, p. 167.44}

**“The Divinity of Christ” The Signs of the Times, 15, 12.**

E. J. Waggoner

The Methodists have recently issued another book on the Sabbath question, written by the Rev. Dr. M. C. Briggs, now of Santa Clara, Cal. The book is in many respects different from any that have preceded it, notably in that it attempts simply to prove “a commanding probability” what the venerable day of the sun-“the wild solar holiday of all pagan times”-was the original Sabbath of Jehovah. We have promised the author a review of his book in the SIGNS OF THE TIMES, and with this we begin the fulfillment of that promise. Before we pay any attention to the Sabbath argument, however, we wish to present a line of thought suggested by a sentence in the preface. Speaking of those who observe the seventh day as the Sabbath, whom he commends for their liberality in denominational outlays, their diligence in propagating the doctrines held by them, and their fidelity to their convictions, the Doctor says:- {SITI March 25, 1889, p. 167.45}

“One only regrets that their influence is not brought to bear in support of the true Sabbath. Their genius of interpretation-especially that of the Saturday-Sabbath Adventists-illustrates itself in specific results which must counter-work each other, such as formal feet washing (now well-nigh abandoned, I believe), the denial of Christ’s divinity, the utter and contemptuous rejection of a supersensuous nature, a soul or spirit in man, and the annihilation of the wicked.” {SITI March 25, 1889, p. 167.46}

As to the denial that man possesses a soul or spirit, we can say that we know of no Adventists, Sabbatarian or otherwise, who do this. If the Doctor thinks so, he has been misinformed. Certainly he never read any such denial. That subject is not under discussion at the present time, so we will simply say that Seventh-day Adventists believe the Bible as a whole, and every part of the whole, and when they read Paul’s prayer that the “whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ” (1 Thessalonians 5:23), they accept it as evidence that man has both soul and spirit. What they reject is the unwarranted additions made to the Bible by Protestant and Papal doctors of divinity, by which they try to make it uphold the pagan dogmas that the soul or spirit is immortal. {SITI March 25, 1889, p. 167.47}

But when the Doctor states that Seventh-day Adventists deny the divinity of Christ, we know that he writes recklessly. We are fully persuaded in our own mind that he knows better; but be that as it may, the statement has been made so often by men who professed to know whereof they were speaking, that many have come to believe it; and for their sakes, as well as for the benefit of those who may now have given the subject any thought, we propose to set forth the truth. We have no theory to bolster up, and so, instead of stating propositions, we shall simply quote the word of God, and accept what it says. {SITI March 25, 1889, p. 167.48}

The first text that we quote is that one so familiar to everyone who knows anything of the Bible, John 1:1: “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.” That this refers to Christ is evident from verse 4: “In him was life; and the life was the light of men;” and from verse 14: “And the Word was made flesh, and dwelt among us, full of grace and truth.” Indeed, we never heard of anyone who doubted that the evangelist has reference to Christ in this passage. From it we learn that Christ is God. That text alone, if we had no other, is sufficient to establish the divinity of Christ, for the word “divinity” means, “the nature or essence of God.” We believe in the divinity of Christ, because the Bible says that Christ is God. {SITI March 25, 1889, p. 167.49}

In the book of Isaiah, which is full of prophecies of the Messiah, we find the following words spoken in anticipation of Christ:- {SITI March 25, 1889, p. 167.50}

“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.” Isaiah 9:6. {SITI March 25, 1889, p. 167.51}

It would be impossible to find titles which would more completely show the exalted nature of Christ than these: “The mighty God, The everlasting Father.” But we read again from the beloved disciple:- {SITI March 25, 1889, p. 167.52}

“No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.” John 1:18. {SITI March 25, 1889, p. 167.53}

This text shows the closeness of the relationship between Christ and the Father. He is “the only begotten Son,” and he is “in the bosom of the Father.” No matter where Christ may be in person, he is “in the bosom of the Father;” that is a statement that is universally true, showing the unity of the Father and the Son. “He hath declared him.” That is, no man has seen God, but they know his character and attributes, because they have seen him set forth in Christ. This truth is well indicated by the words of Christ to Philip:- {SITI March 25, 1889, p. 167.54}

“Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?” John 14:8, 9. {SITI March 25, 1889, p. 167.55}

So perfectly did Christ represent the Father, that for one to say that he had not seen the Father was equivalent to saying that he had not seen Christ. For this we have the words of Christ himself; therefore those who refuse to accept him as divine, do so simply because they cannot believe his word. Those who do not believe that Christ, as he was here on earth, was divine, do not give him credit for being even an honest man. The very name that was given to Jesus-Emmanuel-signifies, “God with us.” See Matthew 1:23. {SITI March 25, 1889, p. 167.56}

The writer to the Hebrews, speaking of Christ’s superiority to the angels, says that it is because “he hath by inheritance a more excellent name than they.” Hebrews 1:3. What name is it that he has by inheritance? It is, “The mighty God.” As the *only begotten Son* of God, he has that name by right. It is most natural that the Son should inherit the name of the Father. That he has this name, is shown still further by the words of the Father himself, who addresses the Son by it. Speaking of God the Father, the apostle says: “But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom.” Hebrews 1:8. W. {SITI March 25, 1889, p. 167.57}

(*To be continued*.)

