**“Front Page” The Signs of the Times, 15, 13.**

E. J. Waggoner

The German Government has issued a white book disavowing the acts of Consul Knappe in Samoa. Bismarck declares that Knappe had no authority either to declare war or martial law. {SITI April 1, 1889, p. 186.49}

Complaint having been made to the Pope by an agent of the French Government of the support given to General Boulanger, Leo is reported to have said that it would be impossible for him to interfere in the matter. {SITI April 1, 1889, p. 186.50}

It has been stated that England’s drink bill is diminishing, but the facts are that it footed up $623,615,605 last year against $621,736,845 in 1887. The amount *per capita* declined, however, sixty cents, namely, from $16.80 to $16.20. {SITI April 1, 1889, p. 186.51}

The Shanghai correspondent of the London *Standard* says that the number of deaths caused by the famine in Shan Tun is appalling. Many of the inhabitants are committing suicide through despondency, there being still three months to wait for the harvest. {SITI April 1, 1889, p. 186.52}

D. L. Moody has given notice that he will begin on the 4th inst., in Chicago a convention of Christian workers, similar to that held in the summer at Northfield. These meetings will continue from thirty to sixty days, and “instruction will be given by well-known leaders of Christian thought and action.” {SITI April 1, 1889, p. 186.53}

“This seems to be rather a Presbyterian Administration,” remarks a Washington correspondent of a prominent New York paper, and so it seems, for it is stated that the President and all of his Cabinet except Rusk and Proctor are Presbyterians. Mr. Proctor and Vice-President Morton are Episcopalians, and Mr. Rusk, it is understood, makes no profession whatever. {SITI April 1, 1889, p. 186.54}

Dr. Riordan, Catholic Archbishop of San Francisco, says that the people of the United States are drifting “into deism. The religious bodies outside the Catholic Church are suffering greater losses than we have to bear. On the whole, we are holding our own. It is, I think, beginning to be generally recognized that the time is coming when we shall simply have two forms of belief face to face-deism and Catholicism.” {SITI April 1, 1889, p. 186.55}

Well, if that is our fate, the former is as good as the latter, one is unchristian, the other *anti* christian. We prefer, however, the truth of God and the religion of Christ. Its allurements may be few, but they will triumph over all opposition. {SITI April 1, 1889, p. 186.56}

According to *Public Opinion* there are 1,218 Young Men’s Christian Associations in America, 622 in England, Ireland, and Scotland, 1,392 in Germany, Holland, and Switzerland, 200 in Japan, and 553 in 18 other countries. “It is an interesting fact,” says that journal, “that there is an organization at Nazareth, where Christ lived for thirteen years, and at Jerusalem, where he was crucified.” {SITI April 1, 1889, p. 186.57}

Some of the most earnest supporters of the bill which recently passed the Missouri Legislature, declaring that only the English language shall be taught in the public schools of that State, were Germans. One of these is reported as saying that there is no more reason why German should be taught in the public schools than that the State should furnish instruction in Hungarian, Chaldaic, or Chinese. {SITI April 1, 1889, p. 186.58}

It is announced from New York that the Evangelist Yatman, who has recently returned to that city from a trip to the West, is now busy with a scheme which he is pleased to call a college on wheels. He proposes to obtain a number of Pullman cars and arrange sections in them for men who are to receive students in the work of evangelization. He intends to take the cars and men over the entire world, preaching the gospel wherever they go. The experiment will first be tried with fifty students. Mr. Yatman says he already has fully 1,000 applications. {SITI April 1, 1889, p. 186.59}

The controversy between Canadian Catholics and Protestants over the award to the former of $400,000 in lieu of estates confiscated by George III. grows more bitter. The Toronto *Globe* has published what purports to be the oath taken by all Jesuits, in which they swear allegiance to the Pope and renounce all allegiance to any “heretical king, prince, or sect named Protestant.” For the publication of this oath the *Globe* has been sued for libel, and thus there is a prospect that the vexed question of the Jesuit’s oath will be judicially settled, though it is too much to hope that Jesuits will tell the truth in regard to the matter, even under oath. Their mental reservation tenet will excuse them for any amount of perjury for the good of the church. {SITI April 1, 1889, p. 186.60}

The following from the *Guatemalan Star* of January 5 presents the true type of the Catholic pago-papal Sunday, as that day has been observed much of the time for the last thirteen hundred years:- {SITI April 1, 1889, p. 186.61}

“The bull-fight of last Sunday was more than usually exciting. One man had an arm broken, and two horses were killed by being gored in the breast by the enraged and desperate toro.” {SITI April 1, 1889, p. 186.62}

The same paper speaks of a theater and an election held that day. What a comedy it shows to be the so-called increasing religious and enlightened civilization of these days. Not that the degrading bull-fight is any more brutalizing on Sunday than any other day, but it shows that the people have not conscience enough to keep an institution which they hold as sacred. A civil law to compel Sunday observance would not help the sin any. Their hearts would be in the bull-fight just the same. And this, after all, is in harmony with the true spirit of the origin of Sunday sacredness. {SITI April 1, 1889, p. 186.63}

**“Faith and Humility” The Signs of the Times, 15, 13.**

E. J. Waggoner

The words, “The just shall live by faith,” which were commented upon last week, in the article, “Living by Faith,” suggested a few other thoughts that could not, for lack of space, be given in that article. The apostle quoted only the last half of the verse, as it was all that specially applied to the subject he was considering, but we may well note the whole. It is this: “Behold, his soul which is lifted up is not upright in him; but the just shall live by his faith.” Habakkuk 2:4. {SITI April 1, 1889, p. 186.64}

This text connects faith and humility in the closest relation. Faith exists only in connection with lowliness of mind. This is shown by those texts which teach that only the humble can please God. Proverbs 11:2 says that “when pride cometh, then cometh shame; but with the lowly is wisdom.” The prophet says too: “For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit,” and that “trembleth at my word.” Isaiah 57:15; 66:2. It is through the prayer of faith that we receive grace to help in time of need; and Peter says that “God resisteth the proud, and giveth grace unto the humble.” 1 Peter 5:5. So both faith and humility are requisite, and faith cannot exist without humility, as we shall see. {SITI April 1, 1889, p. 186.65}

Faith is dependence upon another. If we have faith in Christ, we depend upon him. The man who is full of self-confidence will not depend upon another. No man will use crutches until he finds that his unaided limbs will not support his body; so no man will depend upon Christ for salvation until he finds that he cannot be saved by his own works. But to find out that one’s own righteousnesses are but as filthy rags; to be fully sensible that one is wretched, and miserable, and poor, and blind, and naked, must produce humility; or, rather, to be sensible of such a condition is itself humility. But one must realize and acknowledge himself to be in this condition before he will accept Christ, who alone can give him health, food, raiment, and true riches. The man who feels that he is starving will gladly accept food when it is offered; so the sinner who comes to himself, and realizes that his only food is husks, will eagerly take the bread of life. He who thinks that his filthy rags are a prince’s garment, will not accept anything better; but he who sees his condition just as it is will gladly accept the robe of Christ’s righteousness. But in Christ are hid all the riches of wisdom and knowledge (Colossians 2:3), and the lowly of heart will accept him, and so it is that “with the lowly is wisdom.” {SITI April 1, 1889, p. 186.66}

“Behold his soul which is lifted up, is not upright in him;” that is, the soul of the proud is not just; “but the just shall live by his faith.” Therefore the just man is not lifted up. Walking humbly with God is what is required of men, which shows that without humility one cannot walk with God. This is shown, also, by the invitation of Christ: “Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” Matthew 11:29-30. A yoke of humility and meekness cannot be easy to the neck of pride. From this we can understand how it is that everyone that is proud in heart is an abomination to the Lord. The reason is that everyone that is proud in heart is corrupt in heart; for, says the Scripture, “Only by pride cometh contention.” Proverbs 13:10. For one to lift himself up in pride is to set himself against God. It was this that caused the fall of Satan in Heaven. Says the Lord through his prophet: “Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness.” Ezekiel 28:17. He became so puffed up with a sense of his own importance that he could not receive commands from the Lord, and as the result he was cast as profane out of the mountain of God. If that was the effect upon one of the highest angels in Heaven, how heinous pride must be in one who is poor and vile. {SITI April 1, 1889, p. 186.67}

“The just shall live by faith.” That means that a man can live a just life only by retaining that humble simplicity that will lead him to distrust himself and to trust God. If when he has run well for a season, by the grace of God, he begins to think that the strength which has enabled him to gain victories resides within himself, then he will fall; for says the Scripture, “A man’s pride shall bring him low; but honor shall uphold the humble in spirit.” Proverbs 29:23. So it is that “pride goeth before destruction, and an haughty spirit before a fall.” Proverbs 16:18. When a man is high up, he is apt to become dizzy-headed; and when he is in that condition, and has no strength at all, then he must surely fall. But there is no such danger to the humble-minded man, for, as Bunyan aptly puts it- {SITI April 1, 1889, p. 186.68}

“He that is down needs fear no fall.” {SITI April 1, 1889, p. 186.69}

“Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.” 1 Peter 5:6. Humility leads to exaltation, that is, if the individual humbles himself, the faith which he exercises as the result of humility, makes him one with Christ, and in Christ he is lifted up to sit in heavenly places. This exaltation is nothing less than being owned as a son of God; but the world will not recognize it, because it knew him not. “That which is highly esteemed among men is abomination with God;” consequently that which is most esteemed by God is regarded as of little value among men. Therefore whoever would follow the Lord, must make up his mind to be of little repute. If all men speak well of him, and applaud him, he may know that his way is not pleasing to God. May the Lord help us to see ourselves, not as others see us, but as he sees us; and then may we accept his grace and righteousness, so that he may see us as he wishes to see us. W. {SITI April 1, 1889, p. 186.70}

 **“The Divinity of Christ. (Continued.)” The Signs of the Times, 15, 13.**

E. J. Waggoner

Perhaps as strong an argument for the divinity of Christ as can be found in the Bible, aside from positive statements, is contained in Matthew 19:17, for it is Christ’s own claim that he was God. It is even more emphatic than John 14:9. A young man, a ruler, came to Christ and said: “Good Master, what good thing shall I do, that I may have eternal life?” and Jesus replied:- {SITI April 1, 1889, p. 186.71}

“Why callest thou me good? there is none good but one, that is God; but if thou wilt enter into life, keep the commandments.” {SITI April 1, 1889, p. 186.72}

What did Christ mean by his counter question? Did he mean to reprove the young man for calling him good? Did he mean to disclaim that epithet? Not by any means, for he was absolutely good; he was goodness personified. He could say with all confidence, to the wicked Jews who were constantly on his track, trying to find something to bring against him, “Which of you convinceth me of sin?” Peter says of him that he “did no sin, neither was guile found in his mouth.” 1 Peter 2:22. But stronger still is the statement of the writer to the Hebrews, that he is “holy, harmless, undefiled, separate from sinners, and made higher than the heavens.” Hebrews 7:26. There can be no question but that he was good. {SITI April 1, 1889, p. 186.73}

Then what did he mean by saying, “Why callest thou me good? there is none good but one, that is God”? He meant to impress upon the young man’s mind the fact that the one whom he was addressing as Master was not a mere man, as one of the rabbis, but that he was God. He claimed for himself absolute goodness, and since there is none good but God, he thereby identified himself with God. And with this we may connect the statement of the apostle Paul, that “in him dwelleth all the fullness of the Godhead bodily.” Colossians 2:9. {SITI April 1, 1889, p. 186.74}

There being this perfect likeness between the Father and the Son-this oneness-it would naturally follow that in very many instances in the Bible it is impossible to tell which one is specially referred to, and in many cases when the word God is used reference is doubtless had to both. But two or three passages which undoubtedly refer to Christ, and which give to him all the power and glory of the Godhead, must be quoted. The first is Psalm 50:1-6:- {SITI April 1, 1889, p. 186.75}

“The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God is judge himself.” Psalm 50:1-6. {SITI April 1, 1889, p. 186.76}

Reference may be made to this text in another connection; it is sufficient here to read it and call attention to it as describing the second coming of Christ. Another text somewhat similar is Habakkuk 3:3-6. “God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had bright beams coming out of his side [margin]; and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood, and measured the earth; he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow; his ways are everlasting.” {SITI April 1, 1889, p. 186.77}

Here we have unmistakable reference to the coming of the Lord. His power and Godhead could hardly be more sublimely presented. Note the words, “He had bright beams coming out of his side; and there was the hiding of his power.” It was from the side of Christ that the mingled blood and water flowed, which showed that his heart had been broken for sinners. The wounds of Jesus are the pledge of his love to sinners. From his side flowed the blood which “cleanseth us from all sin.” But if that blood is despised, those wounds become as powerful for wrath as for salvation. By his great sacrifice he showed his infinite power to redeem and to destroy. That the sight of the wounds of Jesus will deepen the fear and anguish of sinners is indicated by the words: “Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him.” Revelation 1:7. {SITI April 1, 1889, p. 186.78}

But perhaps the strongest language of all, as showing the divinity and majesty of Christ, is found in Isaiah. The prophet says:- {SITI April 1, 1889, p. 186.79}

“In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts.” Isaiah 6:1-5. {SITI April 1, 1889, p. 186.80}

We should not know to whom this refers, if our Saviour himself had not, in John 12:40, 41, quoted Isaiah’s words in the tenth verse of this chapter, and applied them to himself. From these texts we have proof not only that the inspired writers call Jesus the divine Son of God, but that Jesus himself claimed to be God. W. {SITI April 1, 1889, p. 186.81}

**“From Faith to Faith. Romans 1:17” The Signs of the Times, 15, 13.**

E. J. Waggoner

**Romans 1:17.**

“For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith.” {SITI April 1, 1889, p. 186.82}

This expression has been the subject of much learned discussion by theologians, and very few of them are agreed as to its meaning. The fact that learned men are disagreed in regard to it, need not frighten us from it with the thought that it cannot be understood, for we read that things hidden from the wise and prudent are revealed unto babes. If we are but simple enough to accept the obvious Scripture meaning, as explained by the Scriptures, we need not be in darkness. {SITI April 1, 1889, p. 186.83}

