**“Front Page” The Signs of the Times, 15, 21.**

E. J. Waggoner

One argument (?) used against prohibition is that such laws are violated. In this line the *Alta* says: “Iowa is a prohibition State, but of five murderers on trial there now, four are proved to have committed the crime while drunk.” Taking another and more sensible view of the matter, the *Pacific Union* retorts: “Which only shows that two prohibitory laws have been violated-one against the use of liquor, and the other against murder. Would the *Alta* have them both repealed?” {SITI June 3, 1889, p. 295.108}

Rev. Henry Truro Bray, minister of an Episcopal Church at St. Louis, has at his own request been removed from the ministry. He states that his views in regard to religious matters have undergone a change, which renders it impossible for him henceforth conscientiously to perform his ministerial duties. He asserts also that many clergymen are in a position similar to his own, but for various reasons are unable to follow his example and leave the church, in whose doctrines they no longer believe. Many admitted this to him, including one bishop. It would be interesting to know who these gentlemen are who are not in a position to be honest. {SITI June 3, 1889, p. 295.109}

The *Advance* urges that because the President and Postmaster-General are church-members they should see to it that the Louisiana State Lottery be not allowed to use the United States mails in their swindling business. No lottery should be permitted to use the mail; but an appeal to the officers of the Government to enforce the law should not be based upon the fact that they are church-members. If it be true that President Harrison ought to officially do certain acts because of his religious belief, it follows that another President, holding different religious views, should act differently. Every president should execute the laws faithfully, whatever his individual opinions and religious preferences may be. {SITI June 3, 1889, p. 295.110}

“For it pleased the Father that in Him should all fulness dwell.” So says Inspiration of our Saviour. Sinner, are you laden with iniquity? He will “undo the heavy burdens.” Is the past all blotted and marred and blackened by sin? “Whoso confesseth and forsaketh [his sins] shall have mercy.” Do you fear the deepest pain cannot be washed away? “Though your sins be as scarlet, they shall be white as snow.” Are you weary? “Let him take hold of My strength.” Yes; Jesus is able to save “to the uttermost.” Bereaved one, do you mourn? He will comfort you. Toiler, are you weary? He will give you rest. Yes; there is fullness in our Redeemer. There is a balm for every bruise, a healing for ever hurt. Then, sinner, mourner, toiler, why not come? Could you ask more? {SITI June 3, 1889, p. 295.111}

Modern Spiritualism is based upon the first recorded lie of Satan. The penalty pronounced upon man for sin was death. “In the day that thou eatest thereof thou shalt surely die;” “The soul that sinneth it shall die.” These are the words of the Lord. Satan says, “Ye shall not surely die.” And it is a remarkable fact that, from that time to this, the arch deceiver has deluded a large part of the race to believe that death is life. And upon this doctrine of the immortality of the soul, or consciousness in death, are built some of the most soul-destroying doctrines known. The multitude of heathen gods, which were but deified dead heroes, the worship and invocation of saints, purgatory, Mormonism, Swedenborgianism, and modern Spiritualism, are all built upon this error. The united testimony of Scripture is that “the dead no not anything;” that life depends upon the resurrection, that all rewards and punishments take place at that time. {SITI June 3, 1889, p. 295.112}

There is quite a sentiment among Presbyterians in favor of a revision of the confession of faith as proposed by the Presbytery of Nassau. Writing on the subject, a correspondent of the New York *Evangelist* says:- {SITI June 3, 1889, p. 295.113}

“Man made the Westminster Confession, and man may alter it. There has been progress of doctrine all through the centuries, and that progress will continue. Is it anything more than reasonable to suppose that on vexed questions two centuries and a half of Christian thinking have put us into possession of better “forms of words” than even the Fathers employed? Must we hastily conclude, if one says this, that he is drifting away from that great doctrinal anchorage, the eternal purpose of God? Why not grapple with the revision problem, seeking, as the Fathers did, the divine guidance and blessing? If the Confession is perfect in all its parts, and needs no alteration, let us say so. But let us not commit ourselves to the feeble proposition, “It is inexpedient to take any action on the question.” {SITI June 3, 1889, p. 295.114}

On the same subject the *Presbyterian* says:- {SITI June 3, 1889, p. 295.115}

“It is evident that the church is not at all ready for the revision of its doctrinal standards, and that if there is any dissatisfaction or restiveness in regard to it, it is local and limited. When the Scotch and English Presbyterian Churches get through with their work of revision, the church in America may be ready to consider whether anything of value has been secured by their labors; but for the present there seems to be no reason for the agitation of the subject.” {SITI June 3, 1889, p. 295.116}

**“God’s Seventh Day Man’s First Day” The Signs of the Times, 15, 21.**

E. J. Waggoner

There is nothing that can be proved so conclusively that no one can find a chance to cavil, if his inclination or selfish interests prompt him to do so. The infidel Hume once said that if there were anything in the forty-seventh proposition of Euclid that crossed any person’s selfish interest, or limited the power of any man or class of men, there would be hundreds who would dispute the mathematical demonstration that the square of the hypotenuse of a right-angled triangle is equal to the sum of the squares of the other two sides. And so it is. It is not difficult, with the mass of mankind, to gain their assent to the most absurd theories, if their passions or business interests lead the way; but it requires more than mere human reason to thoroughly convince a man of the plainest truth, against his inclinations. Only the grace of God can subdue the evil heart of unbelief. {SITI June 3, 1889, p. 295.117}

By no other means than by the existence of the principle just cited, can we account for some of the so-called arguments against the Sabbath of the fourth commandment. One of the weakest of these is that the day which is observed by the majority of people is indeed the true Sabbath of the fourth commandment, since “God’s seventh day was Adam’s first day.” We would not think this objection worthy of notice in this paper had not several correspondents especially requested it. {SITI June 3, 1889, p. 295.118}