**“‘Progress’” The Signs of the Times, 15, 12.**

E. J. Waggoner

Ambrose, a prominent writer for the *N. Y. Evangelist*, in a recent number of that journal, has an article on “The Stages of Progress in the Conquest of the World.” He notes three great. Since in Christian work,—the first advent and primitive missionary work, the Reformation period, and later on comes a period of spreading the gospel to all nations. He then asks:— {SITI March 25, 1889, p. 167.58}

“Is this third period of progress the last? May there not be needed another to do a work corresponding to that inaugurated by Luther and Calvin,-a work of purification and reform? Are there not at work already the tendencies to corruption? and is it sure that these and others will not increase as time goes on, even while the gospel is making its way over the earth? It was so in the Middle Ages, and what has happened once may happen again.” {SITI March 25, 1889, p. 167.59}

The words indicate a sense of need, and a blind groping for light which God has so fully revealed. “Tendencies!” Corruption itself is *already* at work. It will “wax worse and worse.” “Perilous times” are come. Error, dissension, confusion, and corruption exist in the church. Another “reformation” is needed; and it is foretold in the “sure word of prophecy.” See Joel 2:1; Isaiah 58; Revelation 14:6-14. And that work of purification reform “is going forward to earth’s remotest bounds.” Its result will be to develop a people who have cast off error and tradition, who have accepted the word of truth as their guide (2 Thessalonians 2:10-12), and to keep the commandments of God and the faith of Jesus. Revelation 14:12. {SITI March 25, 1889, p. 167.60}

**“Living by Faith. Romans 1:17” The Signs of the Times, 15, 12.**

E. J. Waggoner

“The just shall live by faith.” Romans 1:17. {SITI March 25, 1889, p. 167.61}

This statement is the summing up of what the apostle has to say about the gospel. The gospel is the power of God unto salvation, but only “to every one that believeth;” in it the righteousness of God is revealed. The righteousness of God is the perfect law of God, which is but the transcript of his own righteous will. All unrighteousness is sin, or the transgression of the law. The gospel is God’s remedy for sin; its work, therefore, must be to bring men into harmony with the law,-to cause the workings of the righteous law to be manifested in their lives. But this is wholly a work of faith,-the righteousness of God is revealed from “faith to faith,”-faith in the beginning, and faith to the end,-as it is written, “The just shall live by faith.” {SITI March 25, 1889, p. 167.62}

This is true in all ages since the fall of man, and will be true until the saints of God have his name in their foreheads, and see him as he is. It was from the prophet Habbakuk (2:4) that the apostle quoted the statement. If the prophets had not revealed it, the first Christians could not have known of it; for they had only the Old Testament. To say that in the most ancient times men had but an imperfect idea of faith in Christ, is to say that there were no just men in those times. But Paul goes right back to the very beginning and cites an instance of saving faith. He says: “By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous.” Hebrews 11:4. He says of Noah, also, that it was by faith that he built the ark to the saving of his house; “by the which he condemned the world, and became heir of the righteousness which is by faith.” Hebrews 11:7. We say that their faith was in Christ, because it was faith unto salvation, and besides the name of Jesus “there is none other name under heaven given among men, whereby we must be saved.” Acts 4:12. {SITI March 25, 1889, p. 167.63}

There are too many who try to live the Christian life on the strength of the faith which they exercised when they realized their need of pardon for the sins of their past life. They know that God alone can pardon sins, and that he does this through Christ; but they imagine that having once been started they must run the race in their own strength. We know that many have this idea, first, because we have heard some say so, and second, because there are such multitudes of professed Christians who show the working of no greater power than their own. If they ever have anything to say in social meeting, besides the ever-recurring formula, “I want to be a Christian, so that I may be saved,” they tell only of a past experience, of the joy they had when they first believed. Of the joy of living for God, and of walking with him by faith, they know nothing, and he who tells of it speaks a strange language to them. But the apostle carries this matter of faith clear through to the glorious kingdom, in the following most forcible illustration:- {SITI March 25, 1889, p. 167.64}

“By faith Enoch was translated that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.” Hebrews 11:5, 6. {SITI March 25, 1889, p. 167.65}

