**“The Sure Word (Continued.)” The Signs of the Times, 14, 1.**

E. J. Waggoner

Now read from the word of the Lord which came unto Zephaniah:- {SITI January 6, 1888, p. 6.1}

“I will utterly consume all things from off the land, saith the Lord. I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumblingblocks with the wicked; and I will cut off man from off the land, saith the Lord. I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, and the name of the Chemarims with the priests; and them that worship the host of heaven upon the housetops; and them that worship and that swear by the Lord, and that swear by Malcham; and them that are turned back from the Lord; and those that have not sought the Lord, nor inquired for him.” Zephaniah 1:2-6. {SITI January 6, 1888, p. 6.2}

Here we learn again that this destruction is not going to be a local affair. Although the prophecy came to the Jews, it was directed not only against those of them that turned back from the Lord and worshiped Baal and the host of heaven, but against “those that have not sought the Lord, nor inquired for him.” In confirmation of this, we read again:- {SITI January 6, 1888, p. 6.3}

“Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy.” Zephaniah 3:8. {SITI January 6, 1888, p. 6.4}

We close this list of quotations from the prophecies of the Old Testament, by a portion of “the burden of the word of the Lord to Israel by Malachi.” Says the Lord through this prophet:- {SITI January 6, 1888, p. 6.5}

“Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner’s fire, and like fullers’ soap; and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.” Malachi 3:1-5. {SITI January 6, 1888, p. 6.6}

And after this solemn question and warning, the following view is presented, not only of the destruction that shall attend the coming of the Lord, but also of what shall follow that:- {SITI January 6, 1888, p. 6.7}

“For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts.” Malachi 4:1-3. {SITI January 6, 1888, p. 6.8}

Thus we have seen, although we have selected only a few instances, that the sure word of prophecy is fairly burdened with references to “the power and coming of our Lord Jesus Christ.” More extended investigation would reveal the fact that the great body of prophecy was given for the sole purpose of giving instruction concerning either the first or the second advent of Christ. Thus the apostle Peter says to those who are in heaviness through manifold temptations, that it is,- {SITI January 6, 1888, p. 6.9}

“That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ.... Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.” 1 Peter 1:7-11. {SITI January 6, 1888, p. 6.10}

What the sufferings of Christ brought to mankind is known to all in so-called Christian lands, and to nearly all in the world. He suffered for sin, “The just for the unjust, that he might bring us to God.” Through his spilled blood, all who believe on him may be justified freely by the grace of God, receiving the remission of sins; and being thus justified by faith, they may have peace with God. At Christ’s first advent, he was made an offering for sin, and he “bare our sins in his own body on the tree” (1 Peter 2:24); but when he comes the second time, he comes “without sin unto salvation.” Hebrews 9:28. Concerning this coming there is less knowledge among men than of the first; yet it brings the consummation of the gospel and of this world’s history. Without “the glory that should follow,” the sufferings of Christ, would be to no purpose. But as we have seen, that glory which the justified and sanctified ones are to share with him (Romans 8:17), when he comes, will also destroy the wicked. Therefore, since that event is of such overwhelming importance, how true the words that we “do well” to “take heed” to the sure word of prophecy “as unto a light that shineth in a dark place, until the day dawn, and the day-star arise.” {SITI January 6, 1888, p. 6.11}

This present age is called night. Says Paul, “The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light.” Romans 13:12. And this he says in view of the fact previously stated, that it is high time to wake out of sleep, because our salvation is near. The dawning of the day, and the arising of the day-star, refer to the coming of Christ, who is “the bright and morning star.” Revelation 22:16. So Isaiah, like Paul, tells of the night of darkness, and the coming of the dawn. Looking with prophetic sight down the ages, he says:- {SITI January 6, 1888, p. 6.12}

“Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.” Isaiah 60:1-3. {SITI January 6, 1888, p. 6.13}

This is commonly applied simply to the spread of the gospel; but what follows, taken in connection with parallel passages in the New Testament, shows that the prophet saw the triumph of the gospel in the final destruction of the wicked, and the salvation of the righteous in the New Jerusalem. Read the following, and compare with the 21st of Revelation:- {SITI January 6, 1888, p. 6.14}

“Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel.” “Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.” Isaiah 60:11-14, 18-21. {SITI January 6, 1888, p. 6.15}

The dawning of the day, and the rising of the day-star, will be when the glory of the Lord shall fill the earth, and the people shall be righteous. This present time is night because the darkness of sin covers the people. In the midst of this night, our only light is that which shines from God’s word. David said: “Thy word is a lamp unto my feet, and a light unto my path.” Psalm 119:105. The lamp of prophecy, lighted from the glory that surrounds the throne of God, sheds its beams amidst the darkness that overspreads the earth, and is the wayfaring man’s only guide till the glory of the Lord shall arise in full splendor upon him. Whosoever takes heed to it, his path shall be “as the shining light, that shineth more and more unto the perfect day.” Proverbs 4:18. W. {SITI January 6, 1888, p. 6.16}

**“Extent of the Sabbath Commandment” The Signs of the Times, 14, 1.**

E. J. Waggoner

Although there is no limitation either in the Sabbath commandment as spoken from Mt. Sinai, or as recorded in Genesis 2:1-3, the fact that many claim that it was limited in its application, makes it necessary for us to consider the question, For whom was the Sabbath sanctified? or, in other words, who were commanded to keep the Sabbath holy? When we consider that the day was sanctified, *i.e.*, appointed or commanded, in Eden, there can be but one answer: The commandment was given to those then living. It is not possible that it could have been otherwise; that the account here is anticipative, and that the Sabbath was then sanctified for the use of some future generation. For to every command there must be two parties: the one commanding and the one commanded. A command cannot be made unless someone is present to receive it. In this case God issued the command, and Adam and Eve were the ones to whom it was directed. But they represented all who should afterward live upon the earth. See Genesis 3:20. It follows, then, that the Sabbath commandment embraces the whole world; all who have descended from Adam and Eve. {SITI January 6, 1888, p. 6.17}