What is meant by the expression, “God’s seventh day was Adam’s first day”? Of course nothing else can be meant but the seventh day of time, according to God’s count. This, it is claimed, is man’s first day, because he could not have any knowledge of time that had passed before his creation! To be consistent, the advocates of this theory should keep as their Sabbath the seventh day, counting by sevens from the day of their birth. If this chanced to be on Wednesday, then they should keep Tuesday, for how do they know that there was any such thing as time before they were born? It will be replied that others have kept a record of time, and we accept their testimony and reckoning. Exactly so; and is it not possible that the same God who imparted to Adam the knowledge of the Sabbath, could inform him of the fact that there was a measurement of time before he was created? It seems that Moses found out a great deal about things that occurred before his own time, even as far back as the very beginning, because he was willing to take the Lord’s word for it; and the first day of Adam’s existence is rather early for him to be setting up his own reckoning in opposition to that of his Maker. {SITI June 3, 1889, p. 295.119}

But it is strange that none of those who have stumbled at this objection raised by their leaders, have ever questioned the truth of the assumed fact. They have never thought to inquire if God’s seventh day was indeed man’s first day. This point can be settled by reading the first chapter of Genesis, which contains a record of the transactions of each day of the creation week. There we learn that man and the lower animals were created on the *sixth* day of the week. If Adam, then, as is claimed, commenced an individual reckoning of time, the seventh day of the week would have been the fifth day of the week according to God’s reckoning. No one can deny this. We know it is claimed that Adam was created late on the sixth day, and that the next day was really his first day. Really, it was no such thing. We are not informed as to the exact hour of the day when Adam was created, nor does it matter; we do know that he was created on the sixth day, and, consequently, that was his first day of life. If a child is born on the 12th of June, the 12th and not the 13th of June in each succeeding year is celebrated as his birthday, even though he were born late in the afternoon. {SITI June 3, 1889, p. 295.120}

Now why do not the advocates of the theory in question stick to the facts in the case? Simply because the facts would demolish their theory. If the facts were adhered to, they could find in them no semblance of an excuse for Sunday-keeping, and it would not be for their interest to advocate the observance of either the fifth or the sixth day of the week. {SITI June 3, 1889, p. 295.121}

The absurdity of the theory is apparent enough, but we want to consider it a moment in the light of the fourth commandment. That says, “The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work.” Did God mean by this the seventh day, or the first day? “Both,” say our friends; “he meant the seventh day according to his own private count, but the first day according to man’s reckoning.” We have heard that the Jesuits say a thing that they do not mean, and which is not true, and make a mental reservation, or repeat the truth in an undertone; but this theory charges God with the same duplicity. The commandment was spoken to and for men, and must, of course, be in the language to which men are accustomed, otherwise it would be meaningless. Now if God’s seventh day was Adam’s first day, then man’s seventh day must be God’s sixth day; and, this theory being true, it follows that the fourth commandment enjoins the observance of neither the first nor the seventh day, but the sixth! {SITI June 3, 1889, p. 295.122}

But this, and similar absurd theories, arise from the assumption that the Sabbath is a human institution, and that God has nothing much to do with it, except to advise man to rest when he feels like it. The fact is, that it is God’s day upon which we are to rest,-the one upon which he rested, and which he blessed and set apart. It is “*the* seventh day” which is “the Sabbath of the Lord thy God.” Man could not make a day holy if he tried; but God made the Sabbath holy, and he commands man not to desecrate it. Man had nothing to do with making the Sabbath; his only duty in regard to it is to keep it. {SITI June 3, 1889, p. 295.123}

One word, in closing, to our brethren who may sometimes be at a loss to know how to answer an objector. Do not hold yourselves under obligations to refute at sight every assemblage of words that may be called an argument. Ask the objector first to *prove* his proposition, and in ninety-nine cases out of a hundred he will demonstrate that there was nothing to refute. In the remaining instance you may need to aid him by quoting a few texts of Scripture. E. J. W. {SITI June 3, 1889, p. 295.124}

**“Romanism in England” The Signs of the Times, 15, 21.**

E. J. Waggoner

That Romanism is gaining ground very rapidly in England is beyond question, and this too in opposition to the well-known conservatism of the English people. This gain is not in proselytes which are made to Romanism, but in the sentiment of the people, especially the more aristocratic. Some entire churches have become Catholic, and many others are that now in all but name, and it certainly seems to be only a question of time when almost the entire State church of that country will do homage to the Pope. The following extract from a letter to the *Irish Churchman and Protestant Review* (London) will perhaps give the reader a better idea of the drift of the High Church than anything that we could say:- {SITI June 3, 1889, p. 295.125}

“As a member of the Church of England, I have been simply astounded during the last few years at the rapid growth of Ritualistic practices, and the wholesale dissemination of Ritualistic doctrines in our Established Church, and at the barefaced effrontery of the High Church party in thrusting forward, on every possible occasion, the pernicious theology of the Church of Rome. The question which all this has naturally suggested to my mind-as I doubt not it has to the mind of many another-is, Where is this to end? Carlisle, in 1810, said, ‘Popery cannot come back any more than Paganism can.’ Dr. Ryle, bishop of Liverpool, writing in 1888, said, in the face of such proofs as those now furnished in the services, the practices, and the doctrines of the Ritualistic party, ‘It is absurd to tell us that extreme Ritualism has no tendency to Popery, and is not the highway to Rome.’ {SITI June 3, 1889, p. 295.126}

“With the doctrine of Transubstantiation-a doctrine against which our ancestors, three hundred years ago, contended with their very lives-ringing in our ears, and preached week after week in Protestant churches throughout the length and breadth of the land; with the practice of auricular confession growing up in our midst from day to day; with the introduction into our services of strange gestures, vestments, incense, candles, and a host of other relics of the Church of Rome, can we, as honest members of our grand old church of England, come to any other conclusion than that are arrived at by the bishop of Liverpool? {SITI June 3, 1889, p. 295.127}