One of the greatest causes of the failure of many people to understand the book of Romans, and indeed any other portion of Scripture, is a failure to hold to first principles and Bible definitions. Men attempt to define some terms according to their theological training, and find it hard work to make them fit. Then if they at one time accept the Bible definition of a term, they do not adhere to it, but give it some other meaning the next time they meet with it. This can lead to nothing else but confusion. {SITI April 1, 1889, p. 186.84}

The cause of the difficulty in understanding this text, is a failure to cling to the Bible definition of the term, “the righteousness of God.” We have already seen that it is an expression indicating God’s character, and that his character is set forth in the ten commandments. They sum up the whole duty of man, which is to be like God. The law, having been transgressed, cannot, as a matter of course, be perfectly represented in any person’s life, and so the gospel was devised, that man might in Christ find the perfect righteousness of the law. The gospel is the power of God unto salvation to everyone that believeth, because it makes manifest the righteousness of God. Not only is the law-the righteousness of God-preached, and its majesty upheld, by the gospel, but by the gospel the fruits of righteousness are made to appear in the life of the believer. {SITI April 1, 1889, p. 186.85}

Some would make “righteousness of God” in this text synonymous with “justification.” That is all right, if they do not limit the application of the text to the moment of justification from past transgression. It is the application of the law in Christ to the life of the transgressor that justifies him. Through the redemption which is in Christ Jesus, God by his grace counts the past life of the sinner who believes as though it had been in every respect, in accord with his law. This is justification. It is the revelation, or manifestation, through the gospel, of the righteousness of God. But the text says that this is revealed “from faith to faith;” and this can mean nothing else but a progressive work of righteousness. The verse teaches that the righteousness of God is revealed from one degree of faith to a higher degree of faith, and consequently that righteousness must ever be on the increase. This is shown by the quotation which the apostle makes to prove his statement. It must be that the righteousness of God is revealed from faith to faith, he argues, because it is written, “The just shall live by faith.” The force of this is found in the fact that the Christian life, which is the result of faith, is progressive. The Christian life is a continual growth. Peter says: “Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.” 2 Peter 3:17, 18. The only way to keep from falling from that which we have, is to grow. David says of the righteous man that “he shall be like a tree planted by the rivers of water.” Psalm 1:3. This means continual growth. {SITI April 1, 1889, p. 186.86}

We read of the path of the just, that it “shall be as the shining light, that shineth more and more unto the perfect day.” Proverbs 4:18. But “the just shall live by faith;” therefore it must be that their faith increases. {SITI April 1, 1889, p. 186.87}

Again, Paul says to the Corinthians: “Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness.” 2 Corinthians 9:10. {SITI April 1, 1889, p. 186.88}

To the Thessalonians he wrote: “And the Lord make you to increase and abound in love one toward another, and toward all men.” 1 Thessalonians 3:12. And again he said: “But we beseech you, brethren, that ye increase more and more.” 1 Thessalonians 4:16. But faith works by love; that is, love is the outgrowth of true faith; therefore increasing love must be the result of increasing faith. {SITI April 1, 1889, p. 186.89}

To the Hebrews, the apostle wrote: “Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection.” Hebrews 6:1. And in the epistle to the Philippians Paul said: “Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but 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 3:12-14. Here is set forth a continual reaching out for some higher attainment. The calling of God in Christ Jesus, is a calling to holy or righteous living, for we read: “But like as he which called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy.” 1 Peter 1:15, 16, Revised Version. {SITI April 1, 1889, p. 186.90}

This righteousness to which we are called, and for higher attainments in which we must constantly press, is obtained only by faith, as Paul expresses his desire to be found in Christ, not having his own righteousness, but that which is through the faith of Christ, the righteousness which is of God by faith. Philippians 3:9. Therefore, since righteousness comes only by faith, and it must increase, it follows that faith must also increase. So it was not a vain prayer which the disciples uttered, when they said, “Lord, increase our faith.” Luke 17:5. {SITI April 1, 1889, p. 186.91}

That faith is susceptible of growth, is plainly declared by the Scriptures. Paul had hope that when the faith of the Corinthian brethren was increased, he should be helped by them to preach the gospel in the regions beyond them. 2 Corinthians 10:15, 16. To the Thessalonians he wrote that he prayed exceedingly night and day, that he might see them, and might perfect that which was lacking in their faith. 1 Thessalonians 3:10. And still later he wrote: “We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth.” 2 Thessalonians 1:3. {SITI April 1, 1889, p. 186.92}

This last text contains the whole of the argument that we have made. Their faith grew, and as a consequence their charity abounded. Charity, or love, is the fulfilling of the law. It is the manifestation of the righteousness of God, and is a result of true faith, for faith works by love, and the only righteousness which will be accepted when the Lord comes is that which is by the faith of Christ, “the righteousness which is of God by faith.” Such being the teaching of Scripture, there is no reason why we should not understand Romans 1:17 just as it reads: The righteousness of God is revealed, or manifested, from faith to faith. {SITI April 1, 1889, p. 186.93}

One or two notable instances recorded in Scripture will illustrate this. The apostle records that “by faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.” Hebrews 11:31. This case has been a cause of stumbling to some who have not given careful thought to it. It is well known that Rahab lied to the men sent by the king of Jericho to seize the spies (see Joshua 2:2-6), and they imagine that in saving her God placed a premium on lying, and that it is right sometimes to lie. Neither is true. Rahab was saved, not because of her lie, but because of her faith. She, in common with all the people of Jericho, had heard how the Lord dried up the waters of the Red Sea, and how he had led the Israelites; but she alone, of all the inhabitants of Jericho, believed that the hand of the Lord was in the matter, and that he had given the land of Canaan to the Israelites. She had simple faith, but was totally ignorant of God’s law. In the code of heathen morality, lying was accounted a virtue, and she knew nothing better. But her faith made it possible for her to be saved, and brought her into a place where she could learn righteousness. As a natural consequence her faith in God would increase when she learned more of him. In her case we have a clear instance of the revelation of the righteousness of God from faith to faith. {SITI April 1, 1889, p. 186.94}

The same thing is true of Cornelius. He feared God with all his house, and gave much alms, and “prayed to God always.” As a consequence, an angel was sent to him, directing him to send for Peter, who should tell him what he ought to do. {SITI April 1, 1889, p. 186.95}

The sum of the whole thing is that it is faith that brings God near to us. If we first believe that he is, he will reveal himself to us more fully. If we rejoice in that light and walk in it, our faith will be increased, and that will bring more light. As with Rahab, so with all. God does not grant us a blessing because we are righteous, but in order that we may become righteous. When our faith brings us to Christ, it is that we may learn of him. To our faith we add virtue and knowledge. But as faith comes by hearing, and hearing by the word of God, it follows that the more we really know—accept—of the word of God, the greater will be our faith. And so, increasing daily in faith, the just go on from strength to strength, until the dawning of the perfect day ushers them into the immediate presence of God. W. {SITI April 1, 1889, p. 186.96}

**“Questions Answered” The Signs of the Times, 15, 13.**

E. J. Waggoner

“Will the reading of Matthew 19:28, in the original, allow the interpretation like this, that those who follow Christ in the work of regeneration of the heart, will sit upon thrones?” {SITI April 1, 1889, p. 186.97}

No, neither in the original, nor anywhere else. No person can follow Christ in the regeneration of the heart, because Christ was never regenerated. He “did no sin, neither was guile found in his mouth.” We can’t imagine what idea one could have of Christ to imagine such a reading of the text. The meaning is obvious, namely, that they who followed Christ will in the regeneration sit on twelve thrones. When is the regeneration? “When the Son of man shall sit on the throne of his glory.” Why is that time called a regeneration? Simply because it is such. “He that sat upon the throne said, Behold I make all things new.” Revelation 21:5. Just as the creation of the heavens and the earth is called their generation (Genesis 2:4), and is described in the book of Genesis, which takes its name from that which it records, so the making all things new is called the *regeneration, palingenesis*, another genesis, the first part of the word, *palin*, meaning “again.” {SITI April 1, 1889, p. 186.98}

The text has no reference to the regeneration of individuals. That is a work that must be done here.The man who is not born again cannot enter into the kingdom of Heaven. {SITI April 1, 1889, p. 186.99}

“In 1 Timothy 1:15, 16 does Paul mean to say that he obtained mercy because he was chief of sinners, that thereafter those who were great sinners might be encouraged to hope in God?” {SITI April 1, 1889, p. 186.100}

In verse 16 he says that he obtained mercy, that in him “Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting.” Of course the fact that Paul had been “a blasphemer, and a persecuter, and injurious,” would give the greater hope to those who should after believe on Christ. The fact which Paul states in verse 16, as the reason why he obtained mercy, is the same that he gives as the reason why any are saved: “But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus.” Ephesians 2:4-7. All who are saved will be “to the praise of the glory of his grace, wherein he hath made us accepted in the beloved.” Ephesians 1:6. {SITI April 1, 1889, p. 186.101}

“Please explain how it may be ascertained that the Pentecost was fifty days after the departure from Egypt. Can you give us Bible authority that will show that the Pentecost was given as a memorial of the giving of the law, fifty days after the departure from Egypt?” {SITI April 1, 1889, p. 186.102}

The Pentecost was fifty days after the Passover, and the Passover was the memorial of the departure from Egypt; but Pentecost was not celebrated fifty days after the departure from Egypt, nor for forty years after, for it was not to be celebrated until the Israelites reached the land of Canaan, and reaped a harvest. Leviticus 23:10-21. There is no Bible authority to show that it commemorated the giving of the law. The idea that it did is borrowed from a Jewish tradition, but the tradition cannot be traced back earlier than the time of Christ. So far as we can learn from the Bible, Pentecost was simply a feast of thanksgiving for the harvest. There is no evidence that it had any reference whatever to the giving of the law. The presumption is against there being any connection between the two events, for if there were, the Scriptures would certainly say something about it. For that matter, it is a disputed question whether or not the giving of the law was just fifty days after the departure from Egypt. Expositors differ, and as it is not a vital point, it is not worth while to spend much time discussing it. W. {SITI April 1, 1889, p. 200.1}

**“A Manifestation of Love” The Signs of the Times, 15, 13.**

E. J. Waggoner

Love for a people is not always manifested in yielding compliance to their wishes. This is shown in the conduct of Moses and Aaron. Aaron’s love for the people-if it could be called love-led him to yield to them without reproving them; but, when he was reproved, he endeavored to excuse himself by censuring the people, although his own sin was so great that if it had not been for the intercession of Moses, he would have been destroyed. Deuteronomy 9:20. But Moses, “meek above all men,” sternly reproves the people, “Ye have sinned a great sin.” But is this because of his anger?-No; but his love. He continues, “And now I will go up unto the Lord; peradventure I shall make an atonement for your sin.” Exodus 32:30. {SITI April 1, 1889, p. 200.2}

And then the “man of God” goes up to meet with the Lord, to plead with him for poor, rebellious, foolish Israel. He is persistent; for forty days and nights he pleads with God. He says: “I did neither eat bread, nor drink water, because of all your sins which ye sinned.” Deuteronomy 9:18. The desire of his soul swallowed up all else. He pleads God’s mercy and goodness, his love and promises. The Spirit of his great Antitype breathes through the prayer; he will give his very life for the people. Exodus 32:32. His prayer is heard. Aaron was moved by motives wholly selfish; Moses by motives wholly unselfish. Aaron’s seeming kindness was destruction to the people. Moses’ reproof was their salvation. “Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be as oil upon the head; let not my head refuse it.” Psalm 141:5; Revised Version. {SITI April 1, 1889, p. 200.3}

**“Back Page” The Signs of the Times, 15, 13.**

E. J. Waggoner

We sincerely hope that our readers will not pass by or read carelessly the article of Sister White on the first page. There is instruction in it which will prove a help to all if they will apply it. May it help some to realize the responsibility. {SITI April 1, 1889, p. 201.1}

Brother La Rue writes from Hongkong, China, that the Lord is opening up the way for the work there in a wonderful manner. He says: “God has a care over us and our work; and we know that all is well. We are of good courage, and are doing what we can to spread the truth.” He also speaks of the great activity of the friends of the Sunday and of their efforts to secure a Sunday law for Hongkong harbor. It is certainly not without significance that in almost every quarter of the globe the question of a better observance of the Sunday is being agitated. {SITI April 1, 1889, p. 201.2}

The *Golden Gate* expresses the belief that “it is in the power of Spiritualists to make their mediums honest.” “This they can surely do,” says the paper, “if they will encourage none others.” But what, we would ask, would be gained if mediums were made honest? It is generally, if not universally, acknowledged by Spiritualists that the spirits themselves are not honest, that they impersonate each other and practice all sorts of deception; what then is to be gained by having honest mediums of communication between them and those who stand ready to be deceived by them? {SITI April 1, 1889, p. 201.3}

The *Christian Register* (Unitarian) says:- {SITI April 1, 1889, p. 201.4}

“It is pretty hard to find a fairly consistent Sabbatarian. Consciously or unconsciously, our more strait-laced brethren yield their logic or their practice under the influence of the spirit of the age.” {SITI April 1, 1889, p. 201.5}

No wonder it is hard for the *Register* to find a “consistent Sabbatarian,” for the very next sentence in the editorial note from which we quote, reveals the fact that it looks only among Sunday keepers, and, as applied to such, the term “Sabbatarian” is a misnomer. If the editor of the *Register* really wants to find a consistent Sabbatarian, we can tell him where he can find a goodly number of them, but it will not be in the ranks of those who observe Sunday. “The seventh day is the Sabbath of the Lord,” and, though the name has been stolen, and is many applied by many to the first day, the appellation “Sabbatarian” belongs, according to the lexicographers, only to those who observe the day specified in the fourth commandment. {SITI April 1, 1889, p. 201.6}