In harmony with this conclusion we have the words of our Saviour, in Mark 2:27, “The Sabbath was made for man.” This can mean nothing less than the whole human race, for the word “man,” when used without any limiting word, means “mankind; the totality of men.” When the word is limited, it means man to the exclusion of women, and no one will claim that the women of whatever race or class of people to whom the commandment is given are not under obligation to keep the Sabbath. No one will be found bold enough to claim that the word “man” in Mark 2:27 has a different meaning from what it has in Genesis 1:27; 2:7. {SITI January 6, 1888, p. 6.18}

It is also most evident from the Scriptures that God designed to have the Sabbath kept by all men in all parts of the world. Christ said that “the Sabbath was made for man,” and the inspired apostle declared that God “hath made of one blood all nations of men for to dwell on all the face of the earth.” Acts 17:26. The God who made the round earth, and made all men to dwell in all the face of it, also made the Sabbath for man-all men-to keep as his holy day. What further evidence is needed to show that God designs that “all men everywhere” should keep the Sabbath? {SITI January 6, 1888, p. 6.19}

This being the case, it is manifestly improper to speak of the Sabbath as the “Jewish Sabbath,” for it belongs to no special class of men. It belongs to no man at all, but is the property of God; he claims it as his own. See the commandment, also Isaiah 58:13. If men, regardless of the commandment, choose to rest on some other day, they may call it *their* Sabbath, or give it any name they please; but “the seventh day is the Sabbath of the Lord.” There is just as much difference between keeping man’s Sabbath and the Sabbath of the Lord as there is between worshiping man and worshiping God. {SITI January 6, 1888, p. 7.1}

We see that the commandment, as given at creation and renewed on Sinai, furnishes no warrant whatever to the idea that the Sabbath was to be local, or was given simply to the Jews. Not only this, but even in the Old Testament it is expressly stated that the Sabbath was not designed for the Jews alone. Thus we read: “Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil.... Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.” Isaiah 56:2, 6, 7. {SITI January 6, 1888, p. 7.2}

The position of the commandment in the law of God is also enough of itself to convince anyone that it is binding upon all men. Even profane persons will admit that it is wrong to take God’s name in vain; and none claim that there is any privileged class who may swear with impunity. The fifth commandment is almost universally disregarded, yet no one thinks of asserting that its obligation does not extend to all mankind. The sixth, seventh, eighth, ninth, and tenth are admitted to be of universal obligation, yet they are not more emphatic than the fourth, and the penalty for disregarding them is no more severe than that for violating the Sabbath commandment. {SITI January 6, 1888, p. 7.3}

It is true that the Sabbath rests solely on the commandment. This is urged by some as an objection. They say that it was always wrong to kill or to steal, but was not always wrong to break the Sabbath, since the Sabbath did not always exist. Hence they claim that the Sabbath is not moral. To this we reply (1) that the Sabbath has existed ever since day and night existed; (2) that God has always been the Supreme Being, and it always has been wrong to disobey him. Therefore, whenever he issues a command it is man’s moral duty to obey. (3) The Lord claims the Sabbath as his own; he calls it “my holy day;” he has set bounds about it, and forbidden man to trespass upon it; he warns us not to venture to take it for our own use. Now if we violate this commandment, we take that which is not our own, and are guilty of theft, a thing which is admitted by all to be immoral. Many other proofs might be adduced to show the morality of the fourth commandment. {SITI January 6, 1888, p. 7.4}

But although “the Sabbath was made for man,” it does not thereby become his property, to do with as he pleases. It was made for his use, not for his abuse. Paul, in 1 Corinthians 11:9, says that the woman was made for the man. He does not mean that she was made to be the slave of man, who could be taken or put away at his pleasure, as in heathen lands, but that she was made as a help, a blessing to man. So the Sabbath was made *for* man, *i.e.*, not against him; it was designed to aid him both spiritually and physically. A farmer who has hired servants may, in order to lighten their labor, buy certain tools for them. But no one would suppose that the servants would have any right to sell those tools which their employer had thus purchased. All would understand that he bought them for the servants to *use*, and to use in his service only. On this subject the “Speaker’s Commentary” uses the following forcible language:- {SITI January 6, 1888, p. 7.5}

“On what principle of legislation can it be maintained that, because laws are imposed by the ruler for the benefit of the subject, therefore they may be dispensed with by the subject at his own convenience? This is utterly untenable as regards the laws of man; still more as regards the laws of God.” W. {SITI January 6, 1888, p. 7.6}

**“Back Page” The Signs of the Times, 14, 1.**

E. J. Waggoner

According to the Government Signal Officer’s report, the highest temperature in the United States on the 30th of December was about San Francisco Bay. {SITI January 6, 1888, p. 16.1}

An opponent of the Sabbath of the Bible says: “When the word ‘Sabbath’ was used of the seventh day, it was used simply as the long-established *name* of that day.” Very true. No better reason could be given for calling the seventh day the Sabbath than that that is its name. “The seventh day *is* the Sabbath.” God himself gave it its name, and it is daring presumption on the part of any man to deprive it of its rightful title, or to transfer it to another day. {SITI January 6, 1888, p. 16.2}

If there was ever an exhibition of cool assurance it is for a Spiritualist to manifest righteous indignation over the “infidelity” of Adventists. How long will it be before Spiritualists will pose as the only defenders of the Bible, and all who differ with them will be called heretics? Only till the National Reformers succeed in their schemes. When the National Reform kingdom is set up, then it will be considered the unpardonable sin to speak against the manifestations of the devil. {SITI January 6, 1888, p. 16.3}