“Unfortunately for the evangelical party, High Church principles have now attained such a hold on the minds of the people that the difficulty of combating the evil is becoming daily-I had most said hourly-a more and more stupendous task.” {SITI June 3, 1889, p. 295.128}

**“Back Page” The Signs of the Times, 15, 21.**

E. J. Waggoner

At this writing it seems probable that before this paper reaches the reader the work of the Berlin Conference on Samoan affairs will have been completed, and that in a manner most satisfactory to the people of Samoa. It seems that everything claimed for the Samoans by this Government has been conceded by Germany. {SITI June 3, 1889, p. 295.129}

The *Catholic American* says that “the restoration of the temporal power is in the highest degree an international question which deserves to be discussed in an international congress.” And we take it from Revelation 17:12, 13 that it will be so discussed, and that the powers of Europe will “have one mind, and shall give their power and strength unto the beast,” the Papacy, but only for a little while; for it is that power whom the Lord shall “consume with the spirit of his mouth, and destroy with the brightness of his coming.” And his coming is near. {SITI June 3, 1889, p. 295.130}

In a recent article on “The Roman Question,” or rather on the restoration of the temporal power of the Pope, the *Catholic American* asks: “How can the (the Pope), without being independent in temporal affairs, have the assurance of being able to teach all nations?” We give it up; and we confess that we do not see how he could have that assurance even with temporal power. “How can they preach except they be sent?” says the apostle, and we are sure that the Pope has no authority at all, as Pope, to teach the gospel. The power of which he is the embodiment is called by the apostle, “the man of sin,” and “that wicked,” and “unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?” He “that as God sitteth in the temple of God, showing himself that he is God,” can have no divine “assurance of being able to teach all nations.” {SITI June 3, 1889, p. 295.131}

A correspondent of the *Christian Oracle* in a late communication to that paper makes the proposition that “Adventists who pretend to keep the Sabbath law ought to do their utmost to compel all around them to keep the Sabbath,” and says, “They do not obey the command and unless they do.” His proof (?) is as follows:- {SITI June 3, 1889, p. 295.132}

“Examine the Sabbath law of the decalogue. You must keep the Sabbath yourself. But is that all?-No indeed. You must compel others to do it to, and here are the ones named: (1) Your son; (2) your daughter; (3) your manservant; (4) your maidservant; (5) your cattle; (6) the stranger or the gentile.” {SITI June 3, 1889, p. 295.133}

The most notable feature in this exhibit is the omission, after the word stranger, of the words, “that is within thy gates.” The commandment says, “Nor the stranger *that is within thy gates*.” This requires Sabbath-keepers to require all upon their premises to refrain from labor upon the seventh day, but lays no duty upon them, and gives them no authority outside of that, as everybody knows, and as every honest man will admit. The Sabbath-keeper can and should say to a stranger who for any reason might desire to do any unnecessary work upon his premises on the Sabbath, “You must not do it;” but he would have no right to say it to his neighbor who wished to work upon his own premises, within his own gates. {SITI June 3, 1889, p. 295.134}

The California *Christian Advocate* of April 17 has the following, which will be of interest to all the readers of the SIGNS OF THE TIMES. We have before alluded to his proposed visit and to its object, but this presents it more fully and shows that so far from being dead the demand for religious legislation is not even sleeping on this coast. The *Advocate* says:- {SITI June 3, 1889, p. 295.135}

“Rev. Wilbert F. Crafts, field secretary of the American Sabbath Union, is planning to spend August and September in the Pacific States and Territories, in the interests of Sabbath observance, and especially in the interest of the proposed National Sunday-Rest day, for which ten millions have petitioned Congress. He has spoken on this subject twice before the Senate’s Committee on Education and Labor, also at the international convention of the Brotherhood of Locomotive Engineers, and at the General Assembly of the Knights of Labor, both of which bodies indorsed the petition unanimously. He has presented this subject in the halls and churches of the chief cities of twenty-two States. The remaining States and Territories he expects to visit before the next Congress. Of course, his visit on our coast will greatly help in securing Sunday laws in California and Nevada, the only States that have none, and in securing better enforcement of the existing laws in the other States and Territories, and better observance of the Sabbath by church people... {SITI June 3, 1889, p. 295.136}

“Mr. Crafts is to debate with Professor Jones, of the Seventh-day Adventists, in Michigan, and will probably arrange to meet some of their leaders in California also.” {SITI June 3, 1889, p. 295.137}

Of course our readers are aware that Mr. Crafts is not to debate with Professor Jones, of the Seventh-day Adventists. But the reason has not yet been stated; it is this: He simply don’t want to. The facts are that Mr. Crafts challenged Mr. Jones for a debate; the challenge was promptly accepted, and the time, place, etc., etc., all agreed upon when for some not very clearly defined reason the valiant champion of National Reform backed out, and now says that he will not debate. Possibly he has concluded that “Professor Jones, of the Seventh-day Adventists,” has arguments which he does not care to encounter at short range. {SITI June 3, 1889, p. 295.138}

We are not authorized to speak on the subject, but we doubt not that if Mr. Crafts will make his wishes known in time, and give a sufficient guarantee that he will not run before the battle begins, he can be accommodated if he desires “to meet some of their leaders in California.” {SITI June 3, 1889, p. 295.139}

Cardinal Newman is credited with saying that “much of the fault found with the gospel comes from a wish to make religion acceptable to the world in general, and more free from objections than any moral system can be made, and more immediately and visibly beneficial to temporal interests of the community than God’s comprehensive appointments condescend to be.” {SITI June 3, 1889, p. 295.140}