The following item from a late Honolulu paper will be of interest to the readers of the SIGNS:- {SITI April 1, 1889, p. 201.7}

“The bark *Kabatana* will sail for Hongkong to-morrow in command of Captain Duncan. She will call at Johnson’s, Wake’s, Week’s, and Kalo Deparages Islands in search of the schooner *Phoebe Chapman*, Captain Lovell, which left here July 31st for Tahiti and the other islands, has not since been heard of. It is thought by some experienced navigators that the schooner got out of her course and was caught on one of these islands that are grouped about 15 degrees N. and 176 degrees W. The missing vessel belongs to the Seventh-day Adventists, and had on board, besides Mr. Cudney, a missionary of that denomination, several passengers for different points in the Pacific. Her whole voyage, including a trip to San Francisco, was calculated to take six months. She is about seven months out now and two or three reports of her having been at Tahiti have turned out to be without foundation. It will be remembered that the schooner *General Segal* was given up as lost with all hands for about a year, when her fate was discovered and her company rescued by the schooner *Mana* from a lonely island on which they had been cast away.” {SITI April 1, 1889, p. 201.8}

We hope to be able erelong to chronicle the news of the rescue of Brother Cudney and those with whom he sailed, even should their vessel prove to have been lost. {SITI April 1, 1889, p. 201.9}

It is stated that the President is quite a strict observer of Sunday, and that it is very quiet at the White House upon that day. Not a stroke of work is done in the executive offices, and the family rooms are as quiet as the Harrison home at Indianapolis used to be on a Sunday. Few people call, and not one of these on anything approaching business or politics. So strict is the observance that the President’s mail is not opened upon that day. {SITI April 1, 1889, p. 201.10}

This is, however, nothing more than is to be expected. Mr. Harrison is a ruling elder in the Presbyterian Church, and has, of course, been accustomed to strict Sunday observance. We fancy, however, that, though a great man, he would, were he inquired of on the subject, be compelled to give a very small reason for regarding the first day of the week as sacred. All, high and low, rich and poor, fail to find in the Scriptures any authority for Sunday keeping. However, so far as men are concerned, the President has a perfect right to keep that day as strictly as he desires. {SITI April 1, 1889, p. 201.11}

**“Front Page” The Signs of the Times, 15, 14.**

E. J. Waggoner

The *California Prohibitionist* is authority for the statement that Berryvale, in this State, has a population of 75, and 15 saloons. {SITI April 8, 1889, p. 201.12}

More than 30,000 children of school age in the city of Chicago are said to be addicted to the use of strong drink. “What will the harvest be?” {SITI April 8, 1889, p. 201.13}

A bill recently before the Wisconsin Legislature to prohibit the teaching of German in the public schools of that State was called up and defeated two days before the time set for its consideration. {SITI April 8, 1889, p. 201.14}

“Tobacco,” says the *Prohibitionist*, “is the next enemy the reformers of our country must engage. It has now come to be so that a person cannot walk along the streets without having offensive smoke puffed into the face it nearly every step.” {SITI April 8, 1889, p. 201.15}

Not long since a Western church in need of a pastor, telegraphed to a Boston commercial agency to look up the record and capacities of a pastor in that vicinity. The result of the inquiry and of the information given to the pastorless church has not been announced. {SITI April 8, 1889, p. 201.16}

The Pope, according to the desire of the Canadian Episcopacy has issued a brief in which he has decided the amount of the restitution to the Jesuits by the Canadian Government as follows; $160,000 to Jesuits, $100,000 to Catholic Bishops, and $140,000 to a Montreal university. Like obedient vassals, the Canadians have voted the sums claimed. {SITI April 8, 1889, p. 201.17}

The nation of Switzerland looking to the fortifications of St. Gothard, is significant, inasmuch as it shows a settled believe on the part of that Government that war between France and Germany is only a question of a short time. Of course the object of the proposed fortification is to prevent the Germans from marching through Swiss territory in the event of a war with France. {SITI April 8, 1889, p. 201.18}

A year or so ago the labor unions of New York succeeded in getting a law enacted in that State forbidding the employment of convict labor. The reason is that the prisons have become a heavy burden to the taxpayers, and not only so, but they are beginning to turn out insane paupers. In one of the prisons two young men have gone insane and been sent to the hospital, and others are sure to follow. {SITI April 8, 1889, p. 201.19}

The *Congregationalist* tells of a recent revival in Boston for which tickets were issued bearing the words: “Not good for any church-member unless accompanied by one who is not.” Our contemporary suggests that if such a barrier were interposed at the doors of every church, the assembly rooms of the saints would present a rather vacant appearance. {SITI April 8, 1889, p. 201.20}

It is announced at the University of Southern California has concluded a contract with Alvan G. Clark, who made the Lick 36-inch telescope lens, for a 40-inch lens for the telescope, with which it is proposed to equip the observatory endowed by F. F. Spence, the Los Angeles banker. The observatory will probably be located on Wilson’s Peak, a lofty height in Los Angeles County, near Pasadena. {SITI April 8, 1889, p. 201.21}

It is stated that Rev. Henry M. Scudder, missionary to Japan, is disturbed because of the opposition which has recently sprung up in this country to the union of the Congregational and Presbyterian churches in the Mikado’s empire. In a long letter to the *Evangelist* he explains the situation, remarking that the union movement is purely Japanese, and that almost all the missionaries sympathize with it. {SITI April 8, 1889, p. 201.22}

It is thought that the influence of the Catholic Church in Pennsylvania will for the most part be against the adoption of the proposed prohibitory amendment. Archbishop Ryan is said to favor high license rather than prohibition. Those Catholics who have taken the pledge may support the amendment, but as the liquor business of the State is largely in the hands of Catholics the majority of that communion will probably oppose prohibition. {SITI April 8, 1889, p. 201.23}

A correspondent of the *Congregationalist* says that he has directly learned from the very best authority that a distillery firm within three miles of the Massachusetts State House, has a contract to furnish 3,000 gallons of rum daily to the African trade, for the next seven years. This would be equivalent to almost one million gallons annually. If Massachusetts were to adopt a constitutional prohibition, that distillery might find it rather difficult to fulfill its contract. {SITI April 8, 1889, p. 201.24}

A United Presbyterian writes to the *Christian at Work* from Colorado protesting against the statement that the action of the Presbytery of Detroit, of the United Presbyterian Church, uniting with the Presbytery of the Presbyterian Church, was made probable, indeed, almost inevitable, from the repealing by the United Presbyterian General Assembly of the prohibition against the use of the organ. He says, “While the General Assembly has repealed the rule against the use of organs, yet that by no means takes away all the differences between this church and the Presbyterian. This was the least of the differences. The principal issues now separating the two churches are the use of a scriptural psalmody, the opposition to sacred oath-bound societies, and restricted communion, in opposition to what is known as open communion.” {SITI April 8, 1889, p. 201.25}

**“Holding the Truth in Unrighteousness” The Signs of the Times, 15, 14.**

E. J. Waggoner

**Romans 1:18.**

“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.” {SITI April 8, 1889, p. 201.26}

God is love; yet “he reserveth wrath for his enemies.” The gospel of Jesus Christ is a gospel of peace and love; but all who reject it will be “punished with everlasting destruction.” 2 Thessalonians 1:8. Not only so, but the gospel itself reveals not only the righteousness of God, but also the wrath of God against those who spurn that righteousness. Said Christ: “Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” Mark 16:15, 16. The wrath of God, which is revealed against unrighteousness, is not a light thing. “He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.” John 3:36. {SITI April 8, 1889, p. 201.27}

God is “of purer eyes than to behold iniquity.” Sin is foreign to his nature, and cannot be tolerated. But the punishment meted out to the wicked will not be solely because of their personal sins, that is, not simply because they themselves are wicked, but because by their wickedness they have hindered others from being good. Sin is contagious. It is not only a blood disease, making corrupt every part of the individual in whom it has a place, but it affects all who come in contact with the one so diseased. Says the wise man: “One sinner destroyeth much good.” Ecclesiastes 9:18. {SITI April 8, 1889, p. 201.28}

An erroneous opinion generally prevails in regard to the expression, “who hold the truth in unrighteousness.” It is usually regarded as applying to wicked men who have the true doctrines of the Bible, but do not practice them; but this is not the idea. The word here rendered “hold” means, primarily, to hold back, withhold, check, restrain, hold down. It implies more than simple possession; it conveys the idea of shutting up in prison, restraining the liberty, or crushing out. The Vulgate has *detineo*, to hold off, keep back, detain. The idea is that the unrighteousness of men prevents the spread of the truth. Wickedness hedges up the way of truth. {SITI April 8, 1889, p. 201.29}

A good illustration of this is seen in the case of Jesus at Nazareth. When he first spoke to the people, their hearts responded, and they were forced to acknowledge the truth. But soon envy, jealousy, and evil passions assumed control, and drove out the good impressions that had been made. Then they began to say, “Is not this the carpenter’s son? is not his mother called Mary? and his sisters, are they not all with us?” Their thought was, “What can this man tell us? we knew him when he was a boy.” And then the record says: “And he did not many mighty works there because of their unbelief.” Matthew 13:58. They might have received wonderful blessings, but they would not. They most effectually held, or shut up, the truth by their unrighteousness. {SITI April 8, 1889, p. 201.30}

It is utterly impossible that a man should long possess the truth while pursuing an unrighteous course. Indeed, we may say that it is impossible that he should have the truth at all, while living in the commission of deliberate sin. For Christ is the truth, and the whole truth; whosoever has not Christ, has not the truth; and the man who lives an ungodly life has not Christ. It may be said that an ungodly man may possess a correct theory of truth. That is so, but a theory will not save him, neither will a mere theory advance the cause of truth. The truth which makes free is the truth as it is in Jesus. {SITI April 8, 1889, p. 201.31}

The word of God unhampered will grow and multiply. It will enlarge the one who has it. It must manifest itself. Said the prophet Jeremiah: “Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.” Jeremiah 20:9. But if the prophet had persisted in his first intention, and had refused to speak, that word which was as a burning fire shut up in him, would soon have gone out. The word of God is like a fire; but if a fire is confined, and not given vent, it will soon go out. {SITI April 8, 1889, p. 201.32}

“Therefore we ought to pay the more earnest heed to the words which we have heard, lest at any time we should let them slip.” Hebrews 2:1. The margin has it, “run out as leaking vessels.” This shows that it is a wrong view of Romans 1:18 which makes it teach that a man may possess the truth of God, and still be an ungodly man. He may have the truth, and may have been set free by it; but if he fails to give earnest heed to it, he will soon lose it all. The man who doesn’t give heed to the truth which he knows, will soon lose it. He may retain a mental conception of the theory of the truth, but he can no more be said to be holding the truth than a man who has an articulated skeleton can be said to be holding a man. {SITI April 8, 1889, p. 201.33}

That the idea that we have presented is the one that was in the mind of the apostle, is still further evident from what follows, namely, that the heathen once knew God, but lost that knowledge because they did not act in harmony with it. And when the truth has once leaked out of the heart, that person is an agent, it may be unconsciously, in the hands of Satan, to prevent some other one from receiving it. For “no man liveth to himself.” W. {SITI April 8, 1889, p. 201.34}

**“The Divinity of Christ. (Continued.)” The Signs of the Times, 15, 14.**

E. J. Waggoner

(*Continued.*)

The fact that Jesus is spoken of as the only begotten Son of God should be sufficient to establish a belief in his divinity. As Son of God, he must partake of the nature of God. “As the Father hath life in himself, so hath he given to the Son to have life in himself.” John 5:26. Life and immortality are imparted to the faithful followers of God, but Christ alone shares with the Father the power to impart life. He has “life in himself,” that is, he is able to perpetuate his own existence. This is shown by his own words when, showing the voluntary nature of his sacrifice for man, he said: “I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.” John 10:17, 18. {SITI April 8, 1889, p. 201.35}

That Christ is divine is shown by the fact that he receives worship. Angels have always refused to receive worship and adoration. But we read of the Father, that “when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him.” Hebrews 1:6. If he is to receive worship from angels, it follows as a matter of course that he should receive worship from men; and we find that even while here on earth, in the likeness of man, he received worship as God. The prophet John thus records the adoration which Christ will finally receive equally with the Father:- {SITI April 8, 1889, p. 201.36}

“And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.” Revelation 5:13. {SITI April 8, 1889, p. 201.37}

If Christ were not God, this would be idolatry. The great indictment against the heathen is that they “changed the truth of God into a lie, and worshiped and served the creature more than the Creator.” Romans 1:25. It matters not what the position of a creature may be, whether a beast, a man, or an angel, worship of it is strictly forbidden. Only God may be worshiped, and since Christ may be worshiped, Christ is God. So say the Scriptures of truth. {SITI April 8, 1889, p. 201.38}

It is hardly necessary, with all this army of testimony, to speak of the pre-existence of Christ. One of the strangest things in the world is that men professing to believe and reverence the Bible, will claim that Christ had no existence prior to his birth of the Virgin Mary. Three texts only will be quoted here to disprove this theory, but texts which will be quoted later, on another point, will just as fully prove the pre-existence of Christ. The first text is in the prayer of Jesus, on the night of his betrayal. He said: “And now, Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.” John 17:5. We don’t know what could be plainer, unless it is the statement that he made the world. John says that “all things were made by him, and without him was not anything made that was made.” John 1:3. {SITI April 8, 1889, p. 201.39}

But stronger still are the words of the prophet, who foretold the place of the birth of the Messiah, in these words: “But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, *from the days* *of eternity*.” Micah 5:2, margin. He who would dispute the pre-existence of Christ, in the face of these texts, would deny that the sun shines at midday, if it suited his notion to do so. {SITI April 8, 1889, p. 201.40}