Note the argument to prove that Enoch was translated by faith: Enoch was translated because he walked with God, and had the testimony that he pleased God; but without faith it is impossible to please God. That is enough to prove the point. Without faith not an act can be performed that will meet the approval of God. Without faith the best deeds that a man can do will come infinitely short of the perfect righteousness of God, which is the only standard. Wherever real faith is found it is a good thing; but the best of faith in God to take away the load of the sins of the past will profit a person nothing unless it is carried right through in ever-increasing measure until the close of his probation. {SITI March 25, 1889, p. 167.66}

We have heard many people tell how hard they found it to do right; their Christian life was most unsatisfactory to them, being marked only by failure, and they were tempted to give up in discouragement. No wonder they get discouraged; continual failure is enough to discourage anybody. The bravest soldier in the world would become faint-hearted if he had been defeated in every battle. Sometimes these persons will mournfully tell that they have about lost confidence in themselves. Poor souls, if they would only lose confidence in themselves entirely, and would put their whole trust in the one who is mighty to save, they would have a different story to tell. They would then “joy in God through our Lord Jesus Christ.” Says the apostle, “Rejoice in the Lord always; and again I say, Rejoice.” Philippians 4:4. The man who doesn’t rejoice in God, even though tempted and afflicted, is not fighting the good fight of faith. He is fighting the poor fight of self-confidence and defeat. {SITI March 25, 1889, p. 183.1}

All the promises of final happiness are to the overcomer. “To him that overcometh,” says Jesus, “will I give to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” Revelation 3:21. “He that overcometh shall inherit all things,” says the Lord. Revelation 21:7. An overcomer is one who gains victories. The inheriting is not the overcoming; that is only the reward for overcoming. The overcoming is now; the victories to be gained are victories over the lusts of the flesh, the lusts of the eyes, and the pride of life,-victories over self and selfish indulgences. The man who fights and sees the foe give way, may rejoice; nobody can keep him from rejoicing, for joy comes spontaneously as the result of seeing the enemy give way. Some folks look with dread upon the thought of having to wage a continual warfare with self and worldly lusts. That is because they do not as yet know anything about the joy of victory; they have experienced only defeat. But it isn’t so doleful a thing to battle constantly, when there is continual victory. The old veteran of a hundred battles, who has been victorious in every fight, longs to be at the scene of conflict. Alexander’s soldiers, who under his command never knew defeat, were always impatient to be led into the fray. Each victory increased their strength, which was born only of courage, and correspondingly diminished that of the vanquished foe. Now how may we gain continual victories in our spiritual warfare? Listen to the beloved disciples:- {SITI March 25, 1889, p. 183.2}

“For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith.” 1 John 5:4. {SITI March 25, 1889, p. 183.3}

Read again the words of the apostle Paul:- {SITI March 25, 1889, p. 183.4}

“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.” Galatians 2:20. {SITI March 25, 1889, p. 183.5}

Here is the secret of strength. It is Christ, the Son of God, the one to whom all power in Heaven and earth is given, who does the work. If he lives in the heart to do the work, is it boasting to say that continual victories may be gained? Yes it is boasting; but it is boasting in the Lord, and that is allowable. Says the psalmist, “My soul shall make her boast in the Lord;” and Paul says: “But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.” Galatians 6:14. {SITI March 25, 1889, p. 183.6}

The soldiers of Alexander were reckoned invincible. Why? Was it because they were naturally stronger and more courageous than all their enemies? No; but because they were led by Alexander. Their strength was in his leadership. Under another leader they would often have been defeated. When the Union army was fleeing, panic-stricken, before the enemy at Winchester, the presence of Sheridan turned their defeat into victory. Without him the men were a quaking mob; with him at their head they were an invincible army. If you had listened to the remarks after the battle, of the soldiers who served under those and similar leaders, you would have heard the praises of their general mingled with all their rejoicing. They were strong because he was; they were inspired by the same spirit that he had. {SITI March 25, 1889, p. 183.7}

Well, our captain is the Lord of hosts. He has met the chiefest foe of all and has vanquished him single-handed. Those who follow him invariably go forth conquering and to conquer. Oh, that those who profess to be his followers would put their trust in him, and then, by the repeated victories that they would gain, they would show forth the praises of Him who has called them out of darkness into his marvelous light. {SITI March 25, 1889, p. 183.8}

John says that he that is born of God overcomes the world, through faith. Faith lays hold of the arm of God, and his mighty power does the work. How the power of God can work in a man, accomplishing that which he could not possibly do for himself, no one can tell. It would be as easy to tell how God can give life to the dead. Says Jesus: “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.” John 3:8. How the Spirit works in a man to subdue his passions, and to make him victorious over pride, envy, and selfishness, is known only to the Spirit; it is sufficient for us to know that it is done, and will be done in everyone who wants that work wrought in him, above all things else, and who trusts God for the performance of it. {SITI March 25, 1889, p. 183.9}