This is certainly true, and the fact is to be deplored, but in catering to the demand for a gospel shorn of its “objectionable” features, the ministers of the present day are only following the example of the bishops, especially in the third and fourth centuries, when to make Christianity acceptable to the heathen they incorporated with Christian rites the many pagan forms and ceremonies still observed by the Roman Catholic Church. The children are only following the example of the heathen, for the time is come when people will not endure sound doctrine. And as in the fourth century, as related by Gibbon, the most respectable bishops persuaded themselves that the heathen “would the more readily renounce the superstitions of paganism, if they found some resemblance, some compensation, in the bosom of Christianity,” so the popular ministry to-day console themselves with the thought that lowering the standard, and throwing over the follies of the world the garb of religion, will make Christianity so attractive that all will embrace it. But alas! when thus emasculated it is no longer the Christianity of Christ, and is little better than the baptized paganism, which is now known as Roman Catholicism. {SITI June 3, 1889, p. 295.141}

**“Front Page” The Signs of the Times, 15, 22.**

E. J. Waggoner

A writer in the *Missionary Review* says that out of 3,000,000 converts in all the foreign mission fields, 30,000 have gone as workers in the field, or one out of every 100, while Protestant Christendom has sent forth but one out of every 5,000. The odds are greatly in favor of the converts from among the heathen. {SITI June 10, 1889, p. 295.142}

The Christian life is a warfare, therefore do not be discouraged when trials and temptations come. Have you failed to realize all that you hoped to attain ere this? Do not lose courage; thank God for the help that he is giving you, and trust him for still greater blessings. Humble yourself under the mighty hand of God and He will exalt you in due time. {SITI June 10, 1889, p. 295.143}

The *California Prohibitionist* says:- {SITI June 10, 1889, p. 295.144}

“Adherents of high license admit that it incites to the illicit selling. But they say this can be prevented by the earnest endeavor of honest officials. True, but would not the same amount of honest endeavor wholly prevent the sale, and so make prohibition prohibit?” {SITI June 10, 1889, p. 295.145}

The question is pertinent and we would like to hear it answered by some ardent advocate of high license. {SITI June 10, 1889, p. 295.146}

According to the *Church News* (Catholic), the ruins of the tower of Babel have been turned to some account at last. The Carmelites of Baghdad have recently erected a statue of the Virgin Mary on the highest portion of the wall which remains standing. Considerable doubt formerly existed in the minds of many antiquarians as to whether the tower of Babel in reality ever had any connection with the ruins which now go by its name, and some have gone so far as to state that even the cite of Babylon (supposed to be the ancient Babel), is at present unknown. But of course this difficulty is now all cleared away by this action of the Romish Church. In her supreme wisdom and infallible judgment she has for ever decided the matter by celebrating a mass on the spot, and then setting up the statue of the “blessed lady,” as before referred to. Well, so be it. Inasmuch as Babel means confusion, and the name is perpetuated in the Greek word Babylon, we can conceive of no more appropriate place for the great mysterious Babylon, the mother of harlots, to set up her idolatrous shrines, and practice her iniquitous mysteries than she has found in this instance. {SITI June 10, 1889, p. 295.147}

The *Japan Christian Advocate* says: “The assassination of Viscount Mori, Minister of State for Education, with subsequent explanations given for the deed, would indicate a deep-rooted devotion among a certain class of Shinto believers. It may indeed be that the quiet, unobtrusive cult of ancient Japan may prove in the end to be a stronger adversary of Christianity than even Buddhism. Buddhism is, after all, an alien religion; Shintoism is the original Japanese religion, and is to be found nowhere else. From time immemorial it has held its own, and has for all these ages lived to sustain a national reverence for the emperor.” {SITI June 10, 1889, p. 295.148}

Massachusetts is the most illiterate State of the Union. Cardinal Manning, in his article on public schools in America, refers to this; but, as the *Churchman* says:- {SITI June 10, 1889, p. 295.149}

“It is mainly owing to the cardinal’s own brethren, who have taken possession of it to an overwhelming extent, that the State has changed from having the smallest number of illiterates of any State in the Union, compared with its population, to the one which has the greatest number. It is the immigration from the French parts of Canada and from the south and west of Ireland, which has filled the cities and manufacturing towns of Massachusetts, and of the adjoining States, with their present illiterate population. The number of native illiterates, leaving out the foreign element entirely, would not be one-hundredth per cent. of the population. A larger proportion of the new-comers from Canada and Ireland can neither read nor write.” {SITI June 10, 1889, p. 295.150}

Education or enlightenment of the people has never been a part of Rome’s mission. Her mission is to enslave and blind. {SITI June 10, 1889, p. 295.151}

It is stated by a French missionary who has been through Ecuador that the Indians there, though nominally free, are really in a state of slavery. They are bought and sold, bequeathed by will, seized by a creditor in payment of debt, and really in no way distinguishable, in such respects, from a beast of burden. The state of things has been brought about by the law which allows an Indian to sell himself into slavery when he is unable to satisfy his creditor in any other way, and once a slave he is rarely able to extricate himself. His wife and children share his miserable lot. The greater part of the Indians, this missionary says, are reduced to this condition, and live a life of the utmost degradation and misery. As Ecuador is a strongly Catholic country, the Pope, who has of late been posing as an ardent anti-slavery advocate, might show his faith by his works, and order his vassals to use their influence for the abolition of slavery in that country. We have no idea, however, that the crafty Leo will trouble himself about the matter in the least; it will be much easier for him to do nothing, and then with a great flourish of trumpets carry off the honors after others have done the work. {SITI June 10, 1889, p. 295.152}

**“Manner of Christ’s Coming” The Signs of the Times, 15, 22.**

E. J. Waggoner

The subject of the second coming of our Lord is one which has ever been ear to the Christian heart, and so plainly do the Scriptures teach the doctrine, that, notwithstanding all the unbelief there is in the world, few comparatively who profess any faith whatever in the sacred word are found to deny that Christ will come again. But strange as it may seem, while the Scriptures are equally clear as to the manner of his coming, the subject is far less clearly understood than the fact of that coming. We propose, therefore, to show what the Scriptures teach upon this important subject, first, however, reminding the reader that every text which speaks of the manner of our Lord’s coming is also positive evidence that he will come as promised in John 14:1-3 and Hebrews 9:28. {SITI June 10, 1889, p. 295.153}