In arguing the perfect equality of the Father and the Son, and the fact that Christ is in very nature God, we do not design to be understood as teaching that the Father was not before the Son. It should not be necessary to guard this point, lest some should think that the Son existed as soon as the Father, yet some go to that extreme, which adds nothing to the dignity of Christ, but rather detracts from the honor due him, since many throw the whole thing away rather than accept a theory so obviously out of harmony with the language of Scripture, that Jesus is the *only begotten Son* of God. He was begotten, not created. He is of the substance of the Father, so that in his very nature he is God; and since that is so “it pleased the Father that in him should all fullness dwell.” Colossians 1:19. {SITI April 8, 1889, p. 201.41}

Some have difficulty in reconciling Christ’s statement in John 14:28, “My Father is greater than I,” with the idea that he is God, and is entitled to worship. Some, indeed, dwell upon that text alone as sufficient to overthrow the idea of Christ’s divinity; but if that were allowed, it would only prove a contradiction in the Bible, and even in Christ’s own speech, for it is most positively declared, as we have seen, that he is divine. There are two facts which are amply sufficient to account for Christ’s statement recorded in John 14:28. One is that Christ is the Son of God. While both are of the same nature, the Father is first in point of time. He is also greater in that he had no beginning, while Christ’s personality had a beginning. Then, too, the statement is emphatically true in view of the position which Christ had assumed. He “emptied himself, taking the form of a servant, being made in the likeness of men.” Philippians 2:7, Revised Version. He was “made a little lower than the angels, for the suffering of death.” Hebrews 2:9. In order to redeem men, he had to come where they were. He did not lay aside his divinity, but he laid aside his glory, and veiled his divinity with humanity. So his statement, “My Father is greater than I,” is perfectly consistent with the claim, made by himself as well as by all who wrote of him, that he was and is God. W. {SITI April 8, 1889, p. 201.42}

(*To be continued.*)

**“That Wonderful First Day” The Signs of the Times, 15, 14.**

E. J. Waggoner

The following is a part of a heading editorial that appeared in the *Occident* just before last Christmas. We have never seen anything that more fully exhibits the weakness of the claims for the first day of the week as a day above other working-days, than it does:- {SITI April 8, 1889, p. 201.43}

“As we do not know the exact date of our Lord’s birth it would have been well if, instead of the twenty-fifth of December having been chosen as the time for commemorating the advent, there had been selected, say, the first Sunday after the twentieth of December. It seems especially appropriate that Christmas should come on the day of Him whose birth we celebrate. What added impressions to the sacredness of the day would be given, what increased delight to think of the birth, the resurrection, the ascension, and the coming again in glory as each on the first day of the week. The resurrection and the ascension we know were on this day; the coming again in like manner we may reasonably infer will be on the Lord’s day; and so, too, may we not rightly infer that this day was divinely selected for the [first] advent?” {SITI April 8, 1889, p. 201.44}

There is a specimen of large conclusions from small premises. The writer starts with the acknowledgment that nobody knows the date of Christ’s birth, and the wish that, since any celebration of it is all guess-work anyway, the first day of the week had been chosen, and winds up with the conclusion that Jesus was born on Sunday. In that case, the wish is father to the thought, just as it is in all Sunday argument. We can readily understand how a little girl can attribute to her doll all the wants and actions of a living child, and can care for it with as much solicitude as a mother could for her babe; and we can understand how a boy can ride his father’s cane with as much enthusiasm and real enjoyment as though it was a real horse; but it is passing strange how grown men, with their reasoning faculties fully developed, could regard Sunday with increased reverence and delight, simply because they might *suppose* that Jesus had been born on that day, knowing all the while that it was not so. {SITI April 8, 1889, p. 201.45}

But what a wonderfully classic day that first day is. We have long been familiar with the theological sleight-of-hand performance by which two evenings more than eight days apart (John 20:26) were both made to be the first day of the week. That is, we have been familiar by sight only, for we have never been able to comprehend how it was done. We have also known for a long time that the credulous followers of the egotistical ignoramus who some centuries ago wrote under the pseudonym of Barnabas, regard Sunday as both the first and the eighth day of the week, which has only seven days; but we never before heard that both the resurrection and the ascension of Christ were on the first day of the week. How long will it be before the pleaders for Sunday will claim that every notable event in history took place on that day? {SITI April 8, 1889, p. 201.46}

Just notice how accommodating that first day is. The resurrection of Christ is generally admitted to have been on Sunday. The writer of the book of Acts says that in a former treatise (the book of Luke) he had set forth all that Jesus began to do and teach until the day in which he was taken up after he had given commandments unto the apostles, “to whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days.” Acts 1:3. Luke records the resurrection and the ascension of Christ, and he says that he was seen alive after his passion forty days. Now let any child that knows the days of the week, and can count on its fingers, reckon up and tell on what day the ascension must have been. He arose from the tomb very early in the morning of the first day of the week, so that five full weeks, thirty-five days, would bring us to the beginning of another first day of the week. The fifth day from that, completing the forty days, would fall upon the fifth day of the week, or Thursday. So that, stretching the forty days to their utmost limit, the ascension of Christ cannot be made to have come later than very early on Friday morning; yet the *Occident* has no difficulty in making it come on Sunday. The church festival of Lent is forty days long, yet the Catholics with all their regard for Sunday, do not try the impossible feat of making it begin and end on that day. It always beings on Ash Wednesday, and ends on Easter Sunday. We should like to see the *Occident* solve its problem of making a period of forty days begin and end on Sunday. {SITI April 8, 1889, p. 201.47}

So, then, we have Sunday not only the first day of the week, but also the eighth (?) and the fifth; and certain ones also tell us that it is the seventh as well. There is only half the week yet to be accounted for, and surely it will not be a difficult task, for those who have done this, to show that there is no day in the week but Sunday. Of course it is claimed that Christ always appeared to his disciples after his resurrection on Sunday, including the fishing occasion recorded in John 21, although the people who claim that his appearings to them were only on Sunday, do not seem willing to carry their adherence to apostolic example so far as to set apart the first day of the week as a fishing day. {SITI April 8, 1889, p. 201.48}

The reader may have thought it extravagant when we said that but little remained for the Sunday folks to do to show that there is no day in the week but Sunday; and so it is extravagant; but it is no more than they have virtually done already. Thus: They claim Jesus showed his regard for Sunday, and put special honor upon it, by appearing to his disciples on that day after his resurrection. Now to make any point on this, they must necessarily claim that he did not appear to them on any other day; for if he met with them on other days beside Sunday, it would have lost its prominence. This claim they endeavor to make good by stretching a week out over eight or ten days, so as to make two events more than eight days apart, fall on Sunday. But Luke says that Jesus showed himself alive to his disciples after his passion, “being seen of them forty days.” Therefore he appeared to them every day between his resurrection and his ascension, just as would naturally be expected; and so our friends who think that they can prove that Jesus showed himself to them only on Sunday, have the Scriptures to help them out in their claim that every day in the week is Sunday. There are some unfortunate persons, known as tramps, who might, on that basis, hail with delight a law forbidding work on Sunday. {SITI April 8, 1889, p. 201.49}

While the *Occident* was about it, we cannot see why it does not claim that the crucifixion also took place on Sunday. Then it would have had much more cause to regard the day as sacred. But why pursue the matter further? The fact that men of intelligence are forced to invent such childish excuses for the observance of Sunday, is as good an argument as can be asked for to prove that Sunday has no claim whatever to be regarded as a sacred day. For our part, we deem it far more satisfactory to observe the Sabbath which God has sanctified, and which does not slip around so much, but can always be found on the same day of the week-the seventh. W. {SITI April 8, 1889, p. 201.50}

**“Pew Endowment” The Signs of the Times, 15, 14.**

E. J. Waggoner

It is stated that Mrs. Cleveland is making an effort to raise money in New York toward building a new American Church in Berlin. Mrs. Rutherford B. Hayes has raised $25,000 to endow an Ohio pew. Thirty-six thousand dollars has been raised so far, and nearly as much again is still wanted. {SITI April 8, 1889, p. 201.51}

 **“The Golden Rule Applied” The Signs of the Times, 15, 14.**

E. J. Waggoner

How a man can put the golden rule, “All things whatsoever ye would that men should do to you, do ye even so to them,” into the same political platform with a demand for Sunday legislation, is more than we can understand; and yet this is what a writer in the *California Prohibitionist* of March 14 advocates. If Sunday observance is enforced by law, it will result in the oppression of Jews, Sabbatarian Christians, and others who deem it necessary to labor on that day. But the golden rule teaches that the Christian should do to the Jew or infidel as he would have the Jew or infidel do to him, were their positions as regards power and opportunity reversed. Those who keep the golden rule cannot compel any one to keep any Sabbath. Therefore if any party holds to the Sunday-law theory, to be consistent they must relinquish and renounce the gold rule; or if they hold to the golden rule, they must, to be consistent, cease all efforts for Sunday legislation. The two cannot agree. The observance of the Sabbath is a duty coming between man and his Maker alone; the golden rule is a duty lying between men. A man can keep the gold rule and observe at the same time the Sabbath, but he cannot observe the golden rule and force his Sabbath on someone else. Cannot Sunday-law men and Prohibitionists see this? {SITI April 8, 1889, p. 201.52}

**“American Catholic Statistics” The Signs of the Times, 15, 14.**

E. J. Waggoner

The number of Catholics in this country is usually stated at something over seven millions, but a late number of *America*, a Chicago journal, publishes figures showing that their numbers have been greatly under-estimated. It says:- {SITI April 8, 1889, p. 201.53}

“The Catholic hierarchy in the United States has existed just one hundred years. The chancellors of the various dioceses furnish figures in consequence of this centennial, which show that there are in round numbers 12,000,000 Catholics in this country. The New England and Middle States have 5,822,811, the Western States 5,117, 565, and the Southern States 1,215,576. Three are 8,118 priests, 7,363 churches, 1,180 chapels, 32 theological seminaries, 125 colleges, 549 academies, and 2,790 parochial schools, having 507,196 scholars. There are also 73 bishops, 13 archbishops, and 1 cardinal.” {SITI April 8, 1889, p. 201.54}

The significance of these figures lies in the fact that if they are correct one-fifth of the people of this country follow the leadership of the Pope. If they are “good” Catholics they owe their highest allegiance to the Roman pontiff. “If,” says *America*, “they are not Catholics first and American citizens second, then they are not loyal followers of the Pope, according to the belief of that astute politician and seeker after temporal power.” {SITI April 8, 1889, p. 201.55}

**“Back Page” The Signs of the Times, 15, 14.**

E. J. Waggoner

A Chicago lawyer who recently secured a fraudulent divorce for a client was a few days since found guilty of contempt of court and sentenced to the county jail for one year and to pay a fine of $500. If all the divorce sharks were served in the same way it would do something towards solving the divorce problem. {SITI April 8, 1889, p. 201.56}

Owing to the preponderance of the hoodlum-element at Sunday picnics in the neighborhood of San Francisco, the South Pacific and other railroad companies have decided to run no Sunday excursion trains from that city this summer. The company has also issued an order prohibiting the selling of liquor at its stations, except at the principle eating stations. It is also considering the advisability of closing all the bars on the ferry-boats on San Francisco Bay. {SITI April 8, 1889, p. 201.57}

March 16 a hurricane swept over the Samoan islands, doing untold damage and wrecking the American and German men-of-war in Apia harbor. Four vessels, two American and two German, are total wrecks, while one American and one German vessel it was thought might be saved. The total loss of life in the two fleets was 142; of these 96 were Germans and 46 Americans. The one British man-of-war at Apia, the *Calliope*, having a supply of fuel, which it seems the other vessels did not have, escaped by putting to sea. {SITI April 8, 1889, p. 201.58}

In the office chapel the other morning the pastor said in substance: I suppose that most of us have not forgotten that to-morrow, April 1, is a day which heathen custom has set apart as a time in which we may tell lies; but falsehood on one day is just as bad as falsehood on another. The apostle says, “Lie not one to another, seeing that ye have put off the old man with his deeds.” Neither does sport justify the foolish lying and jesting; for “as a madman who casteth firebrands, arrows, and death, *so* is the man that deceiveth his neighbor, and saith, Am I not in sport?” “Wherefore putting away lying, speak every man truth with his neighbor,” on all days, under all circumstances. And the SIGNS responds, as will all its truth-loving readers, Amen. {SITI April 8, 1889, p. 201.59}

Some time since, in commenting upon the statement that religion and the drama were becoming intertwined, we said: “Religion and the drama may be 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 the things that are in the world; if any man love the world, the love of the Father is not in him.’” This the *Freethought*, a liberal paper published in San Francisco, criticizes as follows:- {SITI April 8, 1889, p. 201.60}

“We read in holy writ that God himself so loved the world that he gave his only begotten Son for it, and the Son so loved the world that he gave his life to redeem it. We are, furthermore, enjoined to be perfect as the Father in Heaven is perfect. If man is to be as God, and if God loves the world, how can man leave the world outside his affections? Is it possible that there can be inconsistencies in religion?” {SITI April 8, 1889, p. 201.61}

This criticism is merely a play upon words. God loves the world in one sense, while the unregenerate man loves it in quite another sense. God’s love for the world is that of a parent for a child, a love that would elevate and save, and this is witnessed by the fact that he made an infinite sacrifice to make salvation possible. But the love of the natural man for the world is altogether selfish; he loves it that he may use it to gratify his unholy desires. Man’s love of the world is really self-love; God’s love for the world is a love for others. There are glaring inconsistencies in religion, so called, but none in genuine Christianity. Religion and Christianity are not synonymous, nor is everything Christian which bears that name. {SITI April 8, 1889, p. 201.62}

“America” well says that “the new Roman Catholic University in Washington, which is soon to begin educating American young men, will probably prove itself as un-American in all the ideas and methods found within its walls, as anything could well be. Bishop Keane, the rector of the university, is now in Rome, whither he lately took the statutes of the new institution as framed by the American bishops, to be corrected and approved by the Pope. They have been examined by a commission of Italian cardinals, on whose recommendations the Pope has acted. While in the shadow of the Vatican, Bishop Keane is picking up the Italian professors to bring back with him under contract to teach American pupils. Therefore, the new university will be, to all intents and purposes, a foreign institution of learning planted on American soil, and reeking with the dogmas of Rome.” {SITI April 8, 1889, p. 201.63}