We are in receipt of a letter from a man who signs himself “Christian,” who thinks that Ecclesiastes wasn’t inspired when he said that “all go to one place.” Well, we can’t help it, we can’t stop quoting the Bible just because it doesn’t suit some people. And we must say, in all candor, that we think that one who has not read the Bible enough to know that Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Ecclesiastes, etc., are not the names of men who wrote those books, is hardly competent to sit in judgment on any part of it. {SITI January 6, 1888, p. 16.4}

A true Protestant is not one who believes in everything just as did Luther, or Melanchthon, or Zwingle; but a true Protestant is one who is animated by the same spirit that they were. They were Protestants indeed, and were imbued with the true spirit of Protestantism,-in other words they were true followers of Christ,-yet they did not have all the truth, and held to some errors. The man who believes what Luther did, no more and no less, cannot be a true Protestant. What made them Protestants, followers of Christ, was the fact that they walked in the light, and protested against the error that advancing light revealed to them. As a matter of fact, there are very few Protestants in the world to-day. {SITI January 6, 1888, p. 16.5}

A correspondent of the *Golden Gate* has an article “Addressed to the Seventh-day Adventist,” which is entitled, “Christian or infidel-Which?” The object of the article is to show that Seventh-day Adventists are infidels, because they do not accept the heathen doctrine that men are by nature immortal, and therefore gods. He starts out thus: “I first propose to let ‘Buck’s Theological Dictionary’-a standard author among Christians-settle the definitions of soul and spirit.” All we have to say is that “Buck’s Theological Dictionary” may settle the definition of soul and spirit to his satisfaction, but not to ours. We do not recognize any man in this world as authority on any doctrinal point. We once listened to a sermon designed to show that Adventists are infidels, and the way the speaker “proved” his point was by reading certain portions of his creed, and then showing that Adventists held different views. Our Spiritualist friend does the same thing. He quotes some Spiritualist definitions from “Buck’s Theological Dictionary,” and has no difficulty in showing that we do not accept them; hence he says we are infidels. That is, we are infidels because we do not believe as *he* does. Well, nobody could do us any better favor than to emphasize the fact, and keep it before the people continually, that we are diametrically opposed on every point to the theories advocated by Spiritualists. {SITI January 6, 1888, p. 16.6}

Every little while we see inquiries about the “Star of Bethlehem.” Sometimes it is claimed that certain astronomers have predicted its early re-appearance, and country newspapers will gravely tell how often it has been seen. Just now Venus is the morning star, and is unusually bright, and wiseacres who get up early in the morning, delude themselves, and try to delude others, that the Star of Bethlehem is now shedding its light upon the earth. The facts are that no astronomer has ever predicted the return of the Star of Bethlehem, and none pretend to know of any such star in the heavens. The star that appeared to the wise men, and guided them to the place of the Saviour’s birth, has never been seen since that memorable night when “it came and stood over where the young child was.” A little thought would suffice to show anybody that it was not an ordinary star that kept just ahead of the wise men, and finally stood over a little hut so as to distinguish that place from all the other houses in the town. That star was a special light sent by God to guide the devout wise men to the place where Jesus lay. {SITI January 6, 1888, p. 16.7}

The following notice of a book entitled “Romanism and the Reformation,” by H. Grattan Guinness of England, which appeared in the *Christian Union*, gives a good idea of the tender regard which the so-called Protestantism of to-day has for the Roman Catholic Church:- {SITI January 6, 1888, p. 16.8}

“Dr. Guinness, who is alarmed and distressed at the growth which the Roman Catholic Church has made during the last half-century, especially in his own country, finds in the prophetic writings of Daniel and the Apocalypse the most trenchant of anti-Papal arguments. He has accordingly elaborated these arguments in a series of popular lectures, delivered last spring in Exeter Hall, and now sent out for a larger audience. Without discussing his principles of prophetic interpretation, which have probably few adnerents, we doubt that he will lead many not otherwise notified to avoid the ‘horned beast.’ When he urges a return to the Reformation methods of dealing with the Papacy, he ignores too much the changes which three centuries have wrought.” {SITI January 6, 1888, p. 16.9}

There was a time when no doubted that ‘the most trenchant anti-Papal arguments” could be found in the prophetic writings of Daniel and the Apocalypse. But that was in the days of Sir Isaac Newton, and other men who studied the Bible, and were *Bible* expositors. Now the Protestant churches have adopted the Papal custom of studying the Fathers, and it has become exceedingly unfashionable to say anything against “Babylon the great, the mother of harlots and abominations of the earth.” Yet three centuries have wrought wonderful changes, but not in the Roman Catholic Church. Who will awake to the danger, and be true Protestants. {SITI January 6, 1888, p. 16.10}

The Indianapolis *Journal* tells the following story illustrative of how far some professed Christians come form realizing what the gospel is for:- {SITI January 6, 1888, p. 16.11}

“A former minister of Indianapolis mixed with the common people, and from the highways and byways drew all classes-gamblers, topers, Magdalenes, among the rest-to hear his pulpit teachings. A worthy official, scandalized by this irruption of sinners into the sanctuary, could only gasp in horrified response to congratulations on the ‘drawing’ power of his pastor. ‘But think of the kind of people who come!’” {SITI January 6, 1888, p. 16.12}

When Jesus was on earth he gave as one evidence that he was the Messiah, the fact that “the poor have the gospel preached unto them.” And yet sometimes churches in which the prevailing spirit is that of the official referred to above, are called churches of Christ. {SITI January 6, 1888, p. 16.13}

The *Christian Advocate* makes the following very just observation:- {SITI January 6, 1888, p. 16.14}

