**“Front Page” The Signs of the Times, 15, 17.**

E. J. Waggoner

A Sunday paper announces that it will soon begin the publication of “a Bible novel of stirring and absorbing contemporaneous interest,” under the title, “Jephthah’s Daughter; or, the Vow, the Victim, and the Vengeance.” That paper is only following in the footsteps of the modern sensational preacher. {SITI May 6, 1889, p. 247.34}

The National Liquor Dealers’ Association has, it is said, “appropriated $25,000 for the purpose of paying for the insertion of newspaper articles stating that prohibition is a failure in Kansas and Iowa.” If prohibition were indeed a failure would the liquor men spend so much money in fighting it? Verily they would not. {SITI May 6, 1889, p. 247.35}

Speaking of Sunday, Mrs. J. C. Bateham says: “Statistics show that on this day, protected by law, the sales of liquor are two and one-fourth times the average for the other six days, and the mischief wrought is in still greater proportion.” {SITI May 6, 1889, p. 247.36}

Then would it not be well for the organization to which Mrs. Bateham belongs to devote little less attention to the protection of a special day and a little more to the suppression of the liquor traffic on all days? {SITI May 6, 1889, p. 247.37}

Much as we may desire to do so, we can offer God no equivalent for that which we receive of him; we can glorify him only by thankfully accepting his bounty. David, speaking by the Spirit, asks, “What shall I render unto the Lord for all his benefits toward me?” and under the influence of the same Spirit answers, “I will take the cup of salvation and call upon the name of the Lord.” And that is all that anyone can do to merit the favor of God. “Blessed are the poor in spirit, for theirs is the kingdom of Heaven.” {SITI May 6, 1889, p. 247.38}

The Presbyterian synod recently in session at Syracuse, N.Y., appointed a committee to devise a plan to promote Sunday observance within its bounds. Among other things, they recommended “that on the second Sunday of May all our ministers be requested to present to their congregations the claims of the Lord’s day.” The committee also appeals to lay members of the various congregations in the synod, “whether in office as elders or trustees or not, to use all their private and official influence for the better observance of the Christian Sabbath.” {SITI May 6, 1889, p. 247.39}

“This we do,” says the committee, “in the interests of that large and growing number of men in every community who are being robbed of the weekly day of rest, and of all their home and church blessings, by the demand for their Sabbath labor, or the loss of their places of employment.” {SITI May 6, 1889, p. 247.40}

Of course it is the right of every man who desires to do so to keep Sunday, the so-called Lord’s day or a Christian Sabbath; but is it the duty of the State not only to remove all difficulties in the way of keeping that day, but also to make its keeping obligatory upon all in order that those who regard it as sacred may be compelled to do that which they now feel that they ought to do, but which, from fear of losing employment, they neglect to do? We think not. {SITI May 6, 1889, p. 247.41}

The Denver *Times* says that the open saloons on Sunday “is not a sign of progress. It is not a mark of enlightenment. It is not an assurance of that strong, true morality on which alone are builded up a stable government, and pure and orderly society.” Very true. But is the open saloons on any day a sign of any of these things? Certainly not. And so far as they exist in any community where there are saloons, they exist, not because of open saloons, but in spite of them. {SITI May 6, 1889, p. 247.42}

The majority against the prohibition amendment in Massachusetts was a surprise alike to friends and foes of the measure. The total vote for the amendment is 88,696, against 138,195, showing a majority against the amendment of 49,400. Many professed Christians, and even some religious papers, fought shoulder to shoulder with the rumsellers on the side of King Alcohol. It is safe to say that these same religionists are, however, in favor of strict Sunday laws in the interest of temperance. {SITI May 6, 1889, p. 247.43}

Do you feel that you are a sinner? Thank God that he has enabled you to see your undone condition, and take courage, for “God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everylasting life.” And not only has God made ample provision for your salvation, but he pleads with you to accept his mercy. “Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” Isaiah 1:18. Whosoever will may come. {SITI May 6, 1889, p. 247.44}

No Christian ever yet had his pathway through life so overcast with shadow that some light did not appear. No hour of grief was ever so full of anguish that some cause of gratitude could not be found. If clouds gather round us, never mind; sooner or later they will have a silver lining. And although at times our ears can catch nothing but the clash and clangor of cross purposes in this life, we may rest assured that through all the discord of changing circumstances runs the sweet music of the voice of faith, assuring us that our destinies are in the hands of Him who doeth all things right. The alternation of light and shadow here will only make more glorious the eternally abiding sunshine of our Father’s smile, when we enter into his presence to rest forever. Let us only act well our part, and all will be right. {SITI May 6, 1889, p. 247.45}

**“The Church and the World” The Signs of the Times, 15, 17.**

E. J. Waggoner

Seventh-day Adventists are often accused of preaching about the fallen condition of the churches; but they say no more than what is said by good men in the different churches, men who have the means of knowing. As an instance of this, take the following from the *Standard*, of January 3, a Baptist paper published in Chicago:- {SITI May 6, 1889, p. 247.46}

Dr. Arthur T. Pierson, as he looks at the church exclaims: “Our Church life is undermined by worldliness. A worldly church prevents the conversion of sinners. More and more the eyes of men become blinded and sealed to the value of divine things. We thunder in the ears of men the terrible truths of God, but they are deaf and dead, and the very church itself so grieves and quenches the Spirit by fellowship with evil that there is no power in the Lord’s people to convert souls. Four-fifths of the nominal membership of our churches add nothing to their real power. They are either a dead weight or a positive hindrance to the advance of the gospel; they help to fill up the gulf between the truly religious, and the open enemies of Christ.” {SITI May 6, 1889, p. 247.47}

Is this a true picture of the church as we view it as a whole? Is Dr. Pierson to be regarded as a pessimist? or does his consecrated life lead him to read or write “the signs of the times”? What calls for the Friday evening “lectures” in so many churches instead of the old-fashioned, God-honored prayer-meeting? Is it not an absence of that deep spiritual life which presses for utterance when God’s children assemble at the hour of prayer? In times of awakening how readily *the* *people* occupy the time! A long, formal address by the pastor is uncalled for and undesired. This is but a single illustration taken from scores with which every pastor is more or less familiar. {SITI May 6, 1889, p. 247.48}

**“‘By the Words’” The Signs of the Times, 15, 17.**

E. J. Waggoner

The following from a letter in the *S. S. Times*, and the comments there on, are worth serious thoughts on the part of all:- {SITI May 6, 1889, p. 247.49}

“A hollow wax cylinder, a few inches long, and marked with indentations that my eyes hardly noticed, was put on a machine, and touched in a certain way by a roller, when from a small empty funnel issued the notes of a song, sung weeks ago by one far away. I followed the melody, now soft and low, then high and intense. The words, the time, the expression, all were on that wax cylinder, to remain imprisoned in those dots and lines, unexhaling in the air, until summoned forth, and then sounding out upon the ear in perfect facsimile of the original voice. Of course, the exhibition preached its sermon to me on the text, ‘By thy words thou shalt be justified, and by thy words thou shalt be condemned.’ How emphatically does Edison’s new discovery, as well as the ‘finds’ of the archeological societies, confirm the authority of holy writ! It may be that Edison will invent a thought register next; and then how righteously we shall all have to live! Meanwhile, as we listen to the photograph, we shall have no reason to doubt that God could frame an apparatus to lay up our words, so that all the world shall have to acknowledge to him: ‘Thou art clear when thou judgest.’” {SITI May 6, 1889, p. 247.50}

It is true that the photograph simply illustrates the truth of the Bible suggestion of the preservation in God’s universe of a record of every idle word, and of the sure disclosure of all the sayings and doings of every soul brought into final judgment. And there is added force given by such disclosures as it makes, to the Bible question, “Seeing that these things are thus, ...what manner of persons ought ye to be in all holy living and godliness?” {SITI May 6, 1889, p. 247.51}

**“The Bible the Word of God” The Signs of the Times, 15, 17.**

E. J. Waggoner

The *Christian Union* of April 4 contains the following question and answer:- {SITI May 6, 1889, p. 247.52}

“‘Will you please tell me what authority there is for believing the Gospels to be anything more than the honest narratives of men who had lived with Christ; also the Epistles to be anything more than the counsels of wise and good men, not inspired-that is, not having the words put into their mouths by the Holy Ghost?’ {SITI May 6, 1889, p. 247.53}

“The Gospels themselves do not profess to be anything more. In the Epistles it is asserted that ‘we speak in words which the Spirit teacheth.’ 1 Corinthians 2:13. ‘Words’ here means ‘discourse’ rather than the grammatical parts of speech-that is, the ideal rather than the material element of language. To be inspired is not identical with having the words put into the mouth by the Spirit. That the Gospels and epistles are inspired is plain from the fact that they are inspiring. Their inspiration is seen in the moral and spiritual power which they exert upon the conscience, and attests the illumination of their own consciences by the Spirit of Truth. But that this illumination was such as to exclude all error in whatever they wrote, although it is a tenet of local and provincial belief, is no part of the faith of the church catholic.” {SITI May 6, 1889, p. 247.54}

We do not propose to give a dissertation on inspiration, but we do want to protest against the passing of such theories as the above under the name of “Christian.” To say that the Scriptures are to be considered as inspired if they are inspiring, but that the illumination of the writers was not such as to exclude all error in what they wrote, is simply to place them on a level with the writings of Shakespeare, Scott, Milton, and Macaulay. Some people are never moved by the reading of the Scriptures; then, according to the theory of the *Christian Union*, the Scriptures are not inspired to such ones. “The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned.” So then the *Christian Union* would have us believe that the Scriptures are not inspired to worldlings. Its theory by denying that they are indeed “the Scriptures of truth,” makes it useless to preach to sinners, for there is nothing to reach them with. {SITI May 6, 1889, p. 247.55}