In his first letter to the Thessalonians, the apostle Paul warns the brethren against indulging in hopeless sorrow for their dead friends, as though they were lost. He assures them, “by the word of the Lord,” that those who live until the Lord comes will have no precedence over those who fall asleep in Jesus. We will not be with Christ any sooner than they are. And then he proceeds to tell how this can be. “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.” 1 Thessalonians 4:16, 17. {SITI June 10, 1889, p. 295.154}

We shall have occasion to use this text again, and we pass it for the present. Turning to the first chapter of Acts, we read the account of Christ’s ascension. In his gospel, Luke had previously written, “And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.” Luke 24:50, 51. In Luke’s second narrative we have this account: “And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” Acts 1:9-11. {SITI June 10, 1889, p. 295.155}

There is no mistaking these words. Christ was there in person. In bodily form, while in the act of blessing his disciples, he ascended to heaven. And the angels declared that “the same Jesus”-“the Lord himself,” 1 Thessalonians 4:16-should come in exactly the same manner as had left the earth. Now, as showing the perfect harmony of the Bible narrative, we quote right here the words of John: “Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.” Revelation 1:7. The one who claims that the coming of Christ is death, or conversion, or anything else than a literal return to earth, squarely contradicts these plain texts. {SITI June 10, 1889, p. 295.156}

Our Saviour foresaw that before his return many would be engaged in this very work. In order to draw the attention of man away from the real advent of Christ, as described in the Bible, Satan and his angels will transform themselves, not merely into angels of light, but into the appearance of Christ himself, and will “show great signs and wonders; insomuch that if it were possible, they shall deceive the very elective.” Matthew 24:24. They will claim that Christ is already come, and will work miracles to support the claim. How, then, can we be sure that they are not the Christ; here is the sure guide: “Wherefore if they shall say unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.” Matthew 24:26, 27. The reason why it will be impossible to deceive the elect, is because they will remember and implicitly believe the plain declarations of the Bible. {SITI June 10, 1889, p. 295.157}

These texts prove not only that the coming of the Lord is a literal event, but that it is yet future. Do you still say that it took place on the day of Pentecost? We answer that Paul’s words in Hebrews 9:28 were written many years after that time. None of the apostles had written a line at that time, and, since the resurrection of Christ, had engaged in no public work whatever. Is it claimed that the destruction of Jerusalem answers to the coming of the Lord, we remind you that the book of Revelation was written more than a score of years after Jerusalem was conquered by Titus; and in that book, besides the description already quoted (Revelation 1:7), almost the closing words are these: “And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.” Revelation 22:12. “He which testifieth these things saith, Surely I come quickly.” Verse 20. These forbid the application of the promise to any event before the close of the first century. {SITI June 10, 1889, p. 295.158}

Again, no event has ever yet occurred comparable to the coming of the Lord as described in the Bible. Peter, in answer to those who, professing to be able to see no signs of such an event, derisively asked, “Where is the promise of his coming?” says: “But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.” 2 Peter 3:10. {SITI June 10, 1889, p. 295.159}

The psalmist says: “Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice.” Psalm 50:3-5. {SITI June 10, 1889, p. 295.160}

The heavens have not departed as a scroll when it is rolled together; not yet as the glorious appearing of the Son of man in those opening heavens dazzled every eye as does the vivid lightning flash. Not yet have “the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb.” Revelation 6:15, 16. The time is still future when the voice of the Archangel and the trump of God shall call the dead in Christ from their graves, and when the living righteous, with glad accord, shall unite in the exclamation: “Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.” Isaiah 25:9. {SITI June 10, 1889, p. 295.161}

That they will not pass and leave saints and sinners alike unconscious of its arrival. The Lord comes, not as an intercessor, but as a king, “without sin.” There is thenceforward no more mercy for sinners-they receive according to their deeds; no more trials for saints-he appears to them unto salvation. This being so, it is manifestly fool-hardy in any one to say, “We shall know more about it when it comes than we do now.” Yes, we will; but those who put off their knowledge of it until it comes, will learn to their sorrow. While the signs that show that coming near are fulfilling all around us, let us search the Scriptures that we may be children of the light, and, having our lamps trimmed and burning, be able to hail our Lord with joy when he returns. E. J. W. {SITI June 10, 1889, p. 295.162}

**“Puritanic Prejudice” The Signs of the Times, 15, 22.**

E. J. Waggoner

The *Catholic Mirror* says:- {SITI June 10, 1889, p. 295.163}

“One of the most significant things in connection with the recent national celebration of the Washington inauguration centenary was the fact that in New Hampshire, the only State in the Union where Puritanic prejudiced against Catholics finds expression in the statute books, the sole patriotic commemoration of the event was the celebration held in Manchester under the auspices of the Catholic Young Men’s Societies.” {SITI June 10, 1889, p. 295.164}

We have no sympathy with the spirit of intolerance which excludes anyone from participation in the affairs of State because of his religious views and are in favor of granting the full civil and religious liberty alike to Catholics and Protestants, but we cannot help thinking that Papists are the last people on earth who ought to find fault because religious prejudices find expression in the statute books. There is not a Catholic country in the world where such prejudice does not find just such expression. {SITI June 10, 1889, p. 295.165}

**“Back Page” The Signs of the Times, 15, 22.**

E. J. Waggoner

We desire to call special attention to the appeal from the non-Partisan Constitutional Prohibition Organization of South Dakota, published on page 349 of this paper. We trust that it will be carefully considered, and that every reader of the SIGNS OF THE TIMES will do his whole duty in helping to secure constitutional prohibition for this new State. {SITI June 10, 1889, p. 295.166}