“It is amazing how readily some godly people are to employ evangelists without inquiry as to their antecedents. A good voice, a commanding presence, and large audacity seem to be sufficient endorsement for a revivalist in many sections of our country. Last summer a horse-thief posed as an evangelist in certain towns of Indian Territory, and is reported to have ‘made many converts.’ In Missouri, a few weeks later, he was arrested for theft and convicted. He sawed and filed his way out of the prison, and hastening to Arkansas, assumed a new name, and began a new series of ‘revival meetings.’ Detectives traced him, and after what is described as ‘an earnest sermon’ he was again arrested. Nothing tends more directly to belittle the cause of Christ than the culpable thoughtlessness of Christians in engaging irresponsible parties as leaders in spiritual endeavor.” {SITI January 6, 1888, p. 16.15}

And if the churches had more spirituality, they would have a good deal less of this “culpable thoughtlessness.” If they cared more for righteousness than for “revivals,” they could not be so easily taken in by rascally revivalists. If they cared more for the law of God and less for the sentimentalism, that now passes for the gospel, they would not be so ready to take up with horse-thief evangelists. {SITI January 6, 1888, p. 16.16}

It would seem as though no man professing to believe the Bible could deny the pre-existence of Christ. It is not a question that needs argument, because we read the explicit declarations of Scripture concerning the matter. Says John, “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made.” John 1:1-3. Read also Colossians 1:14-17 and Hebrews 1:1-3 for further evidence that Christ was the active agent in creation. If he created all things, he certainly existed before he was born in Bethlehem. But the words of Jesus himself are even more explicit. In his prayer for his disciples he said: “And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.” John 17:5. There can be no argument on the subject; it is simply a question of whether we believe Christ or not. To say that Christ had no pre-existence is to deny the declaration of Christ, and to say that the mystery of godliness is not great, and that God was not manifest in the flesh. {SITI January 6, 1888, p. 16.17}

The pertinacity with which the friends of the Sunday-sabbath insist that their movement is part and parcel of the temperance question, is worthy of a better cause. Every man who insists that the saloons must be closed on Sunday, tacitly admits that they may remain open on other days; and thus he acknowledges that the business of selling liquors is as legitimate six days in the week as other branches of trade. {SITI January 6, 1888, p. 16.18}

If the man who owns two horses, a gray and a bay, says to his son, “John, you must not ride the *gray* horse,” he implies that he may ride the *bay;* for it is equally within his power to say, “John, you shall not ride either horse;” and his neglect to exercise his parental authority in the case of the bay horse, is a tacit permission to his son to ride that horse. And just so it is with the liquor question. Those who have the power to close saloons on Sunday, can also close them on Monday, and on every other day; and their failure to do so shows that they are zealous, not in the cause of temperance, but for the Sunday. They only are worthy the name of temperance men who favor prohibition seven days in the week. {SITI January 6, 1888, p. 16.19}

**“Peter Confessing Christ” The Signs of the Times, 14, 2.**

E. J. Waggoner

**The Commentary.
NOTES ON THE INTERNATIONAL LESSON.
(January 20.-Matthew 16:13-28.)**

This is a lesson so full of strong points that but little space can be devoted to each. Jesus had just returned from healing the daughter of the Syro-Phoenician woman, and had reached the region of Cæsarea Philippi. Seemingly without any previous introduction, he asked his disciples: “Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.” These ideas that were held by different persons were no doubt derived from Deuteronomy 18:18; Malachi 4:5. Besides this, it seems they had a tradition that before the end some of the prophets would rise from the dead; they were looking for the Messiah at about the time of Christ’s advent, but they had confounded the prophets concerning his first and his second advent, and were looking for him to come in glory. Accordingly, some thought that Jesus might be one of the prophets risen from the dead as a pledge of the general resurrection. Notice, however, that nobody is reported as saying that Christ was the Son of God. It seems that a belief of this was confined almost exclusively to his disciples. {SITI January 13, 1888, p. 25.1}

“He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God.” Here was a recognition of Christ’s real nature and mission. “Thou art the Christ, the Son of the living God,”-the Son of the Author of life,-conveying the same idea as in the confession recorded in John 6:68, 69: “Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God.” The confession of faith which Peter made on behalf of the disciples, must have been as a refreshing draught to Jesus, in view of the way in which he was regarded by the world at large. {SITI January 13, 1888, p. 25.2}

And Jesus answered and said unto him, “Blessed art thou, Simon Bar-jona [Simon son of Jonas]; for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven.” No human being had revealed this wonderful truth to Peter; no human being *could* reveal it. For “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.” 1 Corinthians 2:14. Says Paul: “Yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new. And all things are of God.” 2 Corinthians 5:16-18. From these texts we learn that no matter how much one may have heard of Christ, he doesn’t know him if he has not received the revelation which God alone can give by his Spirit. He who has this knowledge indeed, is a new creature. Many can testify that when Christ was revealed to them as the Saviour of sinners, and not merely of sinners in general, but of them in particular, it was in the place of secret prayer; or perhaps it was after hearing words, the like of which they had often before heard unmoved. And nothing could be more positive than the knowledge which is thus revealed. No argument could make it so plain, and no argument could make the individual doubt the knowledge thus revealed. “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.” John 3:8. {SITI January 13, 1888, p. 25.3}

“And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.” Upon this we quote the following from Edersheim’s “Life of Jesus the Messiah:”- {SITI January 13, 1888, p. 26.1}