If only the *Christian Union* were concerned in this matter, we should not say anything; but there are God-fearing men who rest all their hope on the truthfulness of the Bible, who have been caught by this theory, which virtually undermines their hope. We say that the theory that men are to judge of the inspiration of the Bible by the impression which is makes upon them, is the foundation of heathenism. Thus, it makes man a judge of God. To be able to decide upon the kind and degree of inspiration in any given passage, is to be able to know the mind of the Spirit of God. And the man who measures the inspiration of the Bible by his own understanding of it, makes himself equal with God; indeed, he makes himself a god; for he virtually declares that his own mind is the rule for himself. When he pursues a certain course, he does so, not because the Bible says so, but because he wants to. He has no higher standard of right and wrong than himself. There are men who have held these loose views of inspiration who have yet been good Bible Christians, but only because they have not followed out their theories; but the effect of their teaching on others is often most disastrous. {SITI May 6, 1889, p. 247.56}

To us it seems a terrible thing to sit in judgment upon God. The man who accepts as inspired only what commends itself to his judgment and understanding, either lifts himself up to the level of God, or else brings God down to his own level, which is the same thing. He says in effect that God cannot know any more than he does, and he really makes his own Bible. As we said before, men may hold such a theory as a theory which they have never, even in thought, followed to its end, and may remain earnest, God-fearing Christians; but what must be the effect of such a theory upon those whose Christian character is wholly unformed? We earnestly exhort every reader of the SIGNS OF THE TIMES to accept the following theory of the Bible as the only safe one, even if they do not comprehend to the full the mind of the Spirit of God:- {SITI May 6, 1889, p. 247.57}

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.” 2 Timothy 3:16. {SITI May 6, 1889, p. 247.58}

“Every word of God is pure; he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar.” Proverbs 30:5, 6. {SITI May 6, 1889, p. 247.59}

“Yea, let God be true, but every man a liar.” Romans 3:4. E. J. W. {SITI May 6, 1889, p. 247.60}

**“Divinity of Christ. Lawgiver and Redeemer” The Signs of the Times, 15, 17.**

E. J. Waggoner

**LAWGIVER AND REDEEMER**

We may take the fourth commandment, and show that what is true of the whole law is specially true of it. Thus; in that commandment we read that “in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it.” Exodus 20:11. Genesis 2:3 also says: “And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.” {SITI May 6, 1889, p. 247.61}

The One who made the heavens and the earth also made the Sabbath for man. He made it by resting at the close of his creative work, and by afterwards blessing and sanctifying the day upon which he rested-the seventh day. It was the same being who created, who rested on the seventh day, who blessed the seventh day, and who sanctified it, or set it apart for man to use, with instruction how he should use it. But it was Christ who created the heavens and the earth, for “by him were all things created, that are in heaven, and that are in earth, visible and invisible.” “All things were created by him.” Therefore it was Christ who made the Sabbath. He is Lord of all, even of the Sabbath-day. Matthew 12:8. Thus we identify the Sabbath,-the same day which the Jews professed to keep, and which they wickedly accused Christ of violating,-with the Lord’s day. So we have proved in general and in particular that Christ is the Lawgiver for all mankind. We must honor him, therefore, as Creator, and as Lawgiver, and now, lastly, as Redeemer. And in this we come to the comforting, encouraging part of all that has gone before. {SITI May 6, 1889, p. 247.62}

A few texts will suffice on this point. We first quote John 3:16: “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” But the giving was not all on the part of the Father. Both Father and Son shared equally in this, as in all things else. Paul says of Christ that he “*gave himself* for our sins, that he might deliver us from this present evil world, *according to the will of God* and our Father.” Galatians 1:4. See also Titus 2:13, 14. {SITI May 6, 1889, p. 247.63}

But while the Father and the Son shared equally in this work, the Son was the one in whom the Father was revealed, as we have learned from John 1:18 and 14:7-9. Paul also expressly declares that “God was in Christ, reconciling the world unto himself.” 2 Corinthians 5:19. We can know the measure of God’s love for man only as we “know the love of Christ, which passeth knowledge;” and we can learn this only from Calvary. So John says, “Hereby perceive we the love of God, because he laid down his life for us.” 1 John 3:16. It is our God that is our Redeemer. {SITI May 6, 1889, p. 247.64}

What a pledge this affords of the faithfulness of the “exceeding great and precious promises” of the gospel. The great law of the universe was broken by the inhabitants of this little planet, and the Lawgiver gave himself to redeem these rebels. If he had deputized an angel, we would have no surety of salvation; but he gave himself. No other life was of enough value. By giving himself he fulfilled the words of the prophet: “The Lord is well pleased for his righteousness’ sake; he will magnify the law, and make it honorable.” Isaiah 42:21. He magnified it by his death. By that he showed its worth, and how utterly impossible it is for the law to be changed or abrogated, or to swerve in the least from its rigidity. {SITI May 6, 1889, p. 247.65}

This meets the infidel cavil of the injustice of having an innocent person suffer for a guilty one. That would be unjust, under ordinary circumstances; but when that innocent one is the Lawgiver himself, there is no injustice. God could no relax one jot of the claims of his law. To do that would have been to deny himself, to set aside his own righteousness. But he had a right to give himself for man, and in so doing he vindicated his law and justified believing sinners, and at the same time was perfectly just. {SITI May 6, 1889, p. 247.66}

And if the Lawgiver gave himself for us, to redeem us from the transgression of his own law, what greater assurance could we ask that he will save to the uttermost all who come to him? Well might Paul say, “I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.” 2 Timothy 1:12. When we remember also the wonderful power manifested in the creation, in bringing the worlds from nothing, how appropriate are the words of the apostle Peter: “Wherefore, let them that suffer according to the will of God commit the keeping of their souls to him I well-doing, as unto a faithful Creator.” 1 Peter 4:19. He who is able to take things that are not, to bring to naught things that are (1 Corinthians 1:28), is able to take our very weakness and turn it into strength; and for our further assurance we have the record of many who “out of weakness were made strong.” Hebrews 11:34. Well may the poet sing:- {SITI May 6, 1889, p. 247.67}

*“How firm a foundation, ye saints of the Lord,  
Is laid for your faith in his excellent word!  
What more can he say than to you he hath said,  
Who unto the Saviour for refuge have fled?” E. J. W. {SITI May 6, 1889, p. 247.68}*

**“Back Page” The Signs of the Times, 15, 17.**

E. J. Waggoner

The First Congregational Church of this city celebrated Good Friday this year, “the first time,” says the *Examiner*, of San Francisco, “that Good Friday has ever been observed in Oakland by any sect except the Catholics and Episcopalians.” {SITI May 6, 1889, p. 247.69}

This is only another straw which shows that the current is setting Romeward. Easter is generally observed, Good Friday is growing in favor, and many of the leading religious papers outside of the ritual churches are advocating a modified sort of Lent. And the end of the journey is Rome. *She* advocates to compromise. The compromise is all on the side of the Protestant churches, so-called. {SITI May 6, 1889, p. 247.70}

A correspondent asks an explanation of the permission given in Deuteronomy 14:21 to the Hebrews to sell to the heathen that which died of itself. The solution to the matter lies in the fact that the “strangers” and “aliens” to which they were permitted to sell that which died of itself, were in the habit of using just such things for food. Some Indian tribes still eat that which “dieth of itself,” and they frequently buy or beg such carcasses from their civilized neighbors, and would feel that they were greatly injured if the owner of such animals should bury or burn their bodies instead of allowing them to have them for food. This was undoubtedly true of the heathen neighbors of the children of Israel, hence the permission given in Deuteronomy 14:21. {SITI May 6, 1889, p. 247.71}

On the night of April 26, a man was killed in a prize fight in San Francisco. For reasons which it is unnecessary to state, none of the parties to a fight, which had been announced to take place, failed to put in an appearance, and as the secular papers tell the story, “bankers, brokers, lawyers, doctors, men from all the professions and fresh from the Jackson-Cardiff fight, crowded the *café* and boxes, and, flushed with wine, yelled lustily for a fight.” To meet the demand, the manager of the affair induced a young man to take the place of the absent prugilist, and in a few minutes the substitute was dead, killed instantly by a blow over the heart, to gratify the brutal instincts of “bankers, brokers, lawyers, men from all the professions,” in the city of San Francisco. In what respect is a civilization which tolerates such things better than that of Rome two thousand years ago? {SITI May 6, 1889, p. 247.72}

“Those Tent Meetings,” by Malcom B. Duffie, Battle Creek, Michigan. Address the author. Price, 25 cents. This little monograph both “whyming recital, founded on actual facts and every-day experiences,” as many of our laborers in tents will recognize. It is indeed novel, and he who begins to read will wish to finish. It takes up in rhyme the whole course of a tent-meeting, with its varied lights and shadows, true to life, with each point pressed home with appropriate texts from the Book of books. It is neatly printed, and the nine cuts which embellish the work are, on the whole, very natural. It is worth its price, and we do not see how it can fail to do good. {SITI May 6, 1889, p. 247.73}

In reply to a question relative to the genealogy of Christ we would say that the lists of the ancestors of Jesus given by Matthew and Luke have been the ground of a great deal of controversy, and numerous theories have been advanced. According to one of these theories, both the lists are intended to present Jesus as the reputed or legal son of Joseph, that of Matthew being the royal and that of Luke the private genealogy of the heir to the crown and throne of David. With this theory is connected the supposition that Mary and Joseph were first cousins. {SITI May 6, 1889, p. 247.74}

Another and more widely accepted theory is that Matthew gives Joseph’s genealogy, and Luke that of Mary. This view makes Joseph the son-in-law and Jesus the *grandson* of Heli, who, according to the Talmud, was Mary’s father. This includes Christ in the royal line of David in two ways: *Legally*, through Mary’s marriage with Joseph; and *naturally*, through Mary herself being a member of the royal family. {SITI May 6, 1889, p. 247.75}

It is hoped that our readers and friends will not pass lightly over the report of the annual meeting of the Pacific Press Publishing Company, found on another page. There is much in it of interest. While the report does not show a large profit, it shows a greater work than any year previous. Over eleven million pages more of the truth have been given to the world from this office than in any previous year. The friends of the cause of present truth will note the evidences that the work is enlarging in the change that has been made in the *American Sentinel* from a monthly to a weekly; in the greater advantages which the *Sentinel* soon will have, and which are demanded by the increased agitation on the question of Church and State; in the services that has followed the establishment of the branch offices, especially in New York; and in the proposed establishment of an office in the great center of the commercial and literary world, London. All these enlargements and additions call for consecrated work and means. Some are going from us, Brethren Saunders, Gibson, Hope, and others to England, Brother Morrison and wife to Australasia. May God go with them, and may he help his people to consecrate themselves and their means to his work, that these new enterprises may be supported, and that other men may be found whom God can choose to go forth into the great harvest-field. It is too late to falter now. God has no place for laggards. He will choose the clean vessels that are nearest. He will honor those who honor him. {SITI May 6, 1889, p. 247.76}