“A Millennium Maker” is what the San Francisco *Examiner* calls the Rev. T. De Witt Talmage. That gentleman has submitted the conversion of the world to a mathematician, and finds that 2,754,375 Christians out of the nominal 500,000,000 can accomplish the conversion of the world, or bring about the millennium, by the beginning of the next century, if each converted person will convert another, and that person another, and so on. He thinks an army of 50,000,000 earnest Christians would do it, while an army of 47,000,000 could be held in reserve. But there have been just such millennium makers in the past. The same idea was advocated a few years ago by the *Christian Commonwealth*, of London. The question is not, Can they do it, but will they do it? All *might* become Christians, but the divine word asserts that all will not. The millennium will not come till ushered in by the presence of the Lord to reward his own and destroy the wicked. And the millennium of saints will not be on the earth, but in Heaven. {SITI April 8, 1889, p. 201.64}

Quite a number of ladies of Healdsburg, Cal., recently presented to a certain defender of Sunday sacredness, a memorial, in which they say, “We, the undersigned, ladies of Healdsburg, who observe Sunday as the Lord’s day, desire to extend to you,” etc. Evidently they wrote more truly than they designed. They do not observe the Lord’s day, nor do they call Sunday such, but they “observe Sunday *as* the Lord’s day.” We may in the same way observe Monday, Tuesday, or any other day of the week, *as* the Lord’s day. {SITI April 8, 1889, p. 201.65}

But Sunday is always only observed *as* the Lord’s day. It has no right to the title any more than Monday. “The seventh day,” God declares, “is the Sabbath of Jehovah” (Exodus 20:8-11); the Lord calls it, “My holy day” (Isaiah 58:13); and Jesus declares that he is Lord of that day. Mark 2:28.The seventh day is the Lord’s day, and he who observed it according to the commandment, observes the Lord’s day. The Lord’s day of the Bible then is, not the first day, but the seventh day, commonly called Saturday. {SITI April 8, 1889, p. 201.66}

The London *Christian World* has entered a vigorous protest against a London Sunday edition of James Gordon Bennett’s paper, the *Herald*. The *World* says that Mr. Bennett “will do well to recognize the general feeling against the publication of the new London edition of that paper on Sundays as well as week-days. It is an intensely unpleasant and dangerous, as well as an unnecessary, innovation.” {SITI April 8, 1889, p. 201.67}

Prominent ministers of almost all denominations, including Archdeacon Farrar, Rev. Hugh Price Hughes, the Bishop of Ripon, the Archbishop of Canterbury, the Bishop of London, and Drs., Allen, and Drs. Dale, Allan, and Parker, have also spoken against the innovation, but still the Sunday edition of the *Herald* is published. Referring to this matter the *Christian at Work* says: “We would wish Mr. Bennett would discontinue a publication which so greatly offends a pronounced public sentiment. But we fear there is as little probability of that as there is that the tide of the Indian Ocean will climb to the peaks of the Himalayas.” {SITI April 8, 1889, p. 201.68}

The soldier of Christ must make up his mind that he cannot please all. In fact, it is not to be his object to please any man. The ship that will sail with every wind will never enter port. The Christian who endeavors to agree with each one he meets will as often go backward as forward. His chief object should be to love God, seek God, please God. Men will find fault with him, it is true. They will find fault with him if he tries to please them. John the Baptist was temperate and abstemious, and men said that he had a devil; Jesus met with men at the social board, and the Jews said that he was gluttonous and a wine-bibber. Matthew 11:18, 19. Their lot would have indeed been hard if their only object had been to please men. But they had a higher objective,-to please God alone,-and their joy was proportionately great. “Not as pleasing men, but God that trieth the hearts.” {SITI April 8, 1889, p. 201.69}

The extent and severity of the famine in northern China can scarcely be realized in America. In this country of vast resources, numerous railways, and sparse population (only fourteen to the square mile), a failure of crops may cause “hard times” in the district immediately affected, but a famine is scarcely possible, at least such a thing has never been experienced in our country. In China, however, the case is very different. The country is destitute of railroads, and is densely peopled. The provinces now suffering from famine are said to have a population of from 150 to nearly 500 per square miles. A vast majority of these are poor. At least they lead a precarious existence, living from hand to mouth, and with them a failure of crops means not simply financial embarrassment, as it does to the American farmers, but hunger, cold, and nakedness, and in many cases actual starvation. {SITI April 8, 1889, p. 201.70}

Northern China has cold winters, and in the present case the horrors of famine have been increased by the rigors of a hard winter. The Chinese Government has done something for the relief of its suffering subjects, and the people in the more favored districts have also contributed, but the resources of the Government and of the people are alike limited, and an appeal has been made to the world. Relief committees have been formed not only in China but in London, Berlin, New York, San Francisco, and other cities, and funds are being collected and aid forward as rapidly as possible. It is stated that the sum of ninety cents will provide food for a single person for three months, and if such be the case certainly none should be permitted to starve unless lack of transportation prevents aid from reaching them in season. {SITI April 8, 1889, p. 201.71}

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

E. J. Waggoner

Dr. Dix, of New York, declares that the growth of the Protestant Episcopal Church gives ground to believe that it will become the church of America. The *Evangelist* calls for a statistical exposition of his belief. {SITI April 15, 1889, p. 201.72}

The *Churchman* is authority for the statement that $100,000 has been subscribed to pay counsel to defend the Bishop of Lincoln, soon to be tried on technical charges of violating the ritual of the English Church. {SITI April 15, 1889, p. 201.73}

God’s promises are immutable; so also are his precepts. What is affirmed of the former is affirmed of the latter. And is it not reasonable, more than this, is it not absolutely necessary, if we would truthfully rely upon God’s promises, to regard his precepts? To depend upon his promises while violating his precepts is presumption, not faith. {SITI April 15, 1889, p. 201.74}

It is stated that although the $1,000 license fee in the city of Omaha, Neb., reduce the number of saloons to 250 and there has been no diminution in drunkenness and crime. Omaha has a population of only 110,000, yet there were last year in that city 11,910 Omaha, Neb., reduced the number of saloons to 250 there has been no diminution in drunkenness and crime. Omaha has a population of only 110,000, yet there were last year in that city 11,910 arrests. Surely Nebraska ought to wipe out the disgrace of such a record by adopting a constitutional prohibition. {SITI April 15, 1889, p. 201.75}

In the course of a recent debate in the English Parliament, the fact transpired that in Wales, where Sunday closing has been in force for two years, the law has signally failed to materially reduce drunkenness. Those who want to drink on Sunday lay in a supply of liquor on the previous day. The only practical solution of the liquor question is absolute prohibition seven days in the week. Of course there will always be some violations of prohibition laws, just as there are of other laws, but that is no argument against prohibition. {SITI April 15, 1889, p. 201.76}

The *Christian at Work*, of March 28, remarks concerning the Jesuits’ Estates Bill, that the Protestants do not find fault so much because of the money to be paid, but because of the stipulation connected therewith. The bill provides “that any agreement made between the Government of the province and the Society of Jesus will be binding only insofar as it shall be ratified by the Pope and the legislature of the province.” It also provides that “the amount of compensation shall remain in the possession of the Government of the province as a special deposit until the Pope has ratified the said settlement and made known his wishes respecting the distribution of such money in this country.” {SITI April 15, 1889, p. 201.77}

The Protestants are exasperated, says the *Christian at Work*, because of these clauses. We do not blame them. The Pope has no business with the affairs of Canada whatever. {SITI April 15, 1889, p. 201.78}

The Presbytery of Italy has issued a circular letter to English-speaking Protestants on the continent, containing a list of Presbyterian churches in which worship is conducted, and urging professors of religion who are traveling to observe Sunday strictly, “and thus make their example tell for good and not for evil in European countries.” A significant feature of the circular is that it asks those to whom it is addressed to keep Sunday as well when traveling as at home. {SITI April 15, 1889, p. 201.79}

It is thus that the *Voice* refers to the London edition of the Sunday *Herald* not long since:- {SITI April 15, 1889, p. 201.80}

“The New York *Herald* has introduced its Sunday edition into London. Now this isn’t fair play, Brother Bennett. It reminds us of the Southern doctor who baled yellow fever rags, and shipped them to Northern ports during the war. The English public has enough moral diseases to contend with without giving it the seven days’ itch.” {SITI April 15, 1889, p. 201.81}

Will the *Voice* please tell us where in the Sunday London *Herald* is the “seven days’ itch”? Is it because the *Herald* is intrinsically bad? And if not, why is the Sunday edition worse than that of the other days of the week? We wait the explanation. {SITI April 15, 1889, p. 201.82}

Says the *Lutheran Observer* March 1, in referring to the Prohibition Amendment to be submitted to the people Pennsylvania June next:- {SITI April 15, 1889, p. 201.83}

“It is stated that Cardinal Gibbons and Archbishop Ryan, of the Catholic Church, will be neutral in this contest, and that Catholics will be free to vote as they please. Some priests have already declared themselves in favor of the amendment, and others against it.” {SITI April 15, 1889, p. 201.84}

What a pity it is that the liquor party cannot get the vote of Archbishop Ryan and count in that vote all the Catholics of Pennsylvania. Of course, it cannot be done, and it would be criminal if it could, but if it could be and were, it would be no more immoral than the act of the American Sabbath Union which will supply the signature of Cardinal Gibbons in favor of the Blair Sunday Bill by over 7,000,000, though the Cardinal signed it merely as an individual. {SITI April 15, 1889, p. 201.85}

If the question were that of a Sunday law, and the American Sabbath Union could count in one man’s vote for the whole, be assured they would do it. The whisky men will do all in their power to defeat the amendment, but they can hardly surpass in trickery and fraudulent methods that body of which Col. Elliott F. Sheperd, of the New York *Mail and Express*, is president, and which the *Lutheran Observer*, with many other religious journals, indorsed. We hope, however, whatever methods may be used against it, that the prohibitory amendment will carry in the Keystone State by a decisive majority. {SITI April 15, 1889, p. 201.86}

**“Only a Jew” The Signs of the Times, 15, 15.**

E. J. Waggoner

It will do no harm to remember, when our feelings against people of other religions becomes strong, that Christ, and John, and David, and Paul were Jews. Whatever his belief may be, every man is one of God’s children, and should be treated as a brother. A scene which actually occurred in Russia, and was reported in a New York paper not long since, carries with it a powerful lesson. {SITI April 15, 1889, p. 201.87}

“Let him sink; he is only a Jew,” was the exclamation of a crowd of people in a Russian town recently, as they beheld the struggles of a poor wretch in the river. Just then a young man broke through the crowd, which tried to hold him back, and, plunging into the river, brought the drowning man to the shore. As the crowd began to jeer at him for saving the life of a mere Jew, it was discovered that the man whose life was saved was a Gentile, and that his brave rescuer was a Jew. The cheering at once ceased, and the crowd slunk away. {SITI April 15, 1889, p. 201.88}

**“The Divinity of Christ. (Continued.)” The Signs of the Times, 15, 15.**

E. J. Waggoner

(*Continued.*)

We come to notice some of the works which Christ does as God, and in this we shall find additional proof of his divinity. In one talk with the Jews, he used the following language, which shows his position of equality with the Father:- {SITI April 15, 1889, p. 201.89}

“For neither doth the Father judge any man, but he hath given all judgment unto the Son; that all may honor the Son even as they honor the Father. He that honoreth not the Son, honoreth not the Father which sent him.” John 5:22, 23, Revised Version. {SITI April 15, 1889, p. 201.90}

The first way in which God is revealed to us as demanding honor, is as Creator. Paul says that the heathen who know not God are without excuse, because God has revealed unto them that which may be known of him; for ever since the creation of the world, the invisible things of God, that is, his eternal power and Godhead, are clearly seen, being understood by the things which are made. Romans 1:19, 20. Now since Christ is to be honored by all, just as they honor the Father, it follows that he is to be honored as Creator; and so, according to Paul’s words to the Romans, the visible creation affords proof of the “eternal power and Godhead” of Christ. Let us note a few texts which speak of Christ as Creator. John 1:1, 2 has already been quoted, showing that Christ is God. Verse 3 says: “All things were made by him, and without him was not anything made that was made.” {SITI April 15, 1889, p. 201.91}

In Hebrews 1:8-10 we have the record of language which the Father addressed to the Son. The first, in verses 8, 9, in which the Father addresses the Son as God, we have already quoted. But in verse 10 we are told that he said further to him: “Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thy hands.” So whenever we look abroad upon the earth, or view the shining heavens, we may know that they show the power and love of our Saviour, the Lord Jesus Christ. Without him was not anything made. The apostle Paul makes this most emphatic, in his epistle to the Colossians, of Christ, through whose love we have redemption. He says:- {SITI April 15, 1889, p. 201.92}

“Who is the image of the invisible God, the firstborn of every creature; for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him; and he is before all things, and by him all things consist.” Colossians 1:15-17. {SITI April 15, 1889, p. 201.93}

From the words, “the first-born of every creature,” some have argued that Christ himself is a created being. But that is not only a hasty conclusion, but one directly opposed to the text itself. Note the following points: 1. The same thing could not be both creature and Creator. But this text affirms in the most emphatic terms, what other texts teach, that Christ is Creator. 2. Verse 16 shows that he was not created, for, “by him were all things created, that are in Heaven, and that are in earth, visible and invisible,” etc. Says John, also, “All things were made by him; and *without him was not anything made* that was made.” John 1:3. This excludes Christ from the list of created beings; for everything that was made was made by him. In Revelation 5:13, also, it is stated that “every creature which is in Heaven, and on the earth, and under the earth,” gave honor and glory to him. 3. The term “first-born of every creature” cannot by any possibility indicate that he is a created being, standing related to other creatures simply as first, and highest in rank, because he is “the only begotten Son of God.” There is none other in the universe that stands related to God the Father as he does. The term first-born does not in this case, at least, imply that others were born after him. It only shows his pre-eminence above all things, as stated in verse 18. 4. Verse 17 says that “he is before all things, and by him all things consist.” This again separates him from the creation, except as creation’s Lord; and this is what the text teaches. In him creation had its beginning, as stated in Revelation 3:14. Creation existed in him, in embryo, as it were; “for it pleased the Father that in him should all fullness dwell.” Colossians 1:19. No language could more perfectly show the pre-existence and the creative power of Christ, than does the language of Colossians 1:15-17. {SITI April 15, 1889, p. 201.94}

“By him all things consist.” Literally, “by him all things hold, or stay, together.” This is equivalent to Hebrews 1:3, which speaks of him as “upholding all things by the word of his power.” He brought all things into existence, and he preserves them in existence. His word caused them to exist, and his word upholds them. In all these things he acts, not independently, but conjointly with the Father. Said he: “I and my Father are one.” John 10:30. Not a thought does one have that is not the thought of the other. Their unity in creation is shown in the words, “And God said, Let us make man in our image, after our likeness.” Genesis 1:26. This union of the Father and the Son serves to explain why the Hebrew word which is rendered “God” is in the plural number. “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. All that we know of God, we learn through Christ. Let no one, therefore, say that in exalting Christ we are in danger of lowering our ideas of God. That is impossible, for the more exalted ideas we have of Christ, the more exalted must be our ideas of the Father. W. {SITI April 15, 1889, p. 201.95}

(*To be continued*.)