“Not less Jewish in form are the succeeding words of Christ: ‘Thou art Peter (*Petros*), and upon this Rock (*Petra*) will I build my church.” We notice in the original the change from the masculine gender, “Peter” (Petros), to the feminine, “Petra” (‘Rock’), which seems the more significant, that *Petros* is used in Greek for ‘stone,’ and also sometimes for ‘rock,’ while *Petra* always means a ‘rock.’ The change of gender must therefore have a definite object, which will presently be more fully explained. Meantime we recall that, when Peter first came to Christ, the Lord had said unto him: ‘Thou shalt be called Cephas, which is, by interpretation, Peter [*Petros*, a Stone, or else a Rock]’-the Aramaic word *Kepla* meaning, like Peter, both ‘stone’ and ‘rock.’ But both the Greek Petros and Petra have (as already stated) passed into Rabbinic language. Thus, the name *Peter*, or rather *Petros*, is Jewish, and occurs, for example, as that of the father of a certain Rabbi Jose bar Petros). When the Lord, therefore, prophetically gave the name Cephas, it may have been that by that term he gave only a prophetic interpretation to what had been his previous name, Peter. This seems the more likely, since, as we have previously seen, it was the practice in Galilee to have two names, especially when the strictly Jewish name, such as Simon, had no equivalent among the Gentiles. Again, the Greek word *Petra*-Rock-(‘on this *Petra* [Rock] will I build my church’) was used in the same sense in Rabbinic language.” {SITI January 13, 1888, p. 26.2}

“Believing that Jesus spoke to Peter in the Aramaic, we can now understand how the words *Petros* and *Petra* would be purposely used by Christ to mark the difference, which their choice would suggest. Perhaps it might be expressed in this somewhat clumsy paraphrase: ‘Thou art Peter (Petros)-a Stone or Rock-and upon this Petra-the Rock, the Petrine-will I found my church.’ If, therefore, we would not entirely limit the reference to the words of Peter’s confession, we would certainly apply them to that which was the Petrine in Peter: the Heaven-given faith which manifested itself in his confession. And we can further understand how, just as Christ’s contemporaries may have regarded the world as reared on the rock of faithful Abraham, so Christ promised that he would build his church on the Petrine in Peter-on his faith and confession.” {SITI January 13, 1888, p. 26.3}

Some have thought from the reading of Ephesians 2:19, 20 that Christ referred, not to Peter alone, but to all the apostles, as the rock upon which his church should be built. That text reads: “Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.” But 1 Corinthians 3:10, 11 shows just how this should be taken. There the apostle Paul says: “According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ.” {SITI January 13, 1888, p. 26.4}

This text teaches that Jesus Christ is the only foundation; he is not only the chief corner-stone, but the entire foundation. Then how could Paul say to the Ephesian brethren that they were built on the foundation of the apostles and prophets? He means the foundation which the apostles and prophets laid, as he says in 1 Corinthians 3:10, that is, Jesus Christ as the Life-giver and the Saviour of sinners. That this is the foundation to which he refers, is proved by the second verse of the preceding chapter: “For I determined not to know any thing among you, save Jesus Christ, and him crucified.” This was the foundation which all the apostles laid, as Peter himself said after he had healed the lame man: “Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.” Acts 4:10, 12. And this was likewise the foundation of the prophets, as Peter further says: “To him [*i.e.*, to Jesus] give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.” Acts 10:43. Thus we see that the rock upon which Christ’s church is founded, is belief from the heart in him as the one whose blood can cleanse from sin. {SITI January 13, 1888, p. 26.5}

“And the gates of hell [*hades*, the grave] shall not prevail against it.” This does not mean that the gates of the grave are carrying on an aggressive warfare against the church, hurling themselves against it in a vain endeavor to overthrow it. Gates don’t “prevail” in that way, neither do men use gates in that way in warfare. Gates “prevail” against anyone when they effectually bar his passage. Now Christ is the Son of the living God; and “as the Father hath life in himself; so hath he given to the Son to have life in himself” (John 5:26), “that he should give eternal life” to as many as the Father should give him. See John 17:2. He says of himself, “I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.” Revelation 1:18. {SITI January 13, 1888, p. 26.6}

Satan has the power of death (Hebrews 2:14); the grave is his prison-house, and all the dead he counts as his lawful prey, since death came because of sin. So he, as “a strong man armed keepeth his palace” (Luke 11:21), and “opened not the house of his prisoners.” Isaiah 14:17. But Christ is the stronger than he, who has come upon him, and overcome him, and passing through his prison-house, has carried away the keys, and will divide the spoils. Luke 11:22; Isaiah 53:12. The saints of God may go into the grave; Satan may stir up persecution against them, and may slay them by the thousands; but the gates of the grave cannot prevail to hold a single soul that has been fastened to the eternal Rock. “He that believeth in Me, though he were dead, yet shall he live.” {SITI January 13, 1888, p. 26.7}

“And I will give unto thee the keys of the kingdom of Heaven; and whatsoever thou shalt bind on earth shall be bound in Heaven; and whatsoever thou shalt loose on earth shall be loosed in Heaven.” No power was here conferred upon Peter that was not conferred in equal measure upon the other apostles, and in more limited measure, perhaps, to the entire church. In his instructions as to the method of dealing with an obstinate church member, Jesus said: “But if he neglect to hear the church, let him be unto thee as a heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.” Matthew 18:17, 18. Whatever the church does acting unitedly and in the fear of God, is ratified in Heaven, because it is the body of Christ. Ephesians 1:22, 23. As such, it is Christ’s representative on earth, and he has no other. To no individual, in the church or out, has Christ given power to bind or loose. And even “the church” cannot do this, except when it is walking in the light, and its members are abiding in Christ; for when this state of things ceases, it ceases to be the church of Christ, no matter what its name or pretensions. W. {SITI January 13, 1888, p. 26.8}

**“The Fall of Man” The Signs of the Times, 14, 2.**

E. J. Waggoner

**LESSON 3.—SABBATH, JANUARY 21**

1. In what condition was the whole creation when it came from the hand of God? {SITI January 13, 1888, p. 27.1}

“And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.” Genesis 1:31. {SITI January 13, 1888, p. 27.2}