**“‘Ten Lectures on Catarrh’” The Signs of the Times, 15, 17.**

E. J. Waggoner

Of all diseases which drive away buoyancy of spirits and darken everything, next to dyspepsia is nasal catarrh; in fact, we do not know but the latter will bear off the palm as the destroyer of comfort and blighter of hope; and hopeful indeed is the individual who will rise above their combined attacks. Catarrh is almost a universal disease, and as harmful as universal. It is not alone the discomfort attending it which makes it so much dreaded, but its results are many times very serious. Blindness and deafness often result, and hoarseness, chronic inflammation of the tonsils, chronic sore throat, and other affections, are sure to follow if the disease is neglected. It present only in a mild form, it renders the one affect peculiarly susceptible to such diseases as diphtheria. Many have tried patent nostrums till they have become discouraged, and many others believe that either the disease does not amount to much or that it cannot be cured. {SITI May 6, 1889, p. 247.77}

It is with satisfaction that we notice a pamphlet now before us treating on this very subject, entitled, “Ten Lectures on Nasal Catarrh.” The author, J. H. Kellogg, M.D., a thoroughly scientific physician of large experience, has demonstrated the truth of the principles and methods which he advocated. He contends that catarrh, can be cured, not by the much-advertised “catarrh remedies,” against which he warns his readers, but by means within the reach of all. He gives the hygiene of the disease, one of the most essential features in its successful treatment, and the best methods in use by experienced specialists, as well as his own experience in thousands of cases of catarrh. In ordinary cases, the patient with this book of instruction can trust himself, while the inexperienced physician can gain much by the study of this work. Valuable prescriptions are given for the disease, which can be made up of remedies to be found at any first-class drug store. It is a book which all ought to have and which, if followed, will be of great value. Price 25 cents. Address, Pacific Press, Oakland, Cal., or 43 Bond Street, New York. {SITI May 6, 1889, p. 247.78}

**“Front Page” The Signs of the Times, 15, 18.**

E. J. Waggoner

The greatest helps to the understanding of the Bible are an unprejudiced, humble mind, an overruling desire to know just what God’s will is, that it may be performed, and the Bible itself. “The secret of the Lord is with them that fear him; and he will show them his covenant.” Psalm 25:14. {SITI May 13, 1889, p. 247.79}

The Lord does not ask us to wait till we are worthy before we come to him. If we should do this, we would never seek him. He invites us to come just as we are, with humble hearts, realizing our unworthiness; and then God says, “Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” Could we ask more? Thus by coming in God’s ways, he makes us worthy. {SITI May 13, 1889, p. 247.80}

The statement is definitely made in several London papers that the episcopal bishop of Glasgow has inhibited Canon Wilberforce fro talking temperance in the churches of that diocese, because he cooperates with the ministers of the Church of Scotland in his work. Commenting on this fact the *Christian at Work* says: “The establishment will not gain much headway in Presbyterian Scotland by this sort of proceedings.” Certainly it ought not to gain much. {SITI May 13, 1889, p. 247.81}

We suppose that some will see in the fact that the new United States cruiser *Vesuvius* can send four and a half tons of dynamite into another vessel in six minutes, and send a thousand men into eternity in the same time, an evidence of the approach of the time when war will be no more, because it will be so terrible that none will dare engage in it; but to us it is an evidence of the approach of the final clash of the nations of the world before they are dashed to pieces by the Lord at his coming. {SITI May 13, 1889, p. 247.82}

An association has been organized in Japan, the object of which is to maintain Buddhism, especially in view of its political character in the empire. The members pledge themselves, in the selection of representatives in Parliament, provincial assemblies, town councils, or local offices, and in the appointment of school-teachers, officials of societies and business companies, “carefully to exclude all who are disloyal to our emperor or untrue to Buddhism by believing in the foreign religion called Christianity.” This is simply National Reform in the interest of Buddhism. But there is hope for Christianity in the fact that many of the Japanese newspapers which have no special interest in Christianity are condemning severely this attempt to drag religion into the sphere of politics. And it ought to be condemned not only in Japan but in the United States. If it is right that the majority should rule in matters of religion in one country it cannot be wrong in another, and Japan would have the same right to exclude or boycott Christianity that the United States would have to discriminate in religious matters. {SITI May 13, 1889, p. 247.83}

The only real growth in Christian life comes by appropriating God’s word. The Christian is begotten through the word of God (1 Peter 1:21; James 1:18), born of the water and the Spirit (John 3:5); and it is by the word of God that he grows up into Christ, the Incarnate Word. 1 Peter 2:1-5. He must not only read the word, or understand the word, but he must appropriate or engraft the word (James 1:21), till the truth of God becomes a very part of his being. It is this that the psalmist means when he says, “Thy word have I hid in mine heart, that I might not sin against thee.” Psalm 119:11. {SITI May 13, 1889, p. 247.84}

The ceremonies of the Christian religion are few. It needs no more than it has to manifest its true character; for from that individual who possesses true religion, there are ever flowing words and acts which show the hidden spring within. Ceremonies are outward; religion springs from within; its seat is in the affections and principles which control the individual. The multiplying of needless ceremonies, the increase of ritual pomp and splendor, always calls attention from the real inner life to an unreal outer life, till at last religion is lost in form and ceremony. This is the way it was with the early church, and Rome was developed. Are not our Protestant churches walking in the same path in their aping of Rome in ornate display and multiplication of days and times? {SITI May 13, 1889, p. 247.85}

Said the Father, “This is my beloved Son in whom I am well pleased; hear ye him.” Matthew 17:5. Jesus says, “If thou wilt enter into life, keep the commandments.” Matthew 19:17. Again he says, “Blessed are they that do His [the Father’s] commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” Revelation 22:14. And this is the testimony of the whole of the inspired word-keep the law of God; “for this is the *whole duty* of man.” Ecclesiastes 12:13, 14. But that man cannot keep the law of God is true; nevertheless, it is his duty. And in order that he may perform that duty, and be brought into harmony with his law, God gives him the gracious privilege of doing through Christ what he could not do in his own strength. The righteousness of God is imputed for past sins (Romans 4:5-8; 3:25, 26), the man is regenerated (2 Corinthians 5:17), and his works become the righteousness of faith in Christ; for God works in him to will and to do of his good-pleasure. The law is ever a rule of duty, the gospel is the power of God which brings man into harmony with that rule. {SITI May 13, 1889, p. 247.86}

**“Five Short Rules for Christians” The Signs of the Times, 15, 18.**

E. J. Waggoner

1. Never neglect daily private prayer; and when you pray, remember that God is present and hears your prayers. Hebrews 11:5. {SITI May 13, 1889, p. 247.87}

2. Never neglect daily private Bible reading. All backsliding begins with the neglect of these two rules. John 5:39. {SITI May 13, 1889, p. 247.88}

3. Never let a day pass without trying to do something for Jesus. Luke 5:13-15. {SITI May 13, 1889, p. 247.89}

4. If you are in doubt as to a thing being right or wrong, go to your room and kneel down and ask God’s blessing upon it. Colossians 3:17. If you cannot do this, it is wrong. Romans 11:23. {SITI May 13, 1889, p. 247.90}

5. Never take your Christianity from Christians. 2 Corinthians 10:12. Ask yourself, “How would Christ act in my place?” and strive to follow him. John 10:27. {SITI May 13, 1889, p. 247.91}

**“Glorify God as God. Romans 1:21” The Signs of the Times, 15, 18.**

E. J. Waggoner

**Romans 1:21.**

The apostle Paul says of the heathen that they are “without excuse; because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.” Romans 1:21. We have already seen, from the preceding verse, how they knew God. His eternal power and Godhead are clearly seen by the things that are made. “The heavens declare the glory of God; and the firmament showeth his handiwork.” Psalm 19:1. Even the unlearned savage sees in nature evidences of the power and glory of God; and history affords abundant testimony to the fact that the ancient heathen philosophers and priests, although they worshiped idols, and taught the people idolatry, did have knowledge of a supreme Deity. Therefore they were “without excuse.” The heathen do not need a second probation, in order that they may have “a fair chance.” Not a man has ever lived on this earth to whom enough light has not been given either to save him or to witness to the justness of his condemnation. {SITI May 13, 1889, p. 247.92}

“When they knew God, they glorified him not as God.” How could they have glorified him as God? The answer is suggested by the verse which tells how they knew him. How did they know God?-By his works. Then it is evident that to glorify him as God, would have been to honor him as Creator. God has “made his wonderful works to be remembered,” for it is by remembering them that men remember him. And the one thing which he has given as the memorial of his creative power is the Sabbath. Thus the fourth commandment says:- {SITI May 13, 1889, p. 247.93}

“Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.” Exodus 20:8-11. {SITI May 13, 1889, p. 247.94}

The fact that Jehovah made the heavens and the earth is that which distinguishes him above all false gods. See Psalm 96:4, 5; Jeremiah 10:10-13. And the seventh-day rest is the one thing which he has given to enable man to remember that it is he that made all these things, and that he alone is worthy of worship. Therefore it is evident that only by keeping the Sabbath according to God’s commandment could the ancients have glorified him as God, and retained their knowledge of him. {SITI May 13, 1889, p. 247.95}

The Scriptures state this fact very clearly. In the song for the Sabbath-day (Psalm 92) the psalmist says: “It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High; to show forth thy loving-kindness in the morning, and thy faithfulness every night, upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound. For thou, Lord, hast made me glad through thy work; I will triumph in the works of thy hands. O Lord, how great are thy works! and thy thoughts are very deep. A brutish man knoweth not; neither doth a fool understand this.” Verses 1-6. The fool does not consider the works of God’s hands, therefore he says in his heart, “There is no God.” {SITI May 13, 1889, p. 247.96}