**“Aggressive Adventism” The Signs of the Times, 15, 15.**

E. J. Waggoner

The above is the heading of an article in the *Western Christian Union* of March 22, a paper edited and published by the Rev. G. W. Bothwell, D. D., pastor of the Second Congregationalist Church, Oakland. We give the article entire, that the readers of the SIGNS OF THE TIMES may see what “Aggressive Adventism” is defined to be, and how it is to be dealt with. The *Sentinel* referred to is the *American Sentinel:*- {SITI April 15, 1889, p. 201.96}

“Our neighbor, the *Sentinel*, has worked itself into a feverish state of excitement lest the Blair Sunday-Rest bill may become a law. If this bill should become a law it will be the formulated sentiments of nine-tenths of all of the evangelical churches of the country. It will be indorsed by the faculties of all of the leading colleges and universities in the land. Intelligent Christian sentiment throughout the world, ever in sympathy with every step toward conformity with the oracles of God, will cordially approve all the main features of this bill. {SITI April 15, 1889, p. 201.97}

“Against these majorities, constituted as they are, why are our Adventist friends continuously protesting? We are weary of Ishmaelitism in theology and upon questions of public morals. The methods employed in securing many of the 31,000 names of alleged citizens of California, recently presented in Congress, were not creditable to any people calling themselves religious. We refer to their practice of button-holing unsuspecting citizens in the railroad waiting-rooms and on the street corners-not a few of whom were wholly unfamiliar with the question, and of inducing them to sign a narrow sectarian protest under the specious plea that the Constitution of the United States was threatened. We had entertained a high opinion of this people until we were forced to observe how they secured signatures to their recent petition. We will charitably suppose that the *Sentinel* did not know the methods resorted to by some of their over-zealous canvassers, but that does not affect the fact that they have placed the leaders of the church in very bad company. Every infidel, every dram seller-all desecrators of holy day-will applaud them for what they have tried to do, for reasons too obvious and too ignoble for mention. {SITI April 15, 1889, p. 201.98}

“This continuous discussion of the Constitution-this hiding behind it-is one of the most transparent guises we have ever known a professedly religious people to resort to in order to gain other ends. {SITI April 15, 1889, p. 201.99}

“The treatment, or the disrespect, shown the framers of the Sunday-Rest bill, recently presented in Sacramento, affords a large class of lawless and immoral people an opportunity for gloating over the defeat of a bill urged and petitioned for by a great majority of the best people in California. {SITI April 15, 1889, p. 201.100}

“Again, the *Sentinel*, by its rejoicing, is in bad company. We have no desire to persecute our neighbor, but we think it should look a little more closely after the injudicious people who support it and advocate its interests. It should read them some lectures upon their peculiar methods of proselytism, and then, perhaps, if it did not find favor in the sight of all of the people, it would, at least, have the respect of a worthy conservative class who heartily second every effort to secure fair play. {SITI April 15, 1889, p. 201.101}

“Most of the States make provision for the exercise of the peculiar tenets of belief which are entertained by the Adventists. They can worship on Saturday and call it the Sabbath if they choose, but there let their privileges end. Instead of thankfully making use of concessions granted them, and then going off quietly and attending to their own business, as they ought, they start out making unholy alliances that they may defeat the purpose of their benefactors. None of these bills are aimed at them, but if they fail to appreciate the fact they may yet call down upon themselves such a measure of public disfavor as that legislation embarrassing to them may result.” {SITI April 15, 1889, p. 201.102}

Although the *American Sentinel* is the paper specially referred to, inasmuch as the article deals with Adventists, and is directed against Adventists, we will notice its various points in order. In the first place we will say for the *Sentinel*, that it has not worked itself into a feverish state of anxiety lest the Blair Sunday-Rest bill may become a law. It certainly cannot, but another similar one may; and from the lordly tone of those who are working for such a law, we think a little anxiety becomes those who love liberty. The statement that such a law would be “the formulated sentiments of nine-tenths of all the churches of the country,” shows that there is danger ahead, for, as Hon. Richard M. Johnson well said: “Extensive religious combinations to effect a political object” are “always dangerous.” “Among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for the violation of what government denominated the law of God.” {SITI April 15, 1889, p. 201.103}

As to the method employed in securing the signatures to the petition asking Congress not to pass any Sunday law; the canvassers went in person to the persons whose names appear; those persons were invariably adults, capable of judging for themselves; and they always signed the petition with their own hand. Besides, special pains was taken to let everyone know just what the petition called for. Why, then, do the Sunday-law workers cry fraud? Simply to turn the attention of people away from their own course in securing indorsement to a Sunday-law petition which was marked by fraud at every step. Following are a few of the crooked steps taken:- {SITI April 15, 1889, p. 201.104}

1. Instead of obtaining individual signatures, they counted the indorsement of the petition by the vote of a few representative men, as the indorsement of an entire denomination or society. {SITI April 15, 1889, p. 201.105}

2. Although the petition specified that each petitioner should be “21 years of age or more,” they counted in whole churches, children and all, and in some instances obtained the indorsement of Sunday-schools. {SITI April 15, 1889, p. 201.106}

3. Persons that had been counted once in the membership of their local church, were counted again with the membership of the entire denomination, and sometimes still again with some other society; so that some persons were counted no less than six times, as favoring the bill. {SITI April 15, 1889, p. 201.107}

4. A letter from Cardinal Gibbons, expressing his own personal approval of the measure, was counted as the indorsement of 7,200,000 Catholics, each one of whom was there certified to be “21 years of age or more.” {SITI April 15, 1889, p. 201.108}

In view of these things, it is no wonder that they wish to divert attention from themselves. But a more manly, not to say Christian, way would be to acknowledge the fraud, and bring forth works meet for repentance. {SITI April 15, 1889, p. 201.109}

Now as to the final paragraph. We doubt if many of our readers have read any recent utterance that savored more of Russian despotism or the Inquisition than it does. Notice that Mr. Bothwell does not say that Adventists should be content with the privilege of being exempt from the penalties of a Sunday law. No; he does not contemplate anything of the kind; but he thinks that they ought to be very grateful to their “benefactors,” the Sunday people, for allowing them to rest on Saturday. He thinks that they ought to be so grateful that they would not say a word by way of exhortation and warning to those whom they regard as in danger because of disregarding God’s law. And he intimates that if they do not show a proper sense of gratitude to those who permit them to live in this land of the free, and to worship God as he has commanded them, even this privilege will be taken away. In other words, he plainly intimates that if Seventh-day Adventists do not stop telling the people the truth about the Sabbath and the Sunday, they will soon be deprived of the privilege, not only of preaching the word, but of keeping the Sabbath. {SITI April 15, 1889, p. 231.1}

That the Sunday-law movement will yet develop into this, is becoming quite evident. In Arkansas an effort has been made to repeal the amendment that was made to the Sunday law in 1887, exempting observers of the seventh day from the penalties of the law. Previous to that they had been greatly persecuted, and that amendment gave them as individuals equal rights with others. But now it is proposed to take this away. The framer of the bill acknowledges that it may drive the Seventh-day people from the State; but he says that they are too “aggressive,” and his people are getting tired. That is, they are preaching what they conscientiously believe to be truth, and the people don’t want to hear it. Well, if the movement is successful, it will not be the first time that “the church” has made use of the civil power to put an end to “heresy” which it could not silence by Bible arguments. The end is not yet, but the signs of the times indicate that it cannot be far off. W. {SITI April 15, 1889, p. 231.2}

**“The Would-Be Arbiter” The Signs of the Times, 15, 15.**

E. J. Waggoner

“There is almost always,” says the *Advance*, “some nature of truth and pertinence in the Pope’s ‘allocutions.’ In one of the latest of these, speaking of the relations between Russia and the Vatican, and more generally of the position of the church in the modern world, the Pope’s remarks that it is now more than ever necessary for the Governments to make common cause with the church by reason of the perils by which they are surmounted. The progress of military science, he says, and the perfection of weapons of destruction, are insufficient. The surest defenses of the nations will, after all, be found neither in gun-boats nor in battalions, but rather in the development of the character of the people, and by each being careful to render unto each what belongs to the other, and closely adhering to the dictates of justice. {SITI April 15, 1889, p. 231.3}

The evident meaning of all this is that the nations should make the Catholic Church, in the person of the Pope, the arbiter of all their differences. And it is now more than ever necessary that they should do this, since the progress of military science and the perfection of weapons has made so much more destructive than formerly. The events are rapidly taking place which will cause all nations to “wonder after the beast which had the wound and by the sword did live.” {SITI April 15, 1889, p. 231.4}

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

E. J. Waggoner

We call the attention of our brethren in Pennsylvania to the article by Brother Chadwick in another column. Every vote will count in the coming struggle, and on such a question all Christians ought to be found on the right side. {SITI April 15, 1889, p. 231.5}

Pursuant to a request by postal card, we stated last week that the Upper Columbia camp-meeting would be held May 14 to 21; this it seems is a mistake. That meeting will be held at Colfax, Washington Territory, May 22 to 29. The North Pacific meeting will be held at East Portland, Oregon, May 14 to 21. {SITI April 15, 1889, p. 231.6}

Mr. D. M. Canright has been in Oakland laboring in the interests of, and supported by, the Pastors’ Union. He preached against Seventh-day Adventists and three times, much in the same way as it is taken up in his book, “Seventh-day Adventism Renounced.” Mr. C. was replied to in four discourses, three by Elder Healey and one by Elder Waggoner. These sermons were published in full by the *Oakland Enquirer*. If any desire these four numbers, they will be forwarded for fifteen cents, post-paid. The office has only a limited number, so “first-come, first served.” {SITI April 15, 1889, p. 231.7}

The *Christian Cynosure* says that the “report that the petition of the Seventh-day Adventists against the Blair bill is signed by about ten times as many persons as that church reports, is attracting attention.” {SITI April 15, 1889, p. 231.8}

Did the *Cynosure* but know it, the petition referred to is not “the petition of the Seventh-day Adventists” but of liberty-loving American citizens, of the various churches, not excepting Catholics, a number of whom have understandably signed a petition. Seventh-day Adventists are, we are happy to say, not the only people in this country who love liberty and justice. {SITI April 15, 1889, p. 231.9}

The chaplain of the Arizona Legislature writes to us that the Sunday bill recently before that body has failed to become law because of the failure, or rather refusal, of the Governor to sign it. The first Sunday bill introduced was defeated, but the matter was not allowed to rest there.The women of the Woman’s Christian Temperance Union had another bill introduced, for which they worked so diligently that it passed both Houses, but failed to meet the approval of the chief executive of the Territory, and, as our correspondent says, “The people of Arizona are still free to worship according to the dictates of their consciences.” {SITI April 15, 1889, p. 231.10}

The building of Christian character must be erected upon Christ Jesus our rock through faith and repentance. The stability of that building will depend on the thoroughness and depth of the repentance. He who looks back upon his sinful deeds of alone and counts them not very bad, will surely fall again and again till he either turns away from the truth or accomplishes a deep and thorough repentance. But he who looks at his past sins as the evidence of a sinful heart, a corrupt and unregenerate nature, who realizes that his sins would have been tenfold more numerous and greater had opportunity offered and the Spirit of God not restrained him, who truly sorrows for sin,-such an one is laying the foundation for a stable and permanent character. Rather, he is getting down to the foundation. He is meeting the conditions set forth by our Lord. He is digging *deep* that he may lay the foundation on the Rock. Luke 6:48. The foundation cannot fail, neither that which is built thereon, through a living and true faith. {SITI April 15, 1889, p. 231.11}

One so-called orthodox poet writes:- {SITI April 15, 1889, p. 231.12}

*“Where are the dead? In Heaven or hell
Their disembodied spirits dwell,
Reserved in bonds of clay
Until the Judgment day.” {SITI April 15, 1889, p. 231.13}*

While another sings of being by death “released from cumbrous clay.” Now if the latter be true how can the first be? for while both agree that the dead go at once to their reward, the one has “their disembodied spirits” “reserved in bonds of clay,” while the other has them released from clay. Which is right? or are both wrong and the Scriptures right when they teach, as they do in every part, that the only hope of a future conscious existence is dependent upon a resurrection from the dead? {SITI April 15, 1889, p. 231.14}

A correspondent of the New York *Evangelist* writing from Washington, D.C., says:- {SITI April 15, 1889, p. 231.15}