2. Did this include man also? {SITI January 13, 1888, p. 27.3}

“Lo, this only have I found, that God hath made man upright.” Ecclesiastes 7:29, first part. {SITI January 13, 1888, p. 27.4}

3. Did man retain his uprightness? {SITI January 13, 1888, p. 27.5}

“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.” Romans 5:12. {SITI January 13, 1888, p. 27.6}

4. What prohibition had God laid upon the pair in the garden of Eden? {SITI January 13, 1888, p. 27.7}

“But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.” Genesis 2:17. {SITI January 13, 1888, p. 27.8}

5. Who first partook of this forbidden fruit? {SITI January 13, 1888, p. 27.9}

“And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.” Genesis 3:6. {SITI January 13, 1888, p. 27.10}

6. Was Adam deceived as to the consequences of the act? {SITI January 13, 1888, p. 27.11}

“And Adam was not deceived, but the woman being deceived was in the transgression.” 1 Timothy 2:14. {SITI January 13, 1888, p. 27.12}

7. How was Eve deceived? {SITI January 13, 1888, p. 27.13}

“But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ.” 2 Corinthians 11:3. {SITI January 13, 1888, p. 27.14}

8. Who was the serpent? {SITI January 13, 1888, p. 27.15}

“And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years.” Revelation 20:2. {SITI January 13, 1888, p. 27.16}

9. How did he begin his work? {SITI January 13, 1888, p. 27.17}

“Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?” Genesis 3:1. {SITI January 13, 1888, p. 27.18}

10. When Eve repeated the prohibition, what did the serpent reply? {SITI January 13, 1888, p. 27.19}

“And the serpent said unto the woman, Ye shall not surely die.” Verse 4. {SITI January 13, 1888, p. 27.20}

11. What did he say that eating from the tree would do for them? {SITI January 13, 1888, p. 27.21}

“For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.” Verse 5. {SITI January 13, 1888, p. 27.22}

12. In so saying, what imputation did he cast upon God? {SITI January 13, 1888, p. 27.23}

13. In telling them that by eating the forbidden fruit they should be like God, what was Satan instilling into their minds?-*Pride*. {SITI January 13, 1888, p. 27.24}

14. What was the cause of Satan’s fall? {SITI January 13, 1888, p. 27.25}

“How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the most High.” Isaiah 14:12-14. {SITI January 13, 1888, p. 27.26}

15. What always follows pride? {SITI January 13, 1888, p. 27.27}

“When pride cometh, then cometh shame; but with the lowly is wisdom.” “Pride goeth before destruction, and a haughty spirit before a fall.” Proverbs 11:2; 16:18. {SITI January 13, 1888, p. 27.28}

16. What was it that brought the heathen nations into their deplorable condition? {SITI January 13, 1888, p. 27.29}

“Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.” Romans 1:22, 23. {SITI January 13, 1888, p. 27.30}

17. What was the result of Adam’s transgression? {SITI January 13, 1888, p. 27.31}

“And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.” Genesis 3:17-19. {SITI January 13, 1888, p. 27.32}

18. Was he allowed to remain in the garden? {SITI January 13, 1888, p. 27.33}

“Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.” Verses 23, 24. {SITI January 13, 1888, p. 27.34}

19. How extensive were the consequences of his fall? {SITI January 13, 1888, p. 27.35}

“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.” Romans 5:12. {SITI January 13, 1888, p. 27.36}

20. Did death pass upon all men regardless of their character, just because Adam sinned? See last clause of Romans 5:12. {SITI January 13, 1888, p. 27.37}

21. What kind of nature do all men inherit? {SITI January 13, 1888, p. 27.38}

“For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within, and defile the man.” Mark 7:21-23. {SITI January 13, 1888, p. 27.39}

22. By what means may we get rid of this evil nature, and have a better one? {SITI January 13, 1888, p. 27.40}

“Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” “For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith.” 2 Peter 1:4; 1 John 5:4. {SITI January 13, 1888, p. 27.41}

**NOTES**

The mean cunning of the serpent may be seen in the way that Satan approached Eve. From the fact that while they were talking Eve took of the forbidden fruit, and ate, indicates that when the conversation began they were near the tree. Said the serpent, “Is it so, that God hath said, Ye shall not eat of every tree of the garden?” “Is it possible that God would make so arbitrary and unjust a command?” The object of this speech can be seen at once. It was threefold, namely, to cause her to doubt the goodness of God; to raise himself in her estimation to the same extent that he lowered God; and to make her feel that she was being deprived of her “rights.” Pride and discontent were aroused, which prepared the way for open rebellion. {SITI January 13, 1888, p. 27.42}

“And the serpent said unto the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.” Here was a square issue between Satan and God, and Eve had been worked into such a condition of doubt and discontent that she readily sided with Satan. This was the first sermon on the natural immortality of the soul of man. Notice that it was this teaching that caused the fall; consequently the teaching that man is by nature immortal, is responsible for all the evil that has ever come to mankind. {SITI January 13, 1888, p. 27.43}

“For God doth know,” etc. Here again Satan charged God with deliberately withholding a good thing from Adam and Eve, so that he might keep them in a position inferior to that which their natural talents entitled them to. What was that position? “For God doth know that in the day ye eat thereof ye shall be like God.” This is just what Satan said, and a literal translation of the Hebrews. Said Satan, “You might as well be like God; he knows this, and has placed this prohibition upon you, so that he may keep you down. Now will you consent to be thus imposed upon? Don’t do it; assert your rights and be free.” Who is there that doesn’t recognize this kind of talk? {SITI January 13, 1888, p. 27.44}

We see that Satan caused Eve to fall, by instilling into her mind the same ideas that caused his fall. See Isaiah 14:12-14. We see, also, whence Spiritualism comes, which claims that what the Bible calls evil is a necessity, that men cannot die, no matter what they do, and that each individual is the judge of his own acts, and is therefore equal to God. But read in Isaiah 5:20-24 the fate of those who call evil good. {SITI January 13, 1888, p. 27.45}