When God chose Abraham from among the heathen, as the one to be the father of the faithful, it was because Abraham alone served him. Afterwards he made the Israelites the depositaries of his law, because, of all the nations, they alone cared to know him. All others had lost the knowledge of God, and like Pharaoh could say, “I know not Jehovah.” Yet to his own chosen people, who had the knowledge of his wonderful works to the children of men, the Lord said: “Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.” Exodus 31:13. The Sabbath alone stood between them and heathenism. If they had kept the Sabbath according to the commandment, they would never have gone into idolatry; when they did join the nations round about them in their corrupt practices, it was only after their neglect of the Sabbath had resulted in their forgetting God, whose mighty power and goodness it commemorated. Thus all the punishment that came upon the Israelites, and all their captivities, were declared to be because they did not keep the Sabbath. Forgetting the Sabbath was a synonym for forgetting God, and indulging in the abominations of the heathen. {SITI May 13, 1889, p. 247.97}

Nowhere is this more clearly set forth than in the twentieth chapter of Ezekiel. So plainly does the Lord there show the connection between Sabbath-breaking and the abominations of idolatry, that a simple reading of the passage is about all that is necessary. Speaking of the children of Israel, the Lord says:- {SITI May 13, 1889, p. 247.98}

“Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them. But the house of Israel rebelled against me in the wilderness; they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my Sabbaths they greatly polluted; then I said, I would pour out my fury upon them in the wilderness, to consume them. But I wrought for my name’s sake, that it should not be polluted before the heathen, in whose sight I brought them out. Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands; because they despised my judgments, and walked not in my statutes, but polluted my Sabbaths; for their heart went after their idols. Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness. But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols; I am the Lord your God; walk in my statutes, and keep my judgments, and do them; and hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God. Notwithstanding the children rebelled against me; they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them; they polluted my Sabbaths; then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness.” Ezekiel 20:12-21. {SITI May 13, 1889, p. 247.99}

From this it is evident that Sabbath-breaking always led to idolatry. The twentieth verse plainly states that the Sabbath was the means by which the Israelites could retain their knowledge of God. They could not by any possibility keep the Sabbath and be idolaters at the same time; neither could they be idolaters so long as they kept the Sabbath as God commanded them. {SITI May 13, 1889, p. 247.100}

The Sabbath, therefore, as the safeguard against idolatry, is the mark of true religion. In the proper observance of the Sabbath, we find the highest expression of Christian life. Without the observance of the Sabbath, there can be no real worship of God; for he who does not worship God as the Creator of all things, does not glorify him as God; and the Sabbath is that by which we acknowledge him as Creator. {SITI May 13, 1889, p. 247.101}

It is often stated by the people who call themselves National Reformers, that the Sabbath is the only safeguard against heathenism; that if a nation ceases to keep the Sabbath, it will inevitably run into heathenism. This is true, as we have shown; but it is not true as they say it, because by the word “Sabbath” they refer to Sunday; and Sunday, instead of being a safeguard against heathenism, is the “wild solar holiday of all pagan times.” There is nothing in the observance of Sunday that can show anything whatever about God. Only the seventh day can be the memorial of creation, for only on that day did God rest, and it was that day only that he blessed and set apart. The first day cannot, as it is claimed, be the memorial of the resurrection of Christ; for it was never appointed as such a memorial, even as it could not appropriately commemorate such an event. Besides, in baptism we have the divinely appointed memorial of the death and resurrection of Christ. So, as before stated, there is nothing about Sunday which can show the power of God, any more than could be shown by Monday or Friday. {SITI May 13, 1889, p. 247.102}

The form of idolatry which has existed almost universally from the most ancient times, is sun-worship, for which Sunday stands. This was the day dedicated to the sun, and observed by the heathen, not as a Sabbath, but as a day of wild, unbridled, sensual indulgence. And so, as sun-worship, with all its attendant abominations, stands as God’s great rival in the allegiance of mankind, Sunday stands opposed to the Sabbath, as the holiday universally observed by men when they ceased to glorify the Creator as God. E. J. W. {SITI May 13, 1889, p. 247.103}

**“Peace” The Signs of the Times, 15, 18.**

E. J. Waggoner

Peace is not a feeling or an emotion, but a condition. We are not at peace because a pleasurable, self-satisfied feeling reigns within, but because we have complied with those conditions which bring peace. So is our peace with God. Many look in a wrong direction for peace, and do not know it when it comes. God is not at enmity with us. It is the carnal mind which “is enmity against God.” Romans 8:7. But when the sinner capitulates, lays down his arms of rebellion, when he renounces the carnal heart, and yields himself toGod’s law, in short, when he complies with the conditions of peace,-repentance toward God and faith in Christ-he is at peace with God. He has naught against God, and the Lord has naught against him. There is naught between them. Whatever joy or solace is present in the individual, there is peace between him and God. “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.” {SITI May 13, 1889, p. 247.104}

**“Back Page” The Signs of the Times, 15, 18.**

E. J. Waggoner

We learn from the *Japan Gazette*, published in Yokohama, that Brother A. La Rue is now in that city. Brother La Rue has for several years past been laboring as a ship missionary in Honolulu and Hongkong, and already considerable fruit of his labors has been seen. May the blessing of the Lord of the vineyard still attend his efforts. {SITI May 13, 1889, p. 247.105}

One of our brightest little exchanges is the *Moral and Scientific Companion*, published at Florence, Arizona. Besides its contributions in the way of articles and cuts of the *flora, fauna*, and curiosities and customs of Arizona, it is making a brave and logical fight for civil and religious liberty, or freedom to worship God according to the dictates of one’s conscience. It is published monthly, and is well worth its price, twenty-five cents a year. May it grow and prosper in what it so well advocates. {SITI May 13, 1889, p. 247.106}

The wife of a prominent Chicago clergyman and editor of a religious paper was detected recently in the act of shop-lifting, and was arrested. Influential friends succeeded in compromising the case, and now it is explained that the lady is the victim of kleptomania, which is nothing more than a violation of the tenth commandment gone to seed, and the legitimate fruit is theft, a violation of the eighth commandment. Commenting on this case, a secular paper says:- {SITI May 13, 1889, p. 247.107}

“This case shows the prevalence of what is apologetically called kleptomania. It is very doubtful whether one woman in ten caught in this mean species of theft is really insane. The great majority are consumed by a desire to outshine their neighbors in dress, and, not having the means to purchase costly goods, resort to stealing. It is doubtful whether the compromise of such cases is a good thing, as, despite the hardships to individuals, a few punishments dealt out would do a great deal to check a vice that has become lamentably common.” {SITI May 13, 1889, p. 247.108}

We hope that our readers will not fail to read “Hindu Widows,” found on another page; and try to realize, if they can, that some such custom as this might have been prevalent among us had it not been for Christianity and its educating, humanizing, elevating influences. We often take the glory of all our good deeds, or lack of extremely bad ones, to ourselves; but if we had, in the darkness of heathenism, we too would have been heathens. It is only because the light and liberty and beauty of Christianity has fallen upon the nations of the Orient, that makes these terrible customs look so dark. And how it ought to stir every true Christian to do all in his power to reach with the light of the Word those who are in darkness. {SITI May 13, 1889, p. 247.109}

Up to the time of closing this paper full particulars of Elder J. H. Waggoner’s death had not been received, but a brief letter from a Brother John Vuilleumier, Basel, Switzerland, confirms the sad news received on the 17th ult., by cable, and also the opinion that his death was very sudden. As was supposed, Brother Waggoner worked up to the very last, the day before his death being one of unusual activity. He was found dead at six o’clock in the morning, in his kitchen, whether it is supposed she had gone an hour before to procure some means of relief from pain which it is thought he was suffering. It seems, however, that his last night must for the most part have been one of quiet, as his wife knew nothing of his absence from her side till a few minutes before she discovered him cold and death. {SITI May 13, 1889, p. 247.110}

After a suspension of nearly five months, caused by the death of its former editor, Rev. H. Friedloender, *The Peculiar People*, a Christian journal devoted to Jewish interests, again makes its appearance, this time as a monthly instead of a weekly publication as formerly. In his salutatory, the new editor, Rev. W. C. Daland, says that “there is between the Jews and the Christian nations a misunderstanding centuries old,” and that to correct this will be his work. “*The Peculiar People*,” he says, “will strive to show the Jews that Christians are not all Jew-haters, that many Christians have a sincere regard and a great care for the true welfare of Israel.” It will also “strive to show Gentile Christians that they have totally misconceived the Jewish spirit, that they have undertaken by a wrong method to win the Jewish nation; namely, by Gentilizing the Jews instead of giving them the pure gospel and leaving them to become Christian Jews.” {SITI May 13, 1889, p. 247.111}

The resuscitated journal has a wide, rather uncompromising field, but while we have no expectation of ever seeing the Jews as a people embrace Christ, we doubt not that there are among them many who may be reached and saved by the gospel of Christ. In this work we bid *The Peculiar People* Godspeed. {SITI May 13, 1889, p. 247.112}

Before us lies a Mexican Spanish newspaper, published in San Francisco, the date line of which reads as follows:- {SITI May 13, 1889, p. 247.113}

“San Francisco, Sabado, Mayo 4 de 1889,” which, being translated in English, is, San Francisco, Sabbath, May 4, 1889. {SITI May 13, 1889, p. 247.114}

It means this, that while neither Mexicans nor Spaniards observe the Sabbath of the Lord, they know no other name for the seventh day of the week but Sabbath. May 4 was Saturday, and we here have the witness of the language of the nation to its right to the sacred title of “Sabbath.” {SITI May 13, 1889, p. 247.115}

But this is not the only witness. Before us hangs a chart of the week designed by Rev. W. M. Jones, a London antiquarian, assisted by Prince Lucien Napoleon Bonaparte, which shows that the regular succession of the days of the week are the same in 160 different languages and dialects; and 108 of these recognize Saturday, the seventh day, by the name *Sabbath*. Fifty-two of these languages are European, and the remainder Oriental and African. We have the united testimony of the Japhetic, the Semitic, and the Hamitic races to the right of the seventh day to the title of Sabbath. Let no one say in the face of this testimony that we cannot tell which the seventh day is, or which day is the original Sabbath. This language-proof is the testimony of the ages. {SITI May 13, 1889, p. 247.116}