We cannot tell how Peter was enabled to walk on the water, when the waves were rolling about him; but we know that at the command of the Lord he did it. So long as he kept his eye fixed on the Master, divine power enabled him to walk as easily as though it were solid rock underneath; but when he looked at the waves, possibly with a feeling of pride in what he was doing, as though he himself was doing it, fear very naturally took possession of him, and he began to sink. Faith enabled him to walk on the waves; fear made him sink beneath them. {SITI March 25, 1889, p. 183.10}

Says the apostle: “By faith the walls of Jericho fell down after they were compassed about seven days.” Hebrews 11:30. Why was that written? For our learning, “that we through patience and comfort of the Scriptures might have hope.” Romans 15:4. Why, is there any prospect that we shall ever be called upon to fight armed hosts, and to take fortified cities? No; “for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places” (Ephesians 6:12); but the victories which have been gained by faith in God over visible foes in the flesh, are placed on record to show us what faith will accomplish in our conflict with the rulers of the darkness of this world. The grace of God, in answer to faith, is as powerful in these battles as in those; for says the apostle:- {SITI March 25, 1889, p. 183.11}

“For though we walk in the flesh, we do not war after the flesh; (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.” 2 Corinthians 10:3-5. {SITI March 25, 1889, p. 183.12}

It was not physical foes alone that faith enabled the ancient worthies to conquer. We read of them that they not only “subdued kingdoms,” but “wrought righteousness, obtained promises,” and, most wonderful and most encouraging of all, “*out of weakness were made strong*.” Hebrews 11:33, 34. Their very weakness became strength to them through faith, because the strength of Christ is made perfect in weakness. Who, then, shall lay anything to the charge of God’s elect? since it is God that justifieth, and we are his workmanship, created in Christ Jesus unto good works. “Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?” “Nay, in all these things we are more than conquerors through Him that loved us.” Romans 8:35, 37. W. {SITI March 25, 1889, p. 183.13}

**“The Pope’s Temporal Power” The Signs of the Times, 15, 12.**

E. J. Waggoner

Speaking recently to a correspondent of the New York *Herald* concerning the late demonstrations in Rome in favor of the temporal power of the Pope, Signor Crispi, the Italian Prime Minister, said:— {SITI March 25, 1889, p. 183.14}

“As well talk of the obsolete Governments of the Middle Ages. The temporal power is now a thing of the past-a toy for dull hours of mimic and the would-be statesman. Italy has no dread of the matter ever being revived *au scrieux*. The Pope, however, is in no danger, so far as the Government is concerned. He has ample guarantee, but on the other hand he stands in great danger if the populace should be over-excited. It is, therefore, as much to the interests of the Vatican as it is to that of the Government of his Majesty, the king of Italy, that the demonstrations of the last two months should be firmly repressed and prevented. These demonstrations are fomented by foreign elements. Italian workmen do not belong to these societies.” {SITI March 25, 1889, p. 183.15}

It will not do too hastily conclude from this that the restoration of the Pope’s temporal power is out of the question. Very likely the sentiment of Italy is against it; but public sentiment in the rest of the world, and especially in Europe, is rapidly taking form in favor of the claims of the Papacy; and should demand be made by the combined powers of the Old World, to say nothing of the sympathy which the Pope will receive from the United States and Canada, Italy would yield. Let us not for one moment deceive ourselves with the idea that the Pope is without political power and influence. {SITI March 25, 1889, p. 183.16}

**“The Sabbath-School. Free-Will Offerings” The Signs of the Times, 15, 12.**

E. J. Waggoner

**Old Testament History.  
(Lesson 11. April 6, 1889.)**

1. While Moses was in the mouth, what did God tell him to say at the to the children of Israel? {SITI March 25, 1889, p. 183.17}

“And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering; of every man that giveth it willingly with his heart ye shall take my offering.” Exodus 25:1, 2. {SITI March 25, 1889, p. 183.18}

2. Of what was their offering to consist? {SITI March 25, 1889, p. 183.19}

“And this is the offering which ye shall take of them; gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats’ hair, and rams’ skins dyed red, and badgers’ skins, and shittim wood, oil for the light, spices for anointing oil, and for sweet incense, onyx stones, and stones to be set in the ephod, and in the breastplate.” Verses 3-7. {SITI March 25, 1889, p. 183.20}

3. What were these offerings for? {SITI March 25, 1889, p. 183.21}

“And let them make me a sanctuary; that I may dwell among them.” Verse 8. {SITI March 25, 1889, p. 183.22}

4. Who only work to bring an offering? {SITI March 25, 1889, p. 183.23}

“Take ye from among you an offering unto the Lord; whosoever is of a willing heart, let him bring it, an offering of the Lord; gold, and silver, and brass.” “And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord’s offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.” Exodus 35:5, 21. See Exodus 25:2. {SITI March 25, 1889, p. 183.24}