Beware of the flatterer. When a man begins to sympathize with you, to tell you how you are being “kept down” and abused, and what high positions you might occupy if it were not for the grasping selfishness of some in authority, then make up your mind at once that Satan is talking to you through him. Don’t listen to him. Says Paul: “But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ.” 2 Corinthians 11:3. {SITI January 13, 1888, p. 27.46}

There is a vast difference between honest praise and flattery. It is right and just to encourage people by letting them know that their good work is appreciated. But flattery is always lying. It is Satanic in its origin. Look up and read carefully what the Bible has to say of the flatterer. “A man that flattereth his neighbor spreadeth a net for his feet.” Proverbs 29:5. See also Job 32:21, 22; Psalm 12:3; Proverbs 20:19; 26:28. {SITI January 13, 1888, p. 27.47}

Solomon’s words in Proverbs 20:19 indicate that a tale-bearer is likely to be a flatterer. Satan’s question to Eve, “Is it so that God hath said,” etc., carries with it the air of virtuous indignation. The idea designed to be conveyed was, “I would never do such a thing; just trust me, and you shall have liberty.” How aptly the apostle Peter describes the people who work in this Satanic manner: “For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage.” 2 Peter 2:18, 19. The man who comes with some false story about somebody else, trying to cast reflections upon him, does so only to conceal his own faults. The gist of all his talk is this: You and I wouldn’t do such things, would we? He is seeking to build himself up, and by flattering your vanity, to take advantage of you. Look out for such; and, above all, “be not thou like unto them.” W. {SITI January 13, 1888, p. 27.48}

**“Back Page” The Signs of the Times, 14, 2.**

E. J. Waggoner

The *Methodist Recorder* tells of a preacher who was forced to discontinue his subscription to the paper, on account of lack of means, and says: “He has been preaching three years, has organized three churches in that time, and has received but fifteen dollars for his work, and hence is compelled to seek secular employment.” We just venture the opinion that in the section of country where that man lives, there are some very *poor* Christians. {SITI January 13, 1888, p. 32.1}

The *Pacific Health Journal and Temperance Advocate* comes to our table with a new dress, which adds greatly to its appearance. And, by the way, it is to make its appearance twice as often as formerly, having been changed to a monthly. We understand that the list of subscribers is increasing, and the publishers design to steadily improve the *Journal* as the list increases, thus making it still more worthy of patronage. Every number contains matter that is worth more to any family than the price of a year’s subscription. Send a dollar to the publishers, and see if it is not so. See advertisement on preceding page. {SITI January 13, 1888, p. 32.2}

The following question appears in the *Christian Advocate* (New York):- {SITI January 13, 1888, p. 32.3}

“In a certain Methodist Church, by the minister’s consent and procurement, a play was enacted in the church for the benefit of the Missionary Society. Is this right and helpful to the cause of missions?” {SITI January 13, 1888, p. 32.4}

And we are glad to be able to present the following answer by the *Advocate:*- {SITI January 13, 1888, p. 32.5}

“It is wrong, disgraceful, and destructive to the missionary spirit. The way to get money for the cause of missions is to present it intelligently to the people; to use practical means; to see that an application is made to every person, and leave the result to their hearts and consciences.” {SITI January 13, 1888, p. 32.6}

Of the 2,974 persons arrested by the Oakland police during the year just passed, 418 were under eighteen years of age. In the police court a few mornings ago, when the judge pronounced sentence upon two youngsters, he said:- {SITI January 13, 1888, p. 32.7}

“It is the hardest duty I have to do-this sentencing of boyish misdemeanants to imprisonment in the public jail. But if I show mercy, and suspend sentence, the lads take advantage of the leniency, to commit other and greater crimes. I know that it will do these lads no good to send them to jail, but society must be protected from their depredations.” {SITI January 13, 1888, p. 32.8}

This is a sad state of things, and indicates a great lack of family government, without which all other government is not much of a success. As the *Tribune* says: “Unfortunately the spanking power is not vested in the officers, and parents, in whom it is vested, will rarely exercise it.” Solomon knew what he was talking about when he said: “He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes.” {SITI January 13, 1888, p. 32.9}

The term “rod,” as used by Solomon in speaking of the training of children, is a comprehensive one, embracing all methods designed to correct and restrain. It is a grave error to suppose that Solomon advocated continual beating of children; but that he did advocate the judicious use of the literal rod is true, and he thereby showed his wisdom. The child who is chastened “betimes” will not need to be continually corrected. There is such a thing as a child getting in the habit of obeying, and this is the end to be sought in all training of children. When this sort of government is maintained in the home the child never appears in the police court. The parents of such children will experience the truth of the proverb: “Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.” But parents who allow their children to “come up,” and to govern themselves, too soon learn that “a child left to himself bringeth his mother to shame.” {SITI January 13, 1888, p. 32.10}

We have often stated that the matter which most of the daily newspapers furnish their readers, is a good index of the taste of the majority of those who read newspapers. *Harper’s Weekly* cannot be accused of being unduly prejudiced, and it says concerning “slugging:”- {SITI January 13, 1888, p. 32.11}

“The newspapers must be supposed to know the tastes and wishes of their readers, and that their readers are really profoundly and especially interested in the story of the efforts of two men to beat and bruise each other into swollen and disgusting helplessness, throws instinctive light upon the character of the general newspaper reader.” {SITI January 13, 1888, p. 32.12}

Not all newspaper readers enjoy such reports, by any means. Respectable people who must have the real news are obliged to tolerate this pandering to the baser element, which, according to indications, seems to be by far the larger. {SITI January 13, 1888, p. 32.13}