The *Frontier* is a journal published at Spokane Falls, Washington Territory. A copy of its issue of February has been sent us which contains a marked editorial against the work of obtaining signatures to the remonstrances against religious legislation. The writer believes in religious legislation and what he calls liberty. He refused to sign a remonstrance against religious legislation, or allow the petition to be circulated in his rooms. His ability to judge of what is liberty, can be estimated from the opening sentence, as follows:- {SITI May 13, 1889, p. 247.117}

“A man who was in faith a Seventh-day Adventists came to our rooms recently with a petition to the Legislature, asking that the section in the Constitution of the United States in reference to the strict observance of the Sabbath, be not inserted in the new charter for the State of Washington.” {SITI May 13, 1889, p. 247.118}

First, there is no section in the Constitution of the United States in reference to the strict observance or any observance of the Sabbath; and secondly, no such petition was ever circulated in Washington Territory. The petitions were that the Constitution of the United States should remain as it is. The *Frontier* had better get into the civilization of the district school. {SITI May 13, 1889, p. 247.119}

**“What It Is to Know God” The Signs of the Times, 15, 19.**

E. J. Waggoner

In the article last week on Romans 1:21, entitled, “Glorifying God as God,” it was claimed, and proved, that the proper observance of the Sabbath is the one way by which reverence for the Creator may be shown. The Sabbath is that which preserves the knowledge of God, and when men ignore it they inevitably relapse, sooner or later, into idolatry. The keeping of the Sabbath is the very essence of worship, and when it is kept as God designed it should be kept, it marks the very highest point of Christian life. To some, perhaps to very many, this may seem like too great a claim, but it can seem so only to those who have a low view of what the Sabbath is for. Let us see what the Bible teaches further on this point. {SITI May 20, 1889, p. 247.120}

It is evident that to *know* God, in the sense in which the Bible uses the term, is the greatest knowledge that man can attain to. This knowledge is not merely a conception of the intellect, but is that which saves the soul, since spiritual things are only spiritually discerned, and “God is a Spirit; and they that worship him must worship him in spirit and in truth.” To worship God means something more than to say that he is God, and to offer prayers to him. Said the Lord: “This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men.” Matthew 15:8, 9. {SITI May 20, 1889, p. 247.121}

When Christ comes, it will be in flaming fire, “taking vengeance on them that know not God.” 2 Thessalonians 1:8. Paul’s highest desire was that he might know the Lord. Philippians 3:10. Through the prophet Jeremiah the Lord said: “Let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord.” Jeremiah 9:24. And when the saints shall have reached the fullness of the blessings of the new covenant, it will not be necessary for the gospel to be preached any more, “for they shall all know me, from the least of them unto the greatest of them, saith the Lord.” Jeremiah 31:32. Thus it appears that to know the Lord is the highest attainment possible to man. {SITI May 20, 1889, p. 247.122}

But the Sabbath was given in order that men might know God. Thus the Lord says: “Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.” Exodus 31:13. And again: “And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God.” Ezekiel 20:20. {SITI May 20, 1889, p. 247.123}

Now for the proof that in the proper observance of the Sabbath is found the culmination of the knowledge of God. The statement that God blessed the Sabbath-day and hallowed it, because that in it he had rested from all his works (Exodus 2:3), is well known. The Sabbath, therefore, is the memorial of creation; and creative power is that which distinguishes Jehovah from all false gods. But merely resting from physical toil on the Sabbath-day will not suffice to give one a knowledge of God. The Sabbath must be used as a day of meditation upon the wondrous power of God, as manifested in his works. Thus, in the ninety-second psalm, which is a song for the Sabbath-day, which begins with the statement that it is a good thing to give thanks unto the Lord, and to show forth his faithfulness, we read:- {SITI May 20, 1889, p. 247.124}

“For thou, Lord, hast made me glad through thy work; I will triumph in the works of thy hands. O Lord, how great are thy works! and thy thoughts are very deep. A brutish man knoweth not; neither doth a fool understand this.” Verses 4-6. {SITI May 20, 1889, p. 247.125}

To be glad in the Lord is the privilege only of those that love the Lord, and are upright in heart. See Psalm 5:11; 32:11. Triumphing is overcoming; therefore he who triumphs in the works of God’s hands is the one who overcomes by the help of God. But there can be nothing more for the Christian than this, for the promise of the Saviour is, “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” Revelation 3:21. {SITI May 20, 1889, p. 247.126}

But how is it that through the proper observance of the Sabbath we may be glad in the Lord, and may triumph in the work of his hands? Just this way: As we contemplate the heavens, which declare the glory of God, we remember that they came into existence by his word, and that they keep their respective places, not one failing, because he is great in power. Then we remember that “God is love,” and that his love and tenderness are equal to his power. We remember that God so loved the world as to give his Son to die; that Christ was given “to deliver us from this present evil world,”-to save us from our sins,-and then we know that if we desire it and need it in our fight against the flesh, and the devil, all the power of God which was manifested in creation will be exerted in our behalf. When David was in trouble he cried unto the Lord, who heard him, and he says:- {SITI May 20, 1889, p. 295.1}

“He bowed the heavens also, and came down: and darkness was under his feet. And he rode upon a cherub, and did fly; yea, he did fly upon the wings of the wind.” “He sent from above, he took me, he drew me out of many waters. He delivered me from my strong enemy, and from them which hated me; for they were too strong for me. They prevented me in the day of my calamity; but the Lord was my stay. He brought me forth also into a large place; he delivered me, because he delighted in me.” Psalm 18:9, 10, 16-19. {SITI May 20, 1889, p. 295.2}

And Moses, the man of God, in the blessing wherewith he blessed Israel, said: “There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms.”Deuteronomy 33:26, 27. All the Christian’s hope finds expression in the words, “Thine is the power;” and the power of God can be known only by contemplation of his works, for which the Sabbath was ordained. {SITI May 20, 1889, p. 295.3}

This line of thought might be extended indefinitely. By considering the tiniest flower or insect, we may learn that nothing is too small to escape his loving care. Says Jesus:- {SITI May 20, 1889, p. 295.4}

“Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?” Matthew 6:28-30. And so, as we consider God’s works, and see how they show his power and his tender loving-kindness, we are glad through them, and, casting all our care upon Him who cares for us (1 Peter 5:7), we are delivered from the power of the adversary, and so we triumph in the works of the Lord. {SITI May 20, 1889, p. 295.5}

Now we can understand more fully the works of the Lord by the prophet Isaiah:- {SITI May 20, 1889, p. 295.6}

“If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord.” Isaiah 58:13, 14. {SITI May 20, 1889, p. 295.7}

“Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.” 1 Peter 4:19. E. J. W. {SITI May 20, 1889, p. 295.8}

**“An Encouraging Fact” The Signs of the Times, 15, 19.**

E. J. Waggoner

While many Protestants are drifting toward Rome, it is encouraging to know that some Catholics are opening their eyes to the superstitious and traditionary errors of Rome. Some who are true patriots become aroused at seeing Rome’s plotting against our Government, while others, finding no peace in soulless forms, and no consistency in Romish error, have sought Jesus Christ as the only Saviour, and the Bible as the only guide. {SITI May 20, 1889, p. 295.9}

Among those who have been instrumental in turning many Catholics away from the darkness of Rome, is “Father” James A. O’Connor, formerly a Catholic priest. He has held services for the past ten years at Masonic Temple, Sixth Avenue and Twenty-third Street, New York City. During this time hundreds of Roman Catholics have turned to Christ. A missionary society was organized and incorporated in 1887, known as “Christ’s Mission.” “Father” O’Connor desired to have it incorporated under the title, “Christ’s Mission for the Conversion of Roman Catholics,” but two Protestant judges of the Supreme Court refused to sign it for fear of offending the Catholics. It was at last incorporated under the above title, signed by a Catholic judge. {SITI May 20, 1889, p. 295.10}

Mr. O’Connor receives no regular salary, trusting to contributions and the circulation of his magazine, the *Converted Catholic*. He has formed no new church, his object being to lead men from Rome to the Bible and Christ, and then decide for themselves as to what church they should join. His teaching, as he says, is “salvation by the blood of Christ; I know only one way,-repentance towards God and faith in the Lord Jesus Christ; I know only one rule of faith and practice,-the Bible as the revealed word of God, to be believed from cover to cover.” His work deserves support from those who are able. May God bless him, and give him many souls for his hire, who shall be led into all truth. His address is, Rev. Jas. A. O’Connor, 60 Bible House, New York City. {SITI May 20, 1889, p. 295.11}

**“Why Not?” The Signs of the Times, 15, 19.**

E. J. Waggoner

We clip the following from the *Congregationalist* of March 21:- {SITI May 20, 1889, p. 295.12}

“Dr. Parker proposes, over his own name, a set of seven propositions for public discussion, the first of which is:- {SITI May 20, 1889, p. 295.13}

“‘The total abolition, as final tests of orthodoxy, of all ecclesiastical creeds, standards, and catechisms, as largely responsible for the infidelity and the hypocrisy of the world.’ {SITI May 20, 1889, p. 295.14}

“Why not insert the word ‘Bibles’ after ‘and catechisms’? What is the use of scolding at the water when nothing is said about the spring from which it flows?”-*Congregationalist, March 21, ‘89*. {SITI May 20, 1889, p. 295.15}

If the “creeds, standards, and catechisms” came from the Bible, there would be force in what the *Congregationalist* says; but the Bible cannot be held responsible for the conflicting creeds now dividing Christendom. That book teaches “one Lord, one faith, one baptism, one God and Father of all.” The creeds and standards no doubt contain Bible truth, but they also contain much error. They are like pure water contaminated and corrupted with foreign and poisonous substances. Many of them are unhealthful reservoirs, a long way off from the spring. Why not drink from the uncorrupted fountain? Why does the *Congregationalist* object to the Bible as a “final test”? {SITI May 20, 1889, p. 295.16}

**“What Does He Want?” The Signs of the Times, 15, 19.**

E. J. Waggoner

A correspondent of the New York *Observer*, Rev. Carlos Martin, claims that New York is “the most foreign of American cities.” He says:- {SITI May 20, 1889, p. 295.17}