“Besides convents, parochial schools, and collegiate institutes difficult to number, the Catholics have in this district three establishments for higher instruction, the Georgetown University, the Gonzaga College, and the New Catholic University. The institution in Georgetown is the largest and best endowed center of learning in America founded and owned by the Jesuits.... Meanwhile there is not in this city of magnificent resources a single Protestant female college, and the only male institution is Columbia University, poorly endowed, crippled all along the line of instruction for want of means.” {SITI April 15, 1889, p. 231.16}

Only those who know little about it imagine that the rapid growth of Romanism is not a menace to this country. {SITI April 15, 1889, p. 231.17}

An example of modern luxury and extravagance rivaling the far-famed oriental splendor, is the mansion now building of Mrs. Mark Hopkins-Scarles, near New York City. Various and valuable marbles from both continents, costly carved wood, ivory, silver, and gold, are the materials which enter into its construction with lavish profusion. The side walls of the main reception room, or *atrium*, are composed of fifty onyx panels, through which electric lights illumine the costly parlor with the softness of sunlight. Even the servants’ bath-rooms and the kitchen are floored and wainscoted in marble. The organ is the largest house organ in America, height forty feet, case of English oak, with pure gold mouldings. The cost of the largest chimney above the roof is said to be $10,000, while the cost of the whole building, with its surroundings, is estimated at $2,500,000. And all this to gratify pride (for it does not add to comfort), while thousands of the world are starving! {SITI April 15, 1889, p. 231.18}

The *Independent*, some time since, in commenting on the address of the cardinal and bishops of the United States to the Pope, said that “the most intelligent Catholics do not want the Pope to have temporal power.” And this sentiment is often heard from Protestants who are endeavoring to persuade themselves that there is no danger. But is it true? Referring to this utterance of the *Independent* the *Catholic Review* of March 9 says:- {SITI April 15, 1889, p. 231.19}

“Will the *Independent* kindly tell us who are ‘the intelligent Catholics’ of the country? Are they the spiritual rulers of the church, who have told plainly in their letter the wrongs the Holy Father has suffered at the hands of the invading Government, and thus voiced the sentiments of the many millions of the faithful and educated Catholics of the republic, or are ‘the intelligent Catholics’ restricted to the writers whose pens are at the service of the enemy, through the columns of the *Independent!*” {SITI April 15, 1889, p. 231.20}

Every true Roman Catholic is in favor of the restoration of the Pope’s temporal power, and when crucial test comes, they will fall into line and shoulder to shoulder oppose any power that opposes the Papacy. “Be not deceived;” “Rome never changes.” {SITI April 15, 1889, p. 231.21}

The *Occident* in speaking of the union of churches recently, remarks that “the thing which seems to be so hopeful, in the realization of the near future, is the blending in one of the bodies of like faith and the co-operation of the remainder. The former seems only a question of time for accomplishment in the foreign field, and the latter is being hastened by the broader minds on all sides.” {SITI April 15, 1889, p. 231.22}

It refers to the coldness and selfishness manifested by some as chilling, but the “leaders” and their “characters and surroundings” show that these “possibilities” of union are not out of range. And then the *Occident* gives us one of the compelling forces of unity in the following:- {SITI April 15, 1889, p. 231.23}

“In fact, at the pressure of providences that necessitate the combination of the forces of Christendom, and the most unbelieving can hardly look to the need of more than ten years to bring into willingness the most unwilling.” {SITI April 15, 1889, p. 231.24}

Among these so-called providences is the demand for religious legislation. True union would be, not mere *co-operation*, but blending. “Pressure of Providences” united Pilate and Herod, and Jesus was crucified. Politics is bearing too large a share in the unifying of those denominations for the union to be safe or to be looked upon as a thing of good. The Sunday law is one of the essentials, and its consequences are oppression and persecution. {SITI April 15, 1889, p. 231.25}

The New Hampshire Prohibition Amendment was defeated by about 5,500 majority. Only 55,000 votes were cast of 90,000, the usual vote of the State. {SITI April 15, 1889, p. 231.26}

 **“Front Page” The Signs of the Times, 15, 16.**

E. J. Waggoner

The *California Christian Advocate* is authority for the statement “that at some church socials in this State wine is used by young men and women until they are too drunk to walk home.” The *Prohibitionist* thinks that the devil has a pretty heavy mortgage on such churches. {SITI April 22, 1889, p. 231.27}

A leading religious paper refers to the fact that there are in the so-called evangelical churches of this country 12,132,651 communicants, as something that should fill every heart with gratitude. But is there not another side to the question, namely, the fact that a very large proportion of those communicants are Christians only in name? {SITI April 22, 1889, p. 231.28}

The fact that police captains and police generally are subsidized by the saloons is offered by a correspondent of the *Sabbath Recorder* as a solution to the question as to why a Jew is fined $5.00 in New York for selling a piece of meat on Sunday, while a saloon keeper who sells liquor all day Sunday gets off for nothing. The solution is reasonable. {SITI April 22, 1889, p. 231.29}

Those who die the second death, die not because of the individual sins they commit, but because their probation passes with their sinful nature unchanged. Whether they commit ten sins or ten thousand, if their probation closes while unregenerate they die just the same. The tribulation and anguish, however, will be greater to the one than to the other, but death will come alike to all; for “all have sinned and come short of the glory of God;” therefore all are in a state of condemnation. Their very nature is subject to death, in harmony with the divine original sentence. The blessed boon and privilege of life in and through the gospel of Christ is set before them. They are not condemned because they reject the gospel; for they are condemned before. Rejecting the gospel does not condemn men, it only leaves them in condemnation. “He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.” John 3:18. {SITI April 22, 1889, p. 231.30}

The *Chinese Recorder* for January, 1889, gives the following statistics of missions in China: “The total of foreign missionaries-men, wives, and unmarried women-is 1,123, an increase of 93; native ordained ministers, 162; and ordained native helpers, 1,278; communicants, 34,555, an increase of 2,265; pupils in schools, 14,817, an increase of 1,140; contributions by native churches, $44,173, an increase of $5,936.” {SITI April 22, 1889, p. 231.31}

Some time since Gov. Larrabee addressed to all the district and superior judges of Iowa a circular inquiring in regard to the working of the prohibitory law of that State, and asking for suggestions concerning it. Out of forty judges who replied, twenty-nine approved the law, eight had not the courage of their convictions, and so expressed no opinion, while three expressed themselves in favor of the repeal of the law. {SITI April 22, 1889, p. 231.32}

“The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.” Romans 8:7. But when the sinner enters into covenant relation with God, and submits, according to the terms of the new covenant (Jeremiah 31:31-34) to have the law written upon his heart, he is transformed by the renewing of his mind (Romans 12:2); he becomes a new creature in Christ Jesus (2 Corinthians 5:17), and he can say with the psalmist: “I love thy commandments above gold; yea, above fine gold. Therefore I esteem all thy precepts concerning all things to be right.” And, “My tongue shall speak of thy word; for all thy commandments are righteousness.” Psalm 119:127, 128, 172. {SITI April 22, 1889, p. 231.33}

Italy’s penal code as it now stands is far from pleasing to the friends of temporal power for the Pope. According to its provisions it is a misdemeanor for the Roman Catholic clergy to advocate either in or out of the pulpit the restoration of temporal power. The state of affairs is not at all to the liking of the ambitious Leo; indeed, the situation is well-nigh unendurable to him, and it is stated that he will shortly formally appeal to the powers of Europe to interfere in behalf of his temporal sovereignty. It seems scarcely probable that such an appeal would be heeded just at present, but it is not difficult to imagine a state of affairs which would make a majority of the great powers willing to favor the Pope in return for such favors as the Papacy could really bestow upon them. {SITI April 22, 1889, p. 231.34}

Such interference on the part of some of the powers is no more improbable now than was the repeal of the May laws by Germany only a few months before they were wiped from the statute book of that empire in deference to the wishes of Leo XIII. {SITI April 22, 1889, p. 231.35}

**“Without Excuse. Romans 1:18-20” The Signs of the Times, 15, 16.**

E. J. Waggoner

**Romans 1:18-20.**

“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.” {SITI April 22, 1889, p. 231.36}

We have already seen how men “hold the truth in unrighteousness.” By their own wicked lives they hinder the progress of the truth in themselves and others. For their unrighteousness the wrath of God is revealed from Heaven against them. That God will punish the ungodly is as evident from Scripture as that there is a God. “The Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies. The Lord is slow to anger, and great in power, and will not at all acquit the wicked.” Nahum 1:2, 3. {SITI April 22, 1889, p. 231.37}

But God does nothing rashly. He will not punish men for the commission of deeds which they had no means of knowing were wrong. He is righteous, and never will this be more manifest than when his judgments shall have been executed upon the heads of the wicked. Then will the redeemed be constrained to say: “Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.” Revelation 15:3, 4. {SITI April 22, 1889, p. 231.38}

That God is righteous in executing judgment upon the ungodly, is shown by the apostle in the statement that he has revealed himself to all men. This has been done independently of written revelation, so that none can make lack of education an excuse of not knowing God. In nature God is seen. Romans 1:20 may be paraphrased thus, to make the meaning more apparent: “For ever since the creation of the earth, the invisible things of God, that is, his eternal power and Godhead, are clearly manifest, being revealed in the things which he has made; so that men who do not acknowledge him are without excuse.” {SITI April 22, 1889, p. 231.39}

The psalmist says: “The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, without these their voice is heard.” Psalm 19:1-3, margin. Here is evidence that is open to everybody. “There is no speech nor language,” therefore their silent yet powerful testimony is borne alike to all nations. Even the poor Indian {SITI April 22, 1889, p. 231.40}

“Sees God in clouds and hears him in the wind.” {SITI April 22, 1889, p. 231.41}

Everybody who sees the heavens must know that they were created by some power, and that that power must be greater and more glorious than the things created, so that the possession of the natural senses should be sufficient to show anyone the folly of worshiping inanimate nature. {SITI April 22, 1889, p. 231.42}

In the forty-fourth chapter of Isaiah the prophet shows the folly and blindness of those who worship graven images. Read verses 9-20. A very similar idea is conveyed by the tradition concerning Abraham when he was at home among his heathen relatives. It is told that Abraham’s father was a maker of images, and that one day when he was absent Abraham destroyed all that were made, with the exception of the largest one, and in the hands of that one he placed a large stick. Of course Abraham was taxed with having destroyed the gods, but he said that the largest god had done the mischief in a fit of anger. “‘How can you mock me?’ retorted Terah. ‘Have idols reason?’ Then Abraham answered, ‘Do not your hearts hear what your mouth speaks?’ But Terah, infuriated at him, took him to Nimrod, that he might be punished. ‘If you will not worship the gods of your father,’ said the king, ‘then worship fire.’ ‘Why not water,’ replied Abraham, ‘which puts out fire?’ ‘Well, then, worship water.’ ‘Why not, rather, the clouds which hold the water?’ ‘Very well, worship the clouds as well.’ ‘But why not, rather, the wind which blows the clouds away?’ ‘Well, worship the wind.’ ‘Why not, rather, men, who can resist the wind?’ But now Nimrod lost patience, and told him that he spoke only folly. Fire was *his* god, and he would throw him into it-‘and,’ added he, ‘may *your* God come and save you from it.’”-*Hours with the Bible*. {SITI April 22, 1889, p. 231.43}

Of course this is simply tradition, and may never have taken place; but the same ideas must have presented themselves to more than one thoughtful mind among the heathen. Everyone who, like Abraham, turned from his father’s idols to serve the Maker of heaven and earth, must have first seen the folly of worshiping objects which had no power of will. {SITI April 22, 1889, p. 231.44}

It was to the visible creation that the apostle first directed the minds of the heathen when attempting to teach them the way of life. When the men of Lystra were about to sacrifice to Paul and Barnabas, the apostles cried out: “Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein; who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.” Acts 14:15-17. {SITI April 22, 1889, p. 231.45}

This appeal to the things that are made, was the only way that the heathen could be convicted of the folly of idolatry. But how could they from nature learn righteousness? They could not; but when their minds were awakened to the fact that there is a God above all things that are made, the next thought would naturally be, “What must we do in order to please him?” And when a soul in sincerity asks that question, God will not leave him in ignorance. As Paul said to the Athenians, “He is not far from every one of us.” God will send a messenger with the revealed word to those who accept all that is taught them by the revelation of nature. Or he can work independent of human agency, by his Holy Spirit, applied to them directly, as in the case of Abraham. This much we may be sure of, that God is not cramped for means to carry on a work that he has begun. And since he has given a revelation of himself that speaks a universal language, he can easily bring the one who heeds that silent voice into circumstances where he can learn the way of God more perfectly. {SITI April 22, 1889, p. 231.46}

The first chapter of Romans should of itself be sufficient to show all those professed Christians who teach what they call the “larger hope,” the baselessness of their scheme of probation after death. They say that such a probation is necessary in order that the heathen who have not had a chance in this life, may have a fair chance, not realizing that in so saying they are charging God with injustice. God has given all men a chance. He has made a revelation of himself in language that can be understood by the most ignorant of the heathen; and the fact that some among the heathen have turned to God simply from the force of this evidence, shows that all might if they would. God did not arbitrarily choose Abraham from among the heathen, to make him the father of the faithful, but he chose him because he already acknowledged God, and in the midst of idolatry was faithful to all the light and knowledge that he had. “To him that hath shall be given, and he shall have more abundantly; but from him that hath not shall be taken away even that which he hath.” The truth of the first part of this statement is attested by many instances recorded in the Bible, from Abraham down; the last part will be more apparent as we consider the next verses in the book of Romans. {SITI April 22, 1889, p. 231.47}

One thought more. If the heathen are without excuse for their wickedness, what shall be said of those who dwell in a land where the gospel is preached, and where the Bible is within reach of everyone? They cannot say that they have not been called, for on every side there is the voice of God calling, “Turn ye, turn ye, for why will ye die?” When at last they stand before God, not having on the wedding garment of his righteousness, which he offers freely to all, they can utter no word of excuse; they will be speechless. W. {SITI April 22, 1889, p. 231.48}