5. What sort of things did they bring? {SITI March 25, 1889, p. 183.25}

“And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered offered an offering of gold unto the Lord. And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats’ hair, and red skins of rams, and badgers’ skins, brought them. Every one that did offer an offering of silver and brass brought the Lord’s offering: and every man, with whom was found shittim wood for any work of the service, brought it.” Exodus 35:22-24. {SITI March 25, 1889, p. 183.26}

6. How did they come to have so many valuable things? {SITI March 25, 1889, p. 183.27}

“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.” Exodus 12:35, 36. {SITI March 25, 1889, p. 183.28}

7. What did the women do? {SITI March 25, 1889, p. 183.29}

“And all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. And all the women whose heart stirred them up in wisdom spun goats’ hair.” Exodus 35:25, 26. {SITI March 25, 1889, p. 183.30}

8. What kind of service was all this? {SITI March 25, 1889, p. 183.31}

“The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made by the hand of Moses.” Verse 29. {SITI March 25, 1889, p. 183.32}

9. How are we exhorted to give? {SITI March 25, 1889, p. 186.1}

“Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver.” 2 Corinthians 9:7. {SITI March 25, 1889, p. 186.2}

10. What kind of a giver does God love?-*Ib*. {SITI March 25, 1889, p. 186.3}

11. Cite another instance where the people offered willingly to the cause of God? {SITI March 25, 1889, p. 186.4}

And gave for the service of the house of God of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron. And they with whom precious stones were found gave them to the treasure of the house of the Lord, by the hand of Jehiel the Gershonite.” 1 Chronicles 29:6-8. {SITI March 25, 1889, p. 186.5}

12. How was it that the people were enabled to give so willingly? {SITI March 25, 1889, p. 186.6}

“Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord; and David the king also rejoiced with great joy.” Verse 9. {SITI March 25, 1889, p. 186.7}

13. Is there danger of coming to poverty through generous giving to the cause of God? {SITI March 25, 1889, p. 186.8}

“The desire of the righteous is only good; but the expectation of the wicked is wrath. There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.” Proverbs 11:24, 25. {SITI March 25, 1889, p. 186.9}

14. What is God able to do? {SITI March 25, 1889, p. 186.10}

“And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.” “Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.” {SITI March 25, 1889, p. 186.11}

15. How is this? Psalm 24:1; 50:10-12; Haggai 2:8. {SITI March 25, 1889, p. 186.12}

16. Then when people make offerings to God, whose property do they give? {SITI March 25, 1889, p. 186.13}

“But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as were all our fathers; our days on the earth are as a shadow, and there is none abiding. O Lord our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own.” 1 Chronicles 29:14-16. {SITI March 25, 1889, p. 186.14}

17. What was the result when the people gave with a willing heart? {SITI March 25, 1889, p. 186.15}

“And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made; and they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the Lord commanded to make.” Exodus 36:4, 5. {SITI March 25, 1889, p. 186.16}

18. But proclamation had to be made? {SITI March 25, 1889, p. 186.17}

And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much.” Verses 6, 7. {SITI March 25, 1889, p. 186.18}

19. How many have known of such an instance in the history of the cause? {SITI March 25, 1889, p. 186.19}

20. Is there in this record any lesson for us? {SITI March 25, 1889, p. 186.20}

**NOTE**

After the covenant with Israel had been made and ratified, the Lord called Moses up into the mount, where he remained forty days and nights in the presence of Divinity. Exodus 24:8, 12, 18. It was during this time that God gave him the instructions concerning the sanctuary, which are recorded in chapters 25 to 31. The beginning of this instruction pertained to the sanctuary to be built, showing how particular God was in that which pertained to his worship; and he concluded his holy interview by giving the law, written on two tables of stone, yes, *graven* there by the finger of God. Exodus 31:18; 32:15, 16. The object of all worship, all services, all remedies, is to bring men into harmony with the holy law of God. {SITI March 25, 1889, p. 186.21}

When Moses was absent, Aaron and Hur acted as his deputies, even as they were his chief assistants at the time of the battle with Amalek, recorded in Exodus 17:8-15. It was very fitting that these men should thus act. Aaron was of the tribe of Levi, in which was vested the priesthood. This tribe belonged to God. Numbers 3:1-13. Hur was probably the chief prince of the tribe of Judah. Exodus 31:1. An imminent and good man evidently, as the Lord chose from his descendants a skillful man to build the most sacred vessels. Judah was the tribe from which was to come the royal line and our Saviour. Genesis 49:10. Thus the supporters of Moses were the chief priest and the chief prince. {SITI March 25, 1889, p. 186.22}