“According to the statistics of Mayor Hewitt, in his letter to the aldermen on the question of raising the Irish flag over the City Hall, there are nearly a million of our people, out of an estimated population of 1,000,000, who are Irish and German-counting foreign-born parents and their native-born children. Add our large Italian, French, Bohemian, Scandinavian, and such-like colonies, and see how high the figures mount. Read the names on the business signs for another test. You might think yourself in Naples, Stockholm, Paris, Berlin-anywhere else than in America.” {SITI May 20, 1889, p. 295.18}

But notwithstanding the large foreign element, “in New York,” says Mr. Martin, “Sunday revolutionizes the city. One of the most restless and noisy of towns becomes one of the most quiet. The day is (as the statute directs) *dies non*. It is struck out of the calendar in so far as business is concerned-and pleasure, too, in its more ostentatious and offensive forms. The theaters are closed. The opera is not given. The entire business quarter is locked and barred. Lower Broadway is like a country road.” “The week-day rush and roar is strangely hushed.” And yet the gentleman is not satisfied; he says: “The outward quietude is something to be thankful for. It supplies a congenial environment for Christian worship and work. Let us preserve what we have, and pray and labor for more.” Just what “more” he wants is not explained. Is it a law compelling everybody to go to church? {SITI May 20, 1889, p. 295.19}

**“An Unholy Ambition” The Signs of the Times, 15, 19.**

E. J. Waggoner

The unholy ambition of unregenerate Christendom (if the term may be allowed) is manifesting itself in the Old World among the nonconformist denominations as well as in America. In this country we have the National Reformers, who are trying to bring everything under their rule; and the following utterance from a celebrated English Baptist divine, Dr. J. Clifford, in an address at Brixton College some time ago, represents a rapidly growing sentiment in England:- {SITI May 20, 1889, p. 295.20}

“Religion is to direct and control everything,-legislators as well as churches, peers as well as peasants, trade as well as worship, social customs as well as sermons, the equitable distribution of wealth as well as the individual well-being, the treatment of subjectr and suspected races as well as our own towns.” {SITI May 20, 1889, p. 295.21}

Jesus said, when this ambition was manifested among the uninstructed anciently:- {SITI May 20, 1889, p. 295.22}

“Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But *it shall not be so among you;* but whosoever will be *great among you, let him be your minister;* and whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.” Matthew 20:25-28. {SITI May 20, 1889, p. 295.23}

Is not this instruction as good now as it was then? We commend it to National Reformers. {SITI May 20, 1889, p. 295.24}

**“Back Page” The Signs of the Times, 15, 19.**

E. J. Waggoner

We begin this week the publication of a series of short articles on Russia, which we trust will be of interest to all our readers, especially as so many of them are contributing from week to week through the Sabbath-schools to aid in establishing missions in that country. We bespeak for these articles a careful reading. {SITI May 20, 1889, p. 295.25}

We do not recollect ever having seen more error in 66 pages than is contained in a pamphlet entitled, “Some Theological Facts Brought to Light,” by O. H. Harris, “founder of ‘Progressive Christianity,’” Newman, Ill. One proposition which the author labors to prove is that “repentance is the first resurrection.” And this proposition indicates the character of the pamphlet. If that sort of doctrine be “progressive” Christianity, we would prefer to have a more conservative type. The faith once delivered to the saints is good enough for us. {SITI May 20, 1889, p. 295.26}

In harmony with the recommendation of the General Conference Committee, Brother E. M. Morrison sailed, on the 5th inst., for Auckland, New Zealand, to assist those already in that country and Australia to carry forward the work in Australasia. Brother Morrison will take a general oversight of the book work in that field, a branch of the work for which he is especially fitted. {SITI May 20, 1889, p. 295.27}

On the 8th inst., Brother W. C. and wife, Brother J. I. Gibson and wife, Brother Wm. Hutchinson and wife, and others, left Oakland *via* the Atlantic and Pacific Railroad for various Eastern points. Brother White will attend a number of important meetings in the East, and hopes to return to this coast in the fall. Brother Gibson will spend some weeks in the *Review and Herald* Office at Battle Creek, Mich., before going to London, where he expects to take a position in the Pacific Press branch office soon to be established there, while Brother and Sister Hutchinson will spend a short time with friends in the East before going to their appointed field of labor in Ireland. May Heaven’s choices blessings attend these brethren and sisters as they go to their respective fields of labor, and may they see the Lord’s work prosper in their hands. {SITI May 20, 1889, p. 295.28}

We have received from the publisher, Fleming H. Revell, 12 Bible House, New York, and 148 and 150 Madison St., Chicago, the “Report of the Missionary Conference” in London for 1888, in two volumes of some 650 pages each. Price, $200. These books are full of the most interesting and profitable matter, and should be in the hands of all who are in any way interested in the success of the Christian missions. Every Christian worker should be intelligent in regard to what is being done by the various mission societies for the spread of the gospel in heathen lands, and we know of no better source of information than these books. They are not made up of dry statistics, but are full of live matter, such as all Christian people will take pleasure in reading. {SITI May 20, 1889, p. 295.29}

We hope that no reader of the SIGNS will pass by or read carelessly the article on page 202 entitled, “Rejected Because Not Understood.” It is well worth a careful perusal, and the most heartily wish that all could have the privilege of reading the book from which it is taken, namely, “The Bible: Its Divine Origin and Entire Inspiration.” In these days when professedly Christian men are sitting in judgment upon the Scriptures, assigning degrees of inspiration to the several books of the sacred volume and to their several parts, electing to reject this, and to receive that, it behooves those who believe that “All scripture is given by inspiration of God,” not only to be fully persuaded in their own minds, but to be able to give a reasons for the hope that is in them, because of the immutability of the word of God. {SITI May 20, 1889, p. 295.30}

Rev. J. Benson Hamilton has an article in the *California Christian Advocate*, in which he gives some statistics relative to the support of the superannuates of the M. E. Church, which he says “ought to be written in tears, if tears would stain.” And “they could not,” he says, “be more distressing if written in blood.” According to his showing, the sums contributed by that wealthy church for the support of its worn-out ministers and ministers’ widows are indeed ridiculously small. {SITI May 20, 1889, p. 295.31}

The records of seventy-five conferences show that the highest sum paid to any superannuate is $200, while the average some falls below $100 per annum, while very many receive such niggardly sums as $50, $20, $10, and $5 per annum. We think that Mr. Hamilton puts it none too strongly when he says that “Methodism dishonors herself by reducing to pauperism her honored heroes who laid the foundation of her greatness.” {SITI May 20, 1889, p. 295.32}

Those who are interested in any way in the question, “Does prohibition prohibit?” should send twenty-five cents to the George W. Crane Publishing Company, Topeka, Kansas, for a copy of “Prohibition in Kansas,” by S. B. Bradford, the ex-Attorney-General of that State. The pamphlet also has an appendix giving the prohibitory law and the pharmacy law, together with the amendment adopted in 1887. {SITI May 20, 1889, p. 295.33}

The author, who is a fearless advocate of prohibition, has had unexampled facilities for informing himself relative to be practical workings of prohibition in Kansas, and no one, whether friend or foe of prohibition, can fail to read his candid, fearless statement of facts with deep interest. Every friend of constitutional and statutory prohibition should not only read but should study Attorney Bradford’s pamphlet, as it will fill their mouths with arguments in favor of prohibition, and the liquor dealers should read it, as it will show them what they will shortly have to meet in other States. {SITI May 20, 1889, p. 295.34}

Mr. Caine, a Member of Parliament for Barrow-in-Furness, England, a leading temperance man, also an occasional preacher in Baptist pulpits, has been investigating missionary methods in India. “Evangelization,” he says, “proceeds at a pace lamentably slow; missionaries are too few, and for the most part too costly, and much of their time is spent in educational and civilizing work, apart from the preaching of the gospel.” And the *Methodist Times* of which Rev. Hugh Price Hughes is editor, is publishing articles to show that the educational work of missions originated by Dr. Duff in India, was a “fatal mistake.” It is said that “Mr. Caine’s strictures are beginning to stir many earnest minds.” {SITI May 20, 1889, p. 295.35}

The following from the *Churchman* is interesting as showing the real ground of opposition to Sunday newspapers; it is not the labor that is performed on Sunday, but it is because the Sunday paper is a true successful rival of the churches:- {SITI May 20, 1889, p. 295.36}

“The outcry in England against the appearance in London of a Sunday edition of the New York *Herald* appears to be a little paradoxical. Everyone knows that in the principal centers of population in England there always have been Sunday papers of more or less respectability. The *Observer* is a really high-class Sunday paper. The projectors of the *Herald* evidently consider both Paris and London as mere suburbs of New York, but the opposition to their Sunday edition suggests a question as to the violation of Sunday rest involved in the Monday edition of a paper. It is the Monday paper that requires editors, compositors, and printers, to work on Sunday. Only the publishing and distribution of the Sunday paper demand Sunday labor. It seems a more rational demand that proprietors of newspapers do as Italian papers in this city do, *i.e.*, omit a Monday edition, or else publish it only at noon or afternoon. But, of course, we must not lose sight of what is, after all, the strongest argument against the Sunday paper, namely, that its piquant attractions, its otherworldliness and secularity, distract the minds of people from the religious observance of the week’s one hallowed day.” {SITI May 20, 1889, p. 295.37}

**“Front Page” The Signs of the Times, 15, 20.**

E. J. Waggoner

In a recent editorial article the *Jewish Exponent* raises the question, “What is religion,” and offers to “open its columns to a full and free expression of opinion on this subject. It will welcome any thoughtful contributions upon the meaning, scope, purpose, and influence of religion at the present day.” {SITI May 27, 1889, p. 295.38}

“The Pope,” says the *Catholic American*, “is the Father of all people. Catholics and heretics, faithful and enemies, strangers and neighbors, warlike and peaceful, all Christians have an equal title as his children.” Whereupon the *Lutheran witness* says: “Why then does the Pope not aid us Lutherans financially in the establishment and maintenance of our schools, churches, colleges, and seminaries?” {SITI May 27, 1889, p. 295.39}

The *Congregationalist* says: “We regret to see, from the Ultramontane *Univers*, that recent alterations in St. Paul’s Cathedral are interpreted as a sign of English return to Romanism. Much the same, also, is alleged of Westminster Abbey.” And if we read prophecy and the signs of the times aright the day is not far distant when not only England but all of the nations of Europe will practically return to Romanism and “give their power and strengthen to the beast.” {SITI May 27, 1889, p. 295.40}