On a recent Sunday a young man in this city had one of his feet crushed while attempting to leave one of the local trains. It might be supposed at first thought that this circumstance would furnish an argument for some of our zealous Sunday advocates, but perhaps its force may be destroyed by the fact that the young man was returning from church at the time of the accident. {SITI June 10, 1889, p. 295.167}

The *Congregationalist* is rather a unique reason why modern scholars should familiarize themselves with the writings of the so-called church Fathers, namely, “that they may see how frail they were, and may observe the gross defects developed almost at once when the original congregationalism of the early church became subverted by human ambitions in a very different and a very human system.” {SITI June 10, 1889, p. 295.168}

And that is about the only benefit to be derived from the study of their productions. As Dr. Clarke says, there is not a “heresy that has disgraced the Romish Church that has not challenged them as its abettors,” and there certainly is not a truth which cannot be proven much more clearly and directly without their testimony than with it. There can, therefore, be no good reason for studying their writings, except the one given by the *Congregationalist*. {SITI June 10, 1889, p. 295.169}

Animadverting upon Mr. Parnell’s unfortunate departure from the truth in the House of Commons some years since, the *Congregationalist* says:- {SITI June 10, 1889, p. 295.170}

“Mr. Parnell is accounted a Protestant, but we regret to see that he is reported unblushing to have avowed that, in a certain memorable instance, he modeled his conduct on the Jesuitical maxim that ‘the end justifies the means.’ That wicked notion is indeed older than the Jesuits. In the fourth century Chrysostom shaped his action by it, and stoutly defended it.... And, with him, Origen and Jerome explained Galatians 2:13, etc., as an instance of its use by Paul for the purpose of persuading the Jewish Christians of the need of circumcision. There is more moral ozone in the atmosphere of our day, which long since toned up the general standard of veracity to a plane of purity of motive and utterance kindred to that of the New Testament itself, and far surpassing the defective and effete standard of the early Christian Fathers.” {SITI June 10, 1889, p. 295.171}

Yet some are wont to go to the writings of the same Fathers to prove important Christian doctrines. Indeed, they are almost the sole reliance of the champions of the Sunday sabbath. But the standard of the Fathers was worse than effete; it was wicked, and no one knows it so well as those who are most familiar with the writings. Will the *Congregationalist* be consistent and hold only that which can be proved by the Scriptures? {SITI June 10, 1889, p. 295.172}

It would seem that the past week or two have been almost without a precedent in the way of destructive floods and storms, the effects of which have been felt more or less in all parts of the world. During the latter part of May, a terrific hurricane swept over New South Wales, Australia, accompanied by the heaviest rainfall ever known there, causing much damage to property, and some loss of life. Devastating floods were reported from Austria, France, and other portions of Europe about the same time. Heavy rain and hail-storms in some parts of Mexico destroyed a great deal of stock, and many persons were drowned. Severe storms throughout China have also caused immense damage both to life and property. In the United States heavy snow-falls have damaged growing crops in Michigan; West Virginia and Kansas have suffered from disastrous cyclones and tornadoes, Missouri, Nebraska, Illinois, and portions of other States have incurred much loss on account of unprecedented rainfall, doing great injury to the country. {SITI June 10, 1889, p. 295.173}

All these disasters, however, sink into insignificance compared with the terrible story that comes from Pennsylvania. The news seemed almost too horrible to be true, but later dispatches have confirmed the matter, and the details are simply heart-rending. Near Johnstown, Pennsylvania, covering what was formerly the site of Conemaugh Lake, up among the Allegheny Mountains, lies a large artificial reservoir, the largest in America, extending over thousands of acres, and formed by an immense dam over 100 feet high, which has been extended across the valley, here something like 1,000 feet wide. The extraordinary rains of the two days preceding resulted in so increasing the volume of all the streams emptying into the reservoir that the dam could no longer withstand the pressure, and in the afternoon of May 31 the entire structure gave way, allowing the raging mass of water to sweep unchecked downward through the narrow valley, carrying death and destruction in its mad onward course to the towns and cities miles away. {SITI June 10, 1889, p. 295.174}

South Fork, Mineral Point, Woodvale, and Conemaugh, were successively swept away by the angry flood. Then came the beautiful city of Johnstown, with its busy thousands, all unthinking of the terrible fate so soon to befall them. Here alone it is estimated that 1,500 people lost their lives; 1,000 houses were swept away in a twinkling, and as the great mass of floating *debris* lodged against the massive railroad viaduct at the lower end of the city, a second dam was thus formed and in a few minutes the water was 55 feet deep all over the plain covered but a moment before with human habitations. Two heavily loaded passenger trains which had been delayed by the rain, were washed away, and many passengers loss. To add to the horror, the mass of buildings crowded against the viaduct to the height of 50 feet, caught fire, and it is estimated that at least 500 persons perished in the flames. The whole occurrence simply beggars description, and the loss of life has been terrible. Incredible as it may seem, it is stated that the whole number of lives lost by the calamity is not less than 8,000, while some fear that even a higher figure will be reached. The loss of property will be many million dollars. {SITI June 10, 1889, p. 295.175}

Truly it would seem that the events connected with the time of the end, as foretold by the Saviour are coming upon the world, and that we have reached the time when there is already upon the earth “distress of nations, with perplexity, the sea and the waves roaring; men’s hearts failing them for fear, and for looking after those things which are coming on the earth.” Luke 21:25, 26. Surely, the time of our redemption draweth nigh. {SITI June 10, 1889, p. 295.176}

 **“Front Page” The Signs of the Times, 15, 23.**

E. J. Waggoner

All the humanity of the world, all the divinity of Heaven, and all the evil of hell, is embraced in the three words, love, sin, and duty. The impulses which govern us, the forces which control the universe, the anomalies of our present life, and the mysteries and vast possibilities of the life to come, all are brought within the scope and meaning of the solemn words. {SITI June 17, 1889, p. 295.177}