Of the offerings brought, there is some difference of opinion among scholars in regard to the meaning of some of the original terms. The brass of the Bible was doubtless copper, which was abundant in Palestine, or an alloy of copper and tin, forming bronze. As these materials were brought from Egypt, the brass here mentioned was doubtless bronze, which was common in Egypt. {SITI March 25, 1889, p. 186.23}

The blue, purple, and scarlet were materials which could be spun and woven into cloth (Exodus 35:25), the color being put for the material. This material was doubtless cotton or wool. See Hebrews 9:19. {SITI March 25, 1889, p. 186.24}

Rams’ skins dyed red are supposed by some to mean leather, colored and dressed like morocco. By others it is supposed to mean skins dress with the wool on, either of a red color, or dyed red. “Badgers’ skins” does not have reference to the skins of those animals. The Bible Commentary, edited by Canon Cook, says: “The [original] word bears a new resemblance to the Arabic *tuchash*, which appears to be a general name given to the seals, dugongs. And Dolphins found in the Red Sea (Tristram), and according to some authorities, to the sharks and dog fish (Furst). The substance spoken of would thus appear to have been leather from the skins of marine animals, which was well adapted as a protection against the weather.... The skins of the dolphin and the dugong are cut into sandals by the Modern Arabs, and this may explain Ezekiel 16:10.” “Shittim wood” was a kind of acacia, very hard and strong, and also light.” The LXX. call it ‘wood that will not rot.’”-*Id*. {SITI March 25, 1889, p. 186.25}

The gold and silver were largely in the shape of jewels (Exodus 35:22), which the Egyptians had given them on that memorable morning after the slaying of Egypt’s first-born. Israel, in asking for these valuable things, only demanded their just wages. Consequently when they gave them to God to build a sanctuary for him, they gave that which had cost them years of toil and sufferings. It was a willing sacrifice on their part. They felt as did David when he refused the gift of Araunah’s threshing-floor, “Neither will I offer burnt-offerings on the Lord my God of that which doth cost me nothing.” 2 Samuel 24:24. It is willing-heartedness that God loves. {SITI March 25, 1889, p. 186.26}

In fact, no other offering but that given with the whole heart is acceptable to God. First, he demands that the individual yield himself. “Son, give Me thine heart,” is the request which God makes. Those who do this, realizing that the are not their own, but “are bought with a price,” will not give grudgingly. They will only regret that they could not give more. They will first give themselves (1 Corinthians 8:1-5), and in giving themselves, they give all. What a contrast this is to the popular ways of raising means in vogue at the present time. What efforts are many times put forth to induce professed Christians and worldlings to give. What artifices are used to make them believe that they are getting in some way the worth of their money here, in fun or in suppers, in prizes won and bazaars, or in some other way. All these ways are contrary to the spirit of divine benevolence. The people gave and gave willingly of their very best. So God gave his only begotten Son. That which is bestowed grudgingly upon the cause of God is not a gift. The Lord does not need it, and it is of no advantage to the one who thus bestows it. {SITI March 25, 1889, p. 186.27}

In his second epistle to the Corinthians, the apostle Paul makes the grace of Christ the grand spring of all Christian giving. Giving that is prompted by anything else is not Christian giving. As an incentive for them to give liberally, the apostle said: “For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes He became poor, that ye through his poverty might be rich.” 2 Corinthians 8:9. The plan of salvation begins and ends with a gift. “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” John 3:16. Christ “gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” Titus 2:14. And when the work of redemption shall have been completed, the saints will share a glorious immortality as the free gift of God, through Jesus Christ our Lord. This consideration should incite to prompt our cheerful giving. Indeed, it will lead to such giving on the part of every soul who feels the worth of the Saviour’s love. Surely it is a slight thing to give the temporal riches which come from God in the first place, and belong to him, when he so freely gives to us eternal riches. “The riches of his grace” is an expression often used by the apostle Paul. But the grace of God is a gift, and consists wholly in giving; we are exhorted to be “good stewards of the manifold grace of God.” 1 Peter 4:10. The Spirit of willingness to give is a grace, and a manifestation of the grace of God. See 2 Corinthians 8:1-5. This is further proof by the experience of the people in the time of Hezekiah. See 2 Chronicles 30 and 31, comparing a special chapter 30:18-20 and 31:4-11. {SITI March 25, 1889, p. 186.28}

The great lesson which God would teach men, and which man needs to learn, is that all belongs to God. And from him all came, to him all belongs. He created them by his mighty power; they were redeemed with the precious blood of Jesus. He who recognizes this, and truly yields himself to God through Christ, has learned a great lesson. All service for God will then be willing service; all our offerings will be willing offerings. Selfishness will be swallowed up in love. He will be happy, not because he thinks of self, but because he has forgotten self in his love for God and for souls for whom Christ died. He will not ask, How little can I do and be accepted? but, How can I render back to God the least of all his mercies? {SITI March 25, 1889, p. 186.29}