“Is death a reality, or a wise and beautiful change?” is a question discussed by Dr. E. B. Wherelock in a late number of *Carrier Dove*. Of course the conclusion arrived at is that there is no death; that “what we call death is only transition.” It is significant that while this is in harmony with the teachings of the modern orthodox (?) pulpit it is contrary to the word of God. Death according to the Scriptures is a sleep, a state of unconsciousness, but popular theology and Spiritualism make it a state of great activity and increased knowledge. We prefer to believe the Bible. {SITI May 27, 1889, p. 295.41}

April 30, Jews and Christians worshiped to gather in Newark, N. J. “The congregation of the First Congregational Church and the congregation of the Temple B’nai Jeshurun had convened to hold appropriate services in observance of the centennial. The temple was filled with people. The temple organist opened the services, and the Caecilian choir rendered a final anthem. Dr. Boyd read from the Scripture, and offered a prayer. Rabbi Joseph Leucht then delivered an address of great eloquence and power, in which he paid a great tribute to our history, and progress as a people and nation.” Whether or not the prayer was offered in the name of Christ is not stated. {SITI May 27, 1889, p. 295.42}

In a recent article entitled, “Creed Tests,” written concerning the trial of the bishop of Lincoln for ritualistic practices unauthorized by the Book of Common Prayer, Archdeacon Farrar well says:- {SITI May 27, 1889, p. 295.43}

“Men say that they multiply ritual observances in order to glorify the sacrament. Is the sacrament glorified by postures and vestments, or by meek, pure, and humble hearts? Over half of Europe men do not only glorify, but worship the sacramental elements; they genuflect to them and pageant them about like an idol. Are these countries better for this blank idolatry? One of the vilest kings of France, Louis IV., went on his knees in the mud before the host, and was cheered as a religious king; yet he did so coming from the Caprea of his loathly palace, returning to the sty of his habitual vices. Nations are saved by righteousness, manliness, and self-denial; by preaching a simple Christ to simple men; not by miters and candles and such gewgaws.” {SITI May 27, 1889, p. 295.44}

**“Principles and Precepts” The Signs of the Times, 15, 20.**

E. J. Waggoner

The word “law” is derived from the same root as the words “lie” and “lay,” and primarily has the same meaning. “A law is that which is laid, set, or fixed, like statute, constitution, from Lat. *Statuere.”-Webster*. And in harmony with this, the same authority gives as the first definition of the word “law,” “A rule of order or conduct established by authority.” It is a favorite saying with those who would make void the law of God while professing allegiance to his word, that the ten commandments are good, but that they are adapted only to fallen beings, and hence cannot bind angels nor redeemed saints, nor even people in this world who have been converted. Let us see how such a theory agrees with the definition of law. {SITI May 27, 1889, p. 295.45}

We will suppose that the angels are free from law, and that redeemed saints are to have a like freedom. In that case there would be nothing “laid down” for their guidance-no rule or order of conduct established by authority. In fact, there would be no authority, and each one would act independently of all the others. There would then exist in Heaven the same thing that would exist on earth if there were no law, namely, anarchy; for that means “without rule.” But “God is not the author of confusion,” and therefore such a state of things cannot exist in Heaven, and if not in Heaven, then of course not among the saints still on earth. The case may be stated thus: 1. When there is no law there is anarchy and confusion; there can be nothing else. 2. Confusion cannot exist among God’s people, whether in Heaven or on earth. 3. Therefore, the people of God are always and everywhere subject to his law. {SITI May 27, 1889, p. 295.46}

Seeing that it will not do to claim that any beings are absolutely free from law, the enemies of the truth have invented a specious theory, with which, unfortunately, many firm believers in the law of God have been captivated. It is this: “The law,” they say, “as it exists in the ten commandments, is adapted only to fallen beings. These commandments hang on the two great principles of love to God and love to man, and it was these principles alone that existed before the fall, and these alone will be the law for the redeemed.” And some there are who claim that these *principles* are all the law there is now for Christians. We regard this theory as more dangerous than the one which claims that all law is abolished; for it is the same thing in reality, while it has the *appearance* of great deference to the truth of God. Let us examine it. {SITI May 27, 1889, p. 295.47}

It is utterly impossible for anyone to be guided by an abstract principle. Certain principles may have a controlling influence on our lives, but they must be embodied in definite precepts. As an illustration, we will relate a portion of a conversation which we once had with a gentleman who claimed that Christians have nothing to do with the ten commandments. The question was asked him, Is there, then, nothing for Christians to do? *Answer*-“Yes, they must love the Lord.” Very good, but how are they to show that they love the Lord? *Answer*-“By doing what he tells them to do.” Well, what is it that contains specific statements of what the Lord requires us to do to show our love for him? *Answer*-“Young man, I am older than you are.” The reader will wonder, as we did, what bearing this had on the subject. It showed that the man saw that the only possible *answer* was, “The law of God,” an answer which would not agree with his theory, hence he chose to give none. But the illustration serves to show that principles, to be obeyed, must be embodied in precepts. {SITI May 27, 1889, p. 295.48}

Says the beloved disciple: “This is the love of God, that we keep is commandments.” 1 John 5:3. So when we read that the first great commandment is, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind” (Matthew 22:37), we know that it means nothing more nor less than that it is our first and highest duty to keep, both in letter and in spirit, all those commandments which define our duty to God. In no other way can we show that we love him. {SITI May 27, 1889, p. 295.49}

Suppose for a moment that a man were placed here on earth with nothing to serve as a rule of life except the statement that he must love God supremely and his neighbor as himself. He sets out with a firm determination to do his whole duty. But erelong he is found doing something which God abhors. We will suppose that he is adoring the sun and moon. When reproved for this, he might well reply, “I did not know that I was doing anything wrong; nothing was said to me about this matter. I had a feeling of love and gratitude to God, and did not know how to manifest it in any better way than by paying homage to the most glorious of his created works.” By what law could the man be condemned? He could not justly be condemned, because the will of the Creator on that point had not been made known to him, and he could not reasonably be expected to know the will of God if it had not been revealed. {SITI May 27, 1889, p. 295.50}

It will be seen by a very little consideration, that to put a man on the earth with nothing but a general command to love God, and at the same time to expect him to do nothing displeasing to God, would be to assume that the man had infinite wisdom. For God is infinite; and if a man, without being told, finds out what God requires, it can only be because he can comprehend infinity. But this is an impossibility. “Canst thou by searching find out God? canst thou find out the Almighty to perfection?” No indeed; the creature that could know the mind of God any further than it was directly revealed by him, has never existed. {SITI May 27, 1889, p. 295.51}

Then since, as we have conclusively proved, there must be a law for all creatures, and since this law must be definitely expressed, and since, moreover, the whole duty of man is to love God above all things, and his neighbor as himself, we are shut up to the conclusion that the ten commandments always have been and always will be the rule of life for all created intelligences. In direct support of this, Solomon says, “Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man.” Ecclesiastes 12:13. This settles the matter, at least for the present time. John also says that the love of God is to keep his commandments; but it will be our duty to love God to all eternity; therefore it will always be our duty to keep the commandments of God. And it makes it no less a duty because it becomes our highest pleasure. To the natural man, duty is irksome; the object of making him a new creature in Christ, is that it may be a pleasure for him to do his duty. Paul says that God sent his Son in the likeness of sinful flesh, thus condemning sin in the flesh, in order that the “righteousness [requirements] of the law might be fulfilled in us.” Romans 8:3, 4. The object of the gospel is to make us like unto Christ, who said, “I delight to do thy will, O my God; yea, thy law is within my heart.” Psalm 40:8. {SITI May 27, 1889, p. 295.52}

In addition to the above, we offer the words of the prayer which Christ has commanded us to pray to God: “Thy kingdom come. Thy will be done in earth, as it is in Heaven.” Matthew 6:10. Now the will of God is his law. See Romans 2:17, 18; Psalm 40:8. We are taught by this prayer, then, that when the kingdom of God is established on this earth, God’s law will be kept here even as it is now kept in Heaven. And David says by inspiration, that the angels that excel in strength “do his commandments, hearkening unto the voice of his word.” Psalm 103:20. That is, they are anxious and delight to keep God’s commandments. Duty is with them a pleasure. And when God’s kingdom comes, we also, if permitted to become subjects of it, will delight to do God’s will, and will keep all his commandments, of which “every one” “endureth forever.” We shall then do perfectly what we now are (or should be) striving to do in spite of the weakness of the flesh. {SITI May 27, 1889, p. 295.53}

This subject will be continued in another article, in which we shall consider the objection that there are certain commandments of the decalogue which angels or glorified saints could not violate if they wished to, and that therefore it is absurd to suppose that obedience to those commandments is required of them. E. J. W. {SITI May 27, 1889, p. 295.54}

**“A Pledge” The Signs of the Times, 15, 20.**

E. J. Waggoner

Christians become sometimes disheartened, almost discouraged. The Lord seems to have forgotten them. He has forgiven past sins, but he gives no help in present trial. The sins of the heart rise up in rebellion against God’s will, and there is no power within the soul to put them down, and the Lord has left us to be destroyed of the enemy. So it seems to the sad, sin buffeted heart. But it is not true. God has not forsaken. He “hath not appointed us to wrath, but to obtain salvation through our Lord Jesus Christ.” And God has given us a pledge of his willingness to help in all the future, if we will trust in him. Says the apostle Paul, “He that spared not his own Son, but delivered him up for us all, how shall he not with him also *freely give us all things?*” Romans 8:32. What greater pledge could be asked than this? So surely as God gave his Son, so surely will he grant all needed help to the seeker. Has he given the greater gift? he surely will the lesser. Take the promise home to thy heart, Christian; it will never fail thee, if thou wilt but meet the reasonable conditions which God asks of thee. Hold to it by faith; it is one of the “exceeding great and precious promises,”-a help to impart to us the “divine nature.” {SITI May 27, 1889, p. 295.55}

“Cast thy burden upon the Lord, and he shall sustain thee.” Psalm 55:22. {SITI May 27, 1889, p. 295.56}