**“The Divinity of Christ. Christ as Lawgiver” The Signs of the Times, 15, 16.**

E. J. Waggoner

Since all must honor the Son even as they honor the Father, they must honor him not only as Creator, but as Lawgiver. Says Isaiah: “The Lord is our judge, the Lord is our lawgiver, the Lord is our king, he will save us.” Isaiah 33:22. The statement of Christ, that “the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honor the Son, even as they honour the Father” (John 5:22, 23), is in itself evidence that Christ is lawgiver. Only the power that makes the laws can provide for their execution. We shall now proceed to give proof that the law was given by Christ, even as it is his righteousness. {SITI April 22, 1889, p. 231.49}

Christ was the leader of the children of Israel from Egypt to Canaan. Perhaps there is no one who does not believe this in a general way; but it is susceptible of very clear proof. We quote first 1 Corinthians 10:4, which says that the fathers “did all drink the same spiritual drink; for they drank of that spiritual Rock that went with them [margin]; and that Rock was Christ.” This of itself is sufficient to settle the matter. Christ is the Rock upon which the church of God is built, and the Rock that shall grind the enemies of God to powder. Matthew 16:18; Ephesians 2:20; 1 Peter 2:4-8; Luke 20:17, 18. He is the Rock upon which those who are lifted from the horrible pit of sin have their goings established. Psalm 40:1, 2; 1 Corinthians 3:11. It was he whom Israel rejected when he “lightly esteemed the Rock of his salvation.” Deuteronomy 32:15. {SITI April 22, 1889, p. 231.50}

This is still more clearly shown by a comparison of Numbers 21:5, 6 and 1 Corinthians 10:10. The first text tells that “the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread. And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died.” Here we see that the people spoke not only against Moses, their visible leader, but also against God, their invisible leader. Now in 1 Corinthians 10:9 Paul tells plainly against whom they were murmuring. He says: “Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.” So it was Christ who, with the name of God, was leading Israel, and it was against him that they murmured. {SITI April 22, 1889, p. 231.51}

Hebrews 3:5-11 also teaches the same thing very plainly. One has only to read it with care to see that Christ is the one whose voice the Holy Ghost warns us not to reject as did the fathers who tempted him forty years in the wilderness. We quote:- {SITI April 22, 1889, p. 231.52}

“And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. Wherefore (as the Holy Ghost saith, To-day if ye will hear his voice, Harden not your hearts, as in the provocation, in the day of temptation in the wilderness; when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. So I sware in my wrath, They shall not enter into my rest.” {SITI April 22, 1889, p. 247.1}

Since Christ was the leader of ancient Israel from Egypt to Canaan, it follows that Christ was the Angel of the Lord who appeared to Moses in the burning bush, and said:- {SITI April 22, 1889, p. 247.2}

“I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey.” Exodus 3:6-8. {SITI April 22, 1889, p. 247.3}

If any should object to this most natural conclusion, on the ground that the one here speaking calls himself “I AM THAT I AM,” the self-existent One-Jehovah-we have only to remind him that the Father hath given to the Son to have life in himself (John 5:26), that Christ asserted the same thing of himself when he said, “Before Abraham was, I am” (John 8:5, 6); for which supposed blasphemy the Jews attempted to stone him; and that by the prophet he is most plainly called Jehovah, in the following passage:- {SITI April 22, 1889, p. 247.4}

“Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS;” literally, “Jehovah our righteousness.” Jeremiah 23:5, 6. {SITI April 22, 1889, p. 247.5}

But to return to the main point, which is that Jesus was the leader of Israel from Egypt, the Redeemer of his people from bondage, as shown by the texts cited. Now connect the introductory words of the Decalogue: “And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.” Exodus 20:1-3. This scripture positively identifies the leader of the children of Israel from Egypt, as the giver of the law from Sinai. If it is said that in the transaction we cannot separate the Father and the Son, we reply that that is just the point we are making. The Father and the Son cannot be separated in any transaction, for they are one. But just as the Son was the one by whom all things were created, so was he the one who declared to the people the law of Jehovah. Thus he is the divine Word. The Son declares the will of the Father, which is also his own will. {SITI April 22, 1889, p. 247.6}

The fact that it was the voice of Christ that declared the law from Sinai, may be demonstrated in another way, as follows: “After speaking of the giving of the law, in Hebrews 12:18-21, the apostle says: “See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven; whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.” Hebrews 12:25, 26. {SITI April 22, 1889, p. 247.7}

This tells us that the same voice which shook the earth at the giving of the law from Sinai will once again shake the earth, and the heavens also. Now note the following texts, which show what takes place in connection with the second advent:- {SITI April 22, 1889, p. 247.8}

1 Thessalonians 4:16: “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first.” {SITI April 22, 1889, p. 247.9}

That it is Christ’s voice that is then heard is shown by John 5:26-29:- {SITI April 22, 1889, p. 247.10}

“For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.” {SITI April 22, 1889, p. 247.11}

So it is the voice of the Son of God that opens the graves. Now we will compare a few more scriptures. In Psalm 2:6-8 we learn that Christ is to rule the heathen with a rod of iron, and to dash them in pieces like a potter’s vessel. Isaiah says that “he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.” Isaiah 11:4. In Revelation 19:11-21 we have a description of the going forth of Christ with the armies of Heaven to contend with and destroy the wicked nations of earth; and in Jeremiah 25:30, 31 this battle is thus described:- {SITI April 22, 1889, p. 247.12}

“The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword.” {SITI April 22, 1889, p. 247.13}

Compare with this Revelation 19:15 and Isaiah 63:1-6, and read Joel 3:16: “The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel.” These texts are sufficient to show that the shaking of the heavens and the earth is done by the voice of the One who has the controversy with the nations, and who is to destroy them and deliver his people. We have already seen that the voice that is to shake the heavens and the earth is the same voice that shook the earth at the giving of the law. But it is Christ who is to dash the nations in pieces, and so it is his voice that will shake the earth and also heaven. Therefore it was the voice of Jesus that spoke the ten commandments from the top of Sinai. The law is the truth (Psalm 119:142), and Christ says, “I am the way, the truth, and the life.” John 14:6. The ten commandments are God’s righteousness (Isaiah 51:4-7), and his will (Romans 2:17, 18); but they represent the righteous will of Christ as much as they do that of the Father; for he and the Father are one. W. {SITI April 22, 1889, p. 247.14}

**“J. H. Waggoner, Death Notice” The Signs of the Times, 15, 16.**

E. J. Waggoner

A cable dispatch from Basel, Switzerland, received the morning of the 17th brings, in the briefest possible terms, the sad news of the death of my father, Elder J. H. Waggoner, formerly editor of this paper, and for the last two years editor of *Les Signes des Temps*, at Basel. He lacked but little more than two months of being sixty-nine years of age, and for over thirty-seven years he was an active worker I the cause of Sabbath reform and in the advocacy of the soon coming of Christ. As a minister he labored in the United States from Maine to California, and was from the first intimately connected with the publishing work. We have no particulars concerning his death, but know that he must have labored almost, if not quite, to the last, because at the writing of the last letter received from him, only a few days ago, he was in his usual health. In his death the cause has lost a faithful worker, and we have lost a most kind and loving parent. But we know that he rests in the blessed hope, which he loved so long. We stop the presses to make this brief announcement. We are anxiously waiting more definite news, and hope to be able to give a more detailed notice in the next issue. E. J. WAGGONER. {SITI April 22, 1889, p. 247.15}

 **“Back Page” The Signs of the Times, 15, 16.**

E. J. Waggoner

On account of the regular annual meeting of the Pacific Press Publishing Co. and the other meetings in connection therewith, we will issue no paper next week. No. 17 of the SIGNS will bear date of May 6. However, as the volume consists volume fifty numbers, our subscribers will lose nothing by this omission, while printers and editors will obtain a much-needed rest, and be afforded an opportunity to attend the meetings. {SITI April 22, 1889, p. 247.16}

It was stated that the Fresno camp-meeting that the missionary contributions from the Sabbath-schools the present quarter are to go to the establishment of a city mission in Hamburg, Germany. This was a mistake. According to the vote of the International Association, the Russian mission is to be the recipient of the Sabbath-school missionary contributions for the present quarter. We hope that it may be bountifully remembered. {SITI April 22, 1889, p. 247.17}

The religious press of the country is wont to advocate Sunday laws as a temperance measure, but the fact that two of the leading religious weeklies of the country, namely, the *Congregationalist* and the *Christian Union*, are opposed to prohibition in Massachusetts should open the eyes of the people the fact that with very many the exaltation of Sunday as a religious institution is the first, and, indeed, the only, object of Sunday legislation. The only effectual prohibition is that which closes all saloons 365 days every year, and that is the kind which the SIGNS advocates. {SITI April 22, 1889, p. 247.18}

The Young Men’s Christian Associations “prayer-meeting topic” for April 22 is one worthy of more than an evening’s consideration. It is, “If Christ were not risen, what? 1 Corinthians 15:13-19.” We earnestly hope that this scripture may be considered apart from dogmatic, man-made creeds. It will throw some light on the source of immortality, and when this boon is given; it will show that men will utterly perish without the resurrection, even those who sleep in Jesus. Power to overcome sin and death, and everlasting life in the kingdom of God depend on the resurrection of Christ and our resurrection through him. Why should the glorious doctrine and fact of the resurrection be hidden by the unscriptural doctrine of the inherent immortality of the soul? Is not the Bible view worthy of serious regard? But if dead men now live, why the resurrection? why so much in the Bible concerning it? {SITI April 22, 1889, p. 247.19}

The Roman Catholic Church in Great Britain is well organized. In England and Wales there is 1 cardinal archbishop, 16 bishops with 2 suffragans, and one cardinal (Newman); there are 2,380 priests, serving 1,306 chapels, churches, and stations, with a considerable number privately employed. In Scotland there are 2 archbishops, 4 bishops, and 341 priests. Ireland has 4 archbishops, with 28 bishops. And, as is generally the case, Rome is making its influence felt not only in religious but also in political circles. {SITI April 22, 1889, p. 247.20}

The article in the new constitution guaranteeing religious liberty in Japan is to the effect that “Japanese subjects shall, within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief,” which means that the subjects of that empire shall believe just as they please provided the Government is willing. The provision is, of course, about as valuable as an exemption clause in a Sunday law allowing Sabbath-keepers to do ordinary work on the first day of the week, provided it does not disturb others, and leaving the “others” the judges of what constitutes disturbance. {SITI April 22, 1889, p. 247.21}

It is announced that Wilbur F. Crafts, the Secretary of the American Sunday Union, will visit this State in June next to labor and lecture in the interest of that association. Referring to Mr. Crafts and his proposed visit, the *California Voice* says: “He should receive here every possible help and encouragement, or, rather, we should of them ourselves to the utmost of his valuable services to rid our State of its unprofitable, demoralizing, and indecent [liquor traffic, we would naturally expect a temperance paper to say, but the *Voice* says] desecration of the Sabbath.” It is beginning to look very much as though the whole strength of the so-called Prohibition party was to be given, not to the suppression of liquor selling, but to the securing of Sunday laws. {SITI April 22, 1889, p. 247.22}

Are not the words of the psalmist, “If I regard iniquity in my heart, the Lord will not hear me,” the solution of unanswered prayers? “The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit” (Psalm 34:18), but “he that turneth away his ear from hearing the law, even his prayer shall be abomination.” Proverbs 28:9. To turn away from hearing the law is to cling to those things which the law condemns, and that is to regard iniquity in the heart. The precious promises of God are for the broken of heart, those who are penitent, who loathe their sins, and desire to turn away from them; such have the blessed assurance: “Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.” Psalm 68:13. {SITI April 22, 1889, p. 247.23}

The Roman Catholic archbishop, the “Most Rev. Dr. Riordan,” of San Francisco, is on his way back from Rome. While passing through England, he spend several days at Liverpool, during which time he gave his views on the American public school system, as reported in the *Catholic Times* of that city, of February 8. Below we give some quotations which show what this American prelate says of our public schools:- {SITI April 22, 1889, p. 247.24}

“Of course the battle is a serious and a difficult one. The public schools are thoroughly equipped for the work of instructing youth, and it is a strain upon us to find resources to enable us to compete with them.” {SITI April 22, 1889, p. 247.25}

After complaining that no religious instruction is given in the schools, he says: “Of course, the result is deplorable...In our country there is an atmosphere not favorable to the growth of religious sentiment amongst the young, and, as a matter of fact, a good many Catholics are impregnated by it.” {SITI April 22, 1889, p. 247.26}

But if religious instruction were given, the archbishop would be still more dissatisfied than he is now, unless that instruction was Roman Catholic. That is the secret of it all. Rome is a foe to our public schools because they teach the youth to think, and thinking is not favorable to Roman Catholicism. The result of no religious instruction in our public schools is deplorable from a Catholic standpoint only, whether that standpoint is held by Catholic or Protestant. {SITI April 22, 1889, p. 247.27}

A leading London clergyman recently asked the question, “Why do the working-people not attend church?” and, according to the *Christian World*, received, among others, the following replies:- {SITI April 22, 1889, p. 247.28}

“You ministers despise the workingman, and side with the robber landlords and capitalists.” {SITI April 22, 1889, p. 247.29}

“The workingman is quite willing to go to places of worship, and to take his wife and family, if the minister will go to him. The workingman don’t want controversy. Let the churches be open every night, the same as the public-houses, for singing, lectures, and similar meetings.” {SITI April 22, 1889, p. 247.30}

“The workingman sees that his interests are neglected in the churches, and he therefore goes to the halls, clubs, societies, the open arch, the park-the workman’s chapel. The school-master is abroad-*but not in broadcloth*. We have learned that we must go to men of our own class if we want to better ourselves.” {SITI April 22, 1889, p. 247.31}

“We workers are beginning to understand some of the past history of the country, and we find that the representatives of the churches and chapels have always been against the workmen.” {SITI April 22, 1889, p. 247.32}

“We work such long hours that we don’t care to go to church on Sundays. We go into the country.” {SITI April 22, 1889, p. 247.33}