**“Back Page” The Signs of the Times, 15, 12.**

E. J. Waggoner

Henry George, who has been making land-tax speeches for some time under the auspices of the London preachers, on the 17th inst. occupied the pulpit of Rev. Stepford Brooks, which had never been filled by an itinerant layman. {SITI March 25, 1889, p. 186.30}

It is said that President Harrison will not be content with the eight new war vessels which will be let to contracts shortly after June 30, the expiration of the current fiscal year, but that he will advocate in his message to Congress the building of a strong, modern navy. {SITI March 25, 1889, p. 186.31}

It seems that reports from the new gold fields of Lower California have been greatly exaggerated in the interests of land speculators. There is some gold in the new diggings, but the best claims are in the hands of Mexicans, and Mexican officials, it is said, charge exorbitant fees for entering claims for Americans. {SITI March 25, 1889, p. 186.32}

According to the *China Mail* of February 9, various missionary societies of England are agitating among the ship owners and steamship companies of Great Britain for a better observance of Sunday, especially in foreign parts. A circular letter to this effect has been addressed to ship owners and directors of companies. {SITI March 25, 1889, p. 186.33}

Some seem to think that because there are different versions and readings in the manuscripts of the Bible, the Bible is not worthy of credence. This is what a scholar, Moses Stuart, said in regard to this matter:- {SITI March 25, 1889, p. 186.34}

“Not one doctrine of religion is changed, not one precept is taken away, not one important fact is altered, by the whole of the various readings collectively taken.” {SITI March 25, 1889, p. 186.35}

The Jewish *Times and Observer* mentions the fact that a Hebrew paper is now regularly published in the capital city of our Southern neighbor, and says: “Who would believe twenty years ago, that in the year 1889 a Jewish paper would be published in the city of Mexico?” “Considering that Mexico has always been a Jew-hating country, a Jewish organ is quite a curiosity in that part of the world.” The paper is called *El Sabado Servato*. {SITI March 25, 1889, p. 186.36}

The Astronomical Society of the Pacific was organized in San Francisco on the 7th ult. and has sent out a circular stating its object, and inviting proper persons to become members. Edward S. Hodden, of the Lick Observatory, is the president, and Chas. Barckhaiter, of Chabot Observatory, Oakland, Secretary of the society. Article XII of its Constitution provides that the society may, by a vote of the majority of all its active and life members, become a branch of an American Astronomical Society, should one be formed. {SITI March 25, 1889, p. 186.37}

Referring to the Lenten season, the *Christian at Work* says: “Only the flippant and thoughtless will assume to ridicule a solemn season whose observance commends itself to the devout feelings of by far the larger number of their fellow-Christians. Surely it is well to turn aside for a while from the pomp and circumstance of the world, and in meditation and contemplation, and abstinence and self-denial, bring those things to the fore which the cares and attractions of the world have put for the time aside, if they have not been lost to sight.” {SITI March 25, 1889, p. 186.38}

Certainly no one should ridicule anything but there are not a few who will continue to regard as a grave error the idea that people can live for the world 325 days of the year and then make it right by a little self-denial during the Lenten season. True Christianity demands devotion *every* day in the year, and it is only putting in few words that which is the plain teaching of the Scriptures to say that those who follow the pomp of the world excepting in Lent are not true followers of Him who said: “Let your loins be girded about, and your lights burning; and ye yourselves like unto men who wait for their Lord.” Those who will obey the divine injunction to “pray without ceasing” will need no Lenten season in which, “starving their sin,” as the *Christian at Work* puts it, they “will find spiritual refreshment,” and they who do not preserve a constant and living connection with the true Vine not depend upon securing it by means of abstinence and self-denial during Lent. {SITI March 25, 1889, p. 186.39}

Rev. Justin D. Fulton, the anti-Romanist lecturer, got sadly tangled up in the color line in Richmond, Va., recently. In an address to the First African Church of that city he said: “Let the black man have money, and he can buy railroads in Georgia and other States where a negro is not allowed equal privileges with a white man, and then the former can say to the latter, ‘Now if you don’t behave yourself I will put you off my train.’” In concluding he announced that he would preach at the First Baptist Church (white) the following Sunday evening, but the next day the deacons of the church met and after reading the Doctor’s remarks, unanimously decided that the church would not be open to him. {SITI March 25, 1889, p. 186.40}