Improve well the opportunities and fill up the privileges of to-day, for to-day, only is thine. Yesterday is dead to thee for ever; its records of good and evil are sealed up for eternity. To-morrow, with its hopes and fears, is not yet born to thee; the light of its sunshine may never fall upon thy countenance. But to-day is thine. Thank God for its choice, endure patiently its sorrows, and press nobly forward in the discharge of all its duties. Use its moments well, for they will soon be thine no more forever. {SITI June 17, 1889, p. 295.178}

Spiritualism claims 20,000,000 adherents, which is certainly a very moderate estimate, for there are hundreds of thousands in the so-called orthodox church who are Spiritualists in all but name; that is, they believe the fundamental doctrines of Spiritualism. Thousands in all the churches believe that their departed friends are their guardian angels, watching over them and shielding them from a thousand unknown and unseen dangers, and influencing them in some mysterious way for good. Such persons are to all intents and purposes Spiritualists. {SITI June 17, 1889, p. 295.179}

We are prone to think that because men died for their faith in past ages, the sublime issues which rendered such heroism necessary on their part must always be sublime. While it may be true that the record of these issues, and perhaps some of the questions themselves, will always be sublime in a certain sense, it is not true that they are sublime in the sense of being the living issues of to-day. The ministry of to-day is too ready to dwell in the midst of a dead past, instead of taking up the vital, present truths that so intimately concern our own time. If we are of the impression that God gave all his truth to past generations, we labor under a mistake. There are truths which concern the people of God to-day, living truths, burning questions, which were unnecessary for them to know in past generations, and these are the sublime issues upon which we should dwell, instead of relegating our labors to the domain of the past. {SITI June 17, 1889, p. 295.180}

As reported in the Los Angeles *Tribune* of May 23, Dr. Cantine (Methodist), of that city, said in a recent sermon that “Christ laid an injunction upon the disciples to keep the seventh day of the week, but after Christ’s resurrection the disciples met on the first day, and Christ countenanced it, and it became the established day for worship.” Yes, we believe that Christ did enjoin the keeping of the seventh day, for he taught all to keep the commandments of God. But we do not believe that the disciples immediately disobeyed the commands of their Master, and instead of keeping the seventh they kept the first. At all events, we would like a few Scripture references on this point, before receiving Mr. Cantine’s statement as beyond question. {SITI June 17, 1889, p. 295.181}

The *Christian Nation*, a National Reform organ published in New York City, intimates that Dr. Vincent recently strangled to death by an apparatus for the treatment of spinal disease, with which he was experimenting, and also Mind-reader Bishop, were the victims of divine displeasure because they both experimented on Sunday. Would it not be well for the *Nation* to first show that God himself has any special regard for Sunday before jumping to the conclusion that he is sending judgment upon those who fail to observe it according to the National Reform order? And while our contemporary is about it we would like it to account for the fact that not a few ministers have dropped dead while preaching on Sunday, and also that no longer ago than May 26, a minister was struck by lightning in his pulpit on Sunday at the New Liberty Christian Church, in Fountain County, Ind. {SITI June 17, 1889, p. 295.182}

It is not until we reach the end of our own strength that we begin to realize the strength of God. As long as we have confidence in ourselves we fail to see our need of outside help, therefore the Lord does not help us; but when we acknowledge the failure of our own efforts and come to God all weak and broken down, distrustful of ourselves, and realizing our need of divine help, then it is that Christ becomes a source of strength to us. It is thus that his “strength is made perfect in [or through our] weakness.” The cry of the poor publican, “God be merciful to me, a sinner,” was what brought salvation to his soul. There is nothing so strong with God as our very weakness, yet nothing so weak in his sight as our own strength. If there is such a thing as death-bed conversion it is because the individual is brought to the point where he recognizes this fact, and is ready to cry out like Peter, “Save, Lord, or I perish.” {SITI June 17, 1889, p. 295.183}

**“‘Babylon Is Fallen, Is Fallen’” The Signs of the Times, 15, 23.**

E. J. Waggoner

It is quite common to hear from their own lips the admission that the popular churches are losing their spiritual power. A writer in the *Interior* (Presbyterian), after avowing loyalty to his church, utters the following complaint, which is but a specimen of what is frequently heard from representatives of all the daughters of Babylon:- {SITI June 17, 1889, p. 295.184}

Is it not a fact that about all the old methods, such as visitation, catechizing, prayer, and oversight of the baptized, have been dropped? What has taken their place?-Nothing! Nor do we recall that the General Assembly has ever advised giving up these old methods of the fathers. In the matter of discipline, where is the church session that has done its whole duty? Take a sample of sessional proceedings on the subject of discipline. The eldership is gathered together to look after the spiritual interests of the church. They have opened their conference with prayer for God’s guidance. After the transaction of some matter of minor importance, they begin a free conversation on the state of religion in their church. Mention is made of one brother who does not properly observe the Sabbath-sometimes driving, sometimes looking after his business, often neglecting the services of the sanctuary-and it is telling on the life of the family. They are all sorry that such is the case, but they hardly think best to do anything with him. He is high-strung, wealthy, and they do not wish to alienate him and lose his support. Probably a sermon by the pastor on Sabbath observance will prove effective. (But if he ever hears it, the pastor must have it cut and dried and laid up for him whenever he catches him in the church!) Mention is made of another who is becoming the victim of drink. He is a “tippler” and has gone to the stage of drunkenness and disgraced himself and family. They are exceedingly sorry for him, but it will hardly do to discipline him, for he is brother to Mr. A., and is related to some of the best families in the church, and it would be very humiliating to their pride, and probably alienate some of them, to them ...church take up the matter. Thus it goes, no discipline being exercised. The sessional records are free from scandal, if the church is not. It is not hard to understand how and why the spiritual condition of such a church is continually growing worse. {SITI June 17, 1889, p. 295.185}