**“The Sabbath-School. The Sin of Moses” The Signs of the Times, 15, 20.**

E. J. Waggoner

**Old Testament History.  
(Lesson 23, June 5, 1889.)**

1. When the Israelites came to Kadesh, in the Wilderness of Zin, what took place? {SITI May 27, 1889, p. 295.57}

“Then came the children of Israel, even the whole congregation, into the desert of Zin in the first month; and the people abode in Kadesh; and Miriam died there, and was buried there.” Numbers 20:1. {SITI May 27, 1889, p. 295.58}

2. From what did the people suffer? {SITI May 27, 1889, p. 295.59}

“And there was no water for the congregation; and they gathered themselves together against Moses and against Aaron.” Verse 2. {SITI May 27, 1889, p. 295.60}

3. What did they do and say? {SITI May 27, 1889, p. 295.61}

“And the people chided with Moses, and spake, saying, Would God that we had died when our brethren died before the Lord!” Verse 3. {SITI May 27, 1889, p. 295.62}

4. What did they charge Moses with doing? {SITI May 27, 1889, p. 295.63}

“And why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there?” Verse 4. {SITI May 27, 1889, p. 295.64}

5. What did they say of the place where they then were? {SITI May 27, 1889, p. 295.65}

“And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink.” Verse 5. {SITI May 27, 1889, p. 295.66}

6. Whom did they blame for bringing them out of Egypt? Verses 3-5. {SITI May 27, 1889, p. 295.67}

7. Who had really brought them from Egypt? {SITI May 27, 1889, p. 295.68}

“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, 2. {SITI May 27, 1889, p. 295.69}

8. Then to what was their murmurings equivalent?-*To a denial that God had anything to do with their wonderful deliverance*. {SITI May 27, 1889, p. 295.70}

9. What does the psalmist say of them? {SITI May 27, 1889, p. 295.71}

“They forgat God their Saviour, which had done great things in Egypt; wondrous works in the land of Ham, and terrible things by the Red Sea.” Psalm 106:21, 22. {SITI May 27, 1889, p. 295.72}

10. While the sin of the Israelites was exceeding great, is it an uncommon one? {SITI May 27, 1889, p. 295.73}

11. What did Moses and Aaron do in this extremity? {SITI May 27, 1889, p. 295.74}

“And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces; and the glory of the Lord appeared unto them.” Numbers 20:6. {SITI May 27, 1889, p. 295.75}

12. What directions did the Lord give them? {SITI May 27, 1889, p. 295.76}

“And the Lord spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.” Verses 7, 8. {SITI May 27, 1889, p. 295.77}

13. When the people were gathered before the rock, what did Moses say? {SITI May 27, 1889, p. 295.78}

“And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?” Verse 10. {SITI May 27, 1889, p. 295.79}

14. What does the psalmist say of this occurrence? {SITI May 27, 1889, p. 295.80}

“They angered him also at the waters of strife, so that it went ill with Moses for their sakes; because they provoked his spirit, so that he spake unadvisedly with his lips.” Psalm 106:32, 33. {SITI May 27, 1889, p. 295.81}

15. How did it go ill with Moses? {SITI May 27, 1889, p. 295.82}

“And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.” Numbers 20:12. {SITI May 27, 1889, p. 295.83}

16. In what particular did Moses and Aaron trespass against the Lord? {SITI May 27, 1889, p. 295.84}

“Because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel.” Deuteronomy 32:51. {SITI May 27, 1889, p. 295.85}

17. When Moses allowed the Israelites by their rebellious words to provoke his spirit, what position toward God did he also assume? {SITI May 27, 1889, p. 295.86}

“Aaron shall be gathered unto his people; for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah.” Numbers 20:24. {SITI May 27, 1889, p. 295.87}

“For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes; that is the water of Meribah in Kadesh in the wilderness of Zin.” Numbers 27:14. {SITI May 27, 1889, p. 295.88}

18. Do we have any intimation that the Lord in any degree excuse to sin because he labored under great provocation? {SITI May 27, 1889, p. 295.89}

19. In this giving way to anger, of what grace did Moses show a lack? {SITI May 27, 1889, p. 295.90}

“Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil.” 1 Corinthians 13:4, 5. {SITI May 27, 1889, p. 295.91}

20. What evidence have we that, although Moses was prohibited from entering the promised land, he repented of this and was fully forgiven? {SITI May 27, 1889, p. 295.92}

“So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Bethpeor; but no man knoweth of his sepulchre unto this day.” Deuteronomy 34:5, 6. {SITI May 27, 1889, p. 295.93}

“Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.” Jude 9. {SITI May 27, 1889, p. 295.94}

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. and, behold, there appeared unto them Moses and Elias talking with him.” Matthew 17:1-3. {SITI May 27, 1889, p. 295.95}

21. Then what must even the best of men say to the Lord? {SITI May 27, 1889, p. 295.96}

“If thou, Lord, shouldest market iniquities, O Lord, who shall stand? but there is forgiveness with the, that thou mayest be feared.” Psalm 130:3, 4. {SITI May 27, 1889, p. 295.97}

**NOTES**

We are often prone to excuse some sin in ourselves, on the ground that it is the only time we ever committed it; or that we but seldom fall into it, and only under the greatest provocation. Many seem to think that if a person has great provocation he can commit the sin with impunity. But that reasoning would have made it right for the Saviour to yield to Satan’s temptation in the wilderness; for no man ever suffered so fierce temptation. The truth is, there is no excuse for sin, and anger is not admissible under any circumstances. When the translators of our common version of the Bible wrote that charity “is not *easily* provoked,” they were evidently moved by some consideration for the weakness of the flesh. They seem to have the idea that a man might have charity and still be provoked to anger, providing he was not very easily provoked. But they did a great injustice to the truth, for the words as Paul wrote them are simply, “is not provoked.” True charity does not get provoked under any circumstances. {SITI May 27, 1889, p. 295.98}

The sin of Moses was a great one, even greater than that of the people; for he had all the light that they had, and more. It is true that the people were the cause of his fall, yet that did not in the least relieve him from responsibility. The real cause, after all, was in his own heart, otherwise nothing that the people could have done would have moved him. The Lord cannot tolerate sin, no matter in whom it appears; yet he is “the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin.” Exodus 34:6, 7. That Moses repented, and was abundantly pardoned, is shown by the fact that after his death he was raised and taken to Heaven and was commissioned to come on the message of love to Christ. From this we are warranted in concluding that if it had not been for this one sin he would not only have been permitted to enter the land of Canaan, but would, like Elijah, have been translated without seeing death. {SITI May 27, 1889, p. 295.99}

**“Back Page” The Signs of the Times, 15, 20.**

E. J. Waggoner

Dr. Craft’s visited the Pacific coast in the interests of the so-called American Sabbath Union, has been postponed till August and September. {SITI May 27, 1889, p. 295.100}

For answer to the question, Who spoke the law? inquirers are referred to the article, “The Gospel in the Old Testament,” on page 308 of this paper. See also “Spirit of Prophecy,” Vol. 2, top of page 217. {SITI May 27, 1889, p. 295.101}

The *Pacific Union*, a labor paper, remarks that “Los Angeles last year exported 8,095 tons of beer,” and asks, “How much did the country gained?” Nothing. {SITI May 27, 1889, p. 295.102}

May 17 the senior editor of this paper, Elder E. J. Waggoner, left for the East, to be absent probably until about the first of September.After visiting his mother, who has just returned to Michigan from Basel, Switzerland, Brother Waggoner will attend the Pennsylvania and New York camp-meetings, subsequently spending some time with Prof. Wm. R. Harper, at Philadelphia and Chautauqua, for the purpose of completing a course of study in Hebrew which he has been pursuing for several years. {SITI May 27, 1889, p. 295.103}

May 22 to June 10 Brother Waggoner will be at Williamsport, Penn.; June 10 to 17 at Rome, New York; June 18 to July 3 at Protestant Episcopal Divinity School, Fiftieth Street and Woodland Avenue, Philadelphia, Penn., and from July 5 to August 15 at Chautauqua, New York. Those wishing to write to him personally will govern themselves accordingly. Matter intended for the SIGNS OF THE TIMES or *American Sentinel* should be sent to the office of publication as formerly. {SITI May 27, 1889, p. 295.104}

A Baptist minister in Eureka, this State, recently preached a sermon in which he took strong ground against all religious legislation, including the Blair bills recently before Congress. He declared that such measures were opposed to Baptist principles. His church, however, seemed to have taken quite another view of the case, for we understand that they were so displeased with the sermon that they requested the resignation of their pastor, and will employ some man who will suit them better. Times change, and it seems that Baptists change with them. {SITI May 27, 1889, p. 295.105}

It is stated that Worcester, Mass., has a religious society called “Faith Home.” The members, who number a dozen only, unable to obtain spiritual satisfaction in the churches, meet every Sunday and study the Bible to suit themselves. They believe that they can reach perfection and an equality with Christ, and thus resist death and live an eternity on earth. To do this they believe that the body must be regenerated by means of certain mental and physical preparations. Of course all this is contrary alike to the teaching of the Scriptures and to the tangible experience of the human race, and for the latter reason of course few will believe it; but it is really no worse to believe that the whole man may resist death than to hold that the most important part of man is now immortal, and that that which we call death is only transition. Truly there is no telling to what lengths of absurdity people will go when they repudiate the teaching of the word of God. {SITI May 27, 1889, p. 295.106}

“How will it end?” meaning the world, is a question which is discussed in the San Francisco *Chronicle* of May 19, and as usual the religious editor of that paper has shown that whatever other virtue he may possess faith in the Scriptures is not a part of his stock in trade. Referring to the testimony of Inspiration, he says: “A sacred writer has remarked that when the final catastrophe comes as the heavens will be rolled together as a scroll, and the earth will melt with fervent heat. He had probably seen volcanoes, experienced earthquakes, and so gain some idea of the irresistible character of subterranean forces.” And that is all. He then turns to the theories of science falsely so called, and dwells at length upon the hair-brained idea that the world is destined to freeze up. Anything is, it seems, preferred to that which the word of God teaches. But the newspapers are not to blame, they are only following the lead of the popular ministers who speak smooth things and prophesy deceits. {SITI May 27, 1889, p. 295.107}