If the report telegraphed from West Virginia is correct, and it has not been denied, an overzealous preacher in that State recently incited a mob to destroy eight houses occupied by a number of immoral persons, whose presence in the community was not thought to be desirable by the reverend gentleman. We know nothing about the merits of the case, nor the enormity of the offense committed by the occupants of the wrecked buildings, but nothing short of the highest crimes and a most lamentable failure on the part of the courts to administer justice would at all justify such proceedings. It is, therefore, exceedingly gratifying to know that twenty-five of the men engaged in this high-handed affair have been held to await the action of the grand jury. Correct morals can be neither manufactured nor conserved by any such White Cap methods, and the man who insights mobs to deeds of violence, even though he be a preacher, is a disgrace to Christianity, and an enemy to good government, and ought to be made to feel the hand of the law which He has outraged. {SITI March 25, 1889, p. 186.41}

It is even thus that the *Congregationalist* of March 7 raises its voice of lamentation over the closing hours of Congress:- {SITI March 25, 1889, p. 186.42}

“The Sabbath desecration which marked the expiring hours of the Fiftieth Congress ought to sadden and shame the nation.... When will the people discover that only men who have a conscience, alike for themselves and for the nation, are fit to be intrusted with the public welfare? Let us be grateful that the incoming President declined to receive political visitors, and thus did what he could to observe the day.” {SITI March 25, 1889, p. 186.43}

It has the true National Reform ring. They want men who have not only conscience for themselves, but conscience for the nation. And it is just this kind of a conscience which will enact and enforce laws commanding all men to abide by what this official conscience may dictate. In its Sunday sitting Congress violated no law, human or divine. We suppose that this fact was recognized by even the extremely conscientious legislators who formed the Blair Sunday Bill. We do it them the charity to believe that they did not violate conscience; and we suppose that they were not convicted of sin or crime. Because they knew that “where no law is, there is no transgression.” {SITI March 25, 1889, p. 186.44}

**“‘In Time of Peace Prepare for War’” The Signs of the Times, 15, 12.**

E. J. Waggoner

Those who invariably enjoy good health are not usually apprehensive of disease, even though an experienced physician can see conclusive evidence that it is lurking in their system. They generally refuse to be warned. That country which for a long term of years has enjoyed uninterrupted peace, will hardly believe that war can come, when there is every indication of its near approach. Such an one is generally taken unawares, even as was the city of Laish anciently. Judges 18:7. It is equally true that when the people of the nation have enjoyed equality of rights, civil and religious, for many years, they take it for granted that thus it will ever remain, and rest securely even when danger is at their very door. {SITI March 25, 1889, p. 186.45}

This is emphatically true of the United States.Their independence was founded on the broad platform of “equal and exact justice to all men, of whatever State or persuasion, religious or political.” With but few exceptions through unconstitutional State laws, none have suffered for conscience’ sake. It has been the best civil government the world is ever seen. {SITI March 25, 1889, p. 186.46}

But a change has come. For years religious politicians have been plotting to effect what will virtually be a union of Church and State. The National Reform Party for the last quarter of a century has had this for its avowed object. Many thousands of others, while disavowing this, are really advocating those principles which will lead to religion by law. Some no doubt are actuated by good and patriotic motives. They cannot believe that they are repeating the history of Rome. They look at that power when fully developed in all its bloodthirstiness, and contrast that with their ideal Government, and say that surely these cannot be alike. Just so those thought who laid the foundation of the Papacy. Many then worked for the ideal Government through motives of patriotism or for the glory of God, but the result was the Papacy and the Dark Ages. The Real was not the Ideal. Wrong principles and premises will never lead to right conclusions. Upon these things the people need instruction; and we do not know of any work which has yet appeared which gives so much instruction in so small space in regard to the evils of Church and State as does a finely executed pamphlet now before us, entitled, “Civil Government and Religion,” by Alonzo T. Jones. The chapter headings will give the reader something of an idea of the work: “What Is Due to God and What to Cæsar?” “The Powers That Christianity Be;” “Christianity and the Roman Empire;” “The Religious Arrack upon the United States Constitution, and Those Who Are Making It;” “Religious Legislation;” “The Sunday-law Movement in the Fourth Century, and Its Parallel in the Nineteenth;” “The Workings of a Sunday Law;” and four Appendices. {SITI March 25, 1889, p. 186.47}

Right and wrong principles are followed to their legitimate results; the principle of true gospel liberty is developed; for what Governments are ordained is clearly shown; and these, together with the cogent arguments, backed by historical facts, constitute the work a small armory, which should be possessed by every liberty-loving citizen. The battle of religious liberty is to be fought in America. Now, in the time of peace, let every lover of equal rights and exact justice prepare for war by becoming conversant with right principles. They cannot do better in the beginning of these preparations than to purchase a copy of “Civil Government and Religion.” The work fitly closes with the Declaration of Independence, and the United States Constitution and the Amendments thereto. The work contains 175 large pages, price 25 cents. Address The *American Sentinel*, Oakland, Cal., or Pacific Press, 43 Bond Street, New York. {SITI March 25, 1889, p. 186.48}