**“Editorial Correspondence” The Signs of the Times, 15, 24.**

E. J. Waggoner

After a journey of five days from Oakland, devoid of unusual incident, I reached Chicago, the morning of May 22. At the mission rooms, 26 and 28 College Place, where I at once went, I met Brethren Olsen and White, just from the camp-meeting at Ottawa, Kansas, and Brethren Saunders, Hope, and Hutchison, who had preceded me from California, and had reached this point on their journey to England. These brethren went on to Battle Creek, Mich., the same day, while I remained at the mission till the next day. This was a privilege which I had long desired to enjoy. The mission is in a most delightful location, and is as well equipped for carrying on the business for which it was designed as can be imagined. I greatly enjoyed the hospitality of this family of workers, with Elder G. B. Starr at the head, and still more did I enjoy the privilege of uniting with them in their regular weekly prayer and missionary meeting, and in their family worship. Brother Starr laid before us his plans for the missionary training school to be held in the fall, and we feel sure that it will be a means of much good to those who attend. {SITI June 24, 1889, p. 295.186}

After spending three days with my mother, in Michigan, and one day with the book Committee in Battle Creek, I came on to Williamsport, arriving here May 28. The workers’ meeting had then been in session just one week, Elder A. T. Jones in charge. About fifty workers were present, and a good degree of interest was exhibited. Several expressed themselves as already having received light on the subject of the righteousness of God and how it may become ours through faith in Christ. {SITI June 24, 1889, p. 295.187}

At the present writing, June 6, the camp-meeting proper should have been in session three days, but owing to the great flood, the attendance is just the same as during the workers’ meeting. To-day a train leaves Williamsport for the first time in six days. All communication with the outside world has been cut off, and it was feared that no Conference session could be held; but after viewing the situation, the brethren have concluded that the churches are well enough represented to allow of the business being transacted. So the exercises will go on to the close of the appointed time, just the same as though there was the expected attendance. But for the flood, the camp-meeting would have been the largest ever held in this State, as more tents had been ordered than ever before; but the brethren in charge are of good courage, and doubt not that even this will be made to work for good. Sister White arrived yesterday, having been six days making the trip from Battle Creek, and three days making the last fifty miles of the journey by wagon. {SITI June 24, 1889, p. 295.188}

Of the terrible calamity that has befallen this section of Pennsylvania, the readers of the SIGNS OF THE TIMES have learned ere this from the secular papers. But no tongue can ever describe the situation. Next to Johnstown, which was almost entirely swept out of existence, Williamsport was the greatest loser. The loss in this town is many millions of property and quite a number of lives, how many is not yet known. In the section of the town nearest the river, it is impossible to tell were the streets run. Houses, mills, logs, lumber, and almost everything else, are left in one confused mass. The stock of goods in nearly every store in the city was almost completely ruined. Not the least feature of the calamity is the danger of disease from the decaying matter that fills the streets. {SITI June 24, 1889, p. 295.189}

Although the camp-ground was on the outskirts of town, near the hills, it was covered to a depth of three feet by the waters, which rose so rapidly Sabbath, June 1, that all were compelled to flee. No one was injured, however, and comparatively little loss was sustained by the campers. The inconvenience suffered was nothing compared with the suffering of those who lost their homes and members of their families in the angry flood. {SITI June 24, 1889, p. 295.190}

The weather now is pleasant and seems to be settled, and the prospects for a happy termination of the meeting are good. E. J. W. {SITI June 24, 1889, p. 295.191}

**“Baptized by Fire” The Signs of the Times, 15, 24.**

E. J. Waggoner

How often do we hear people ask the Lord to baptize them with the Holy Ghost and with fire! But they do not know for what they are asking. They connect in a vague sort of way Matthew 3:11 and Acts 2:3, and suppose the latter to be the fulfillment of the former. But even though the cloven tongues were as of fire, and although they were upon all, the disciples were not in any sense baptized with the tongues or the fire. Baptize means to immerse, not to sit upon. They were on the day of Pentecost baptized with the Holy Spirit. The room in which they were was filled with the divine, life-giving influence, and they were literally immersed in the Holy Spirit, and the tongues were but another manifestation of the same Spirit. {SITI June 24, 1889, p. 295.192}

There are two classes spoken of by John in Matthew 3:11. One class-the faithful-will be baptized with the Holy Spirit; the other-the wicked-will be baptized by fire; immersed in the lake of fire (Revelation 20:15), and utterly burned up. Revelation 20:9. This application of Matthew 3:11 is shown to be correct, by the next verse: “He shall baptize you with the Holy Ghost, and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.” {SITI June 24, 1889, p. 295.193}

Let no one pray, therefore, to be baptized with fire, unless he wishes the Lord to burn him with fire. E. J. W. {SITI June 24, 1889, p. 295.194}

**“An Appeal to the Liberal-Hearted” The Signs of the Times, 15, 24.**

E. J. Waggoner

Among the losers by the recent flood in Williamsport was the Pennsylvania Tract Society. The waters rose so rapidly and so unexpectedly that scarcely anything could be removed to a place of safety, and upwards of fifteen hundred dollars’ worth of books was ruined. Several of our brethren also suffered the loss of furniture that was upon the lower floor of their dwellings. The Pennsylvania society is young, and can ill afford to stand this loss. It has been one of the most active of our Tract Societies, and we appeal to the friends of the cause to assist it financially in this time of need. We feel sure that our brethren will respond promptly, and thus encourage the hearts of the workers in this State. This we feel is the least that can be done. Aside from this, there is suffering in the flooded district by those who have lost everything, which cannot be described or even imagined. Requests for help for these sufferers have met with a response from various portions of the country, and we hope that our brethren will remember that true Christian charity does not consist in remembering only those of their own number. A little from a great many will not impoverish the givers, and will be a great blessing to the receivers. Send your contributions at once to L. C. Chadwick, Box 2716, Williamsport, Penn., and they will be properly applied. E. J. WAGGONER. {SITI June 24, 1889, p. 295.195}