In noticing “Romanism and the Reformation from the Standpoint of Prophecy,” by Rev. H. Grattan Guinness, the *Independent* says: “There is enough in the general spirit and teaching of the Bible to argue against Rome and her teachings, without forcing prophecy into such definite identification of Rome with the man of sin as Mr. Guinness attempts.” Ah, yes; talk against Romanism in a sort of general way, but don’t say anything definite about it. That is the spirit of the so-called Protestantism of to-day. But it is a fact that an argument form “the general spirit and teaching of the Bible” never convinced anybody of sin and never converted a single soul. If a system of religion is wrong, any conscientious Bible student can find plenty of passages in the Book for the “definite identification” of that error; and if the Bible is not definitely against anything, its “general spirit and teaching” are not against it. The Bible is the one book that gives no uncertain sound. It is the true Protestant book, for it vehemently protests against all iniquity whether it calls itself “Christian” or not. {SITI January 13, 1888, p. 32.14}

The *Jewish Messenger* says: “It is useless to deny that the majority of our people, especially the young, are not attracted to our religious shrines, except on rare occasions.” And the *Family Treasury* adds: “The young Israelites do not stick to the faith of their fathers. Neither do they become Christians. They cease to be religious. And the chief cause of their apostasy is that the young Jew has no Sabbath. He is for the most part surrounded by such associations as keep him from the synagogues on Saturday; and so he neglects religion, and becomes an infidel.” But that isn’t the primary reason. The reason which lies back of even the Sabbath-breaking is that the life of the Jewish religion died out more than eighteen hundred years ago, and since then it has been mere dead formalism. The young Jew becomes an infidel, because the religion of his fathers, totally rejecting Christ, is itself practically infidel. {SITI January 13, 1888, p. 32.15}

On a recent Sunday morning all the churches in Ukiah, Cal., were closed, with one exception, and to that house of worship all the Christian people of the place resorted to listen to a sermon by a Jewish rabbi upon “Liberal Religion.” Commenting upon this occurrence, which we believe is without precedent, an Oakland paper says: “Such a service is a pleasing indication of the growing harmony among religious sects, and of the feeling of courteous fellowship whence may come at some time more unity of doctrine than at present exists.” {SITI January 13, 1888, p. 32.16}

This note would not be worthy of comment, were it not for the fact that it is the echo of a sentiment which is becoming very common among the various schools of religionists. We do not pretend to say that it is wrong to hear a rabbi; but we do believe that this note does not express a healthy Christian sentiment. There can be no “more unity of doctrine than at present exists,” between Jews and Christians, unless the Jews acknowledge Christ, or the Christians deny him. That the former will ever, as a people, acknowledge the lowly Nazarene, we have no warrant for believing; though alas! too many of the latter do in reality deny their Saviour. The spirit which leads professedly Christian people to abandon principle, and to surrender sacred truths for the sake of “unity of doctrine,” is not the spirit of the Master, but of the enemy of all righteousness. The Saviour himself refused all compromises, and plainly said, “He that is not with me is against me.” Christian courtesy does not require any follower of Christ to place himself in the attitude of even seeming to admit, either by word or act, that any Christless religion is as good as the religion of Christ. And it does seem that the Christian minister who surrenders his pulpit, even for a single day, to an avowed enemy of Christ, and of the religion which bears his name, can scarcely have proper conceptions of the importance and sacredness of the gospel of the Son of God. {SITI January 13, 1888, p. 32.17}

The *Christian at Work* says that “the custom is growing among the Jews of keeping their places of business open on Saturday for half the day;” and adds: “Of course this is a direct violation of the fourth commandment.” Yes, of course it is a direct violation of the fourth commandment, for that commandment enjoins the observance of the seventh day of the week, as the *Christian at Work* has often before admitted. But if it is a violation of the fourth commandment for the Jews to work on Saturday, isn’t it a violation of that commandment for professed Christians to work on Saturday? Of course it must be. According to the *Christian at Work’s* own admission, almost all professed Christians are breaking the fourth commandment. Then the issue comes squarely on whether or not the fourth commandment is binding on anybody. We would like to learn the position of the *Christian at Work* on this point. If it shall decide that the fourth commandment is not binding, then by what argument can it make it appear that any part of the moral law is binding? {SITI January 13, 1888, p. 32.18}

**“The Spirit of Anti-Christ. No. 5” The Signs of the Times, 14, 3.**

E. J. Waggoner

We come now to our own time and to so-called Christian countries. In the third chapter of 2 Timothy the apostle describes the condition of the mass of the professors of religion, in the days immediately preceding the coming of Christ. He says:- {SITI January 20, 1888, p. 38.1}

“This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth.” 2 Timothy 3:1-7. {SITI January 20, 1888, p. 38.2}

Compare this list of sins with the list given in Romans 1:20-32, which were characteristic of the ancient heathen, and with the list of “the works of the flesh,” in Galatians 5:19-21, and it will be seen that all are the same,-the product of the same spirit. We shall have to recur to this text again, when we come to show the danger that threatens the churches at the present time; but first we must show the cause of this state of things to be Spiritualism, the same in modern as in ancient times. Now read further concerning these wicked ones in the last days, who have a form of godliness, but deny the power thereof:- {SITI January 20, 1888, p. 38.3}

“Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith.” 2 Timothy 3:8. {SITI January 20, 1888, p. 38.4}

The only ones besides Pharaoh, of whom we have any account that they resisted Moses, were the magicians whom Pharaoh called to his aid. Hence Jannes and Jambres are the names of the magicians who used their enchantments to confirm Pharaoh in his rebellion against God. It is sufficient to refer to the account in Exodus 7 and 8. When Moses performed miracles to prove his divine commission, the magicians and sorcerers did the same, up to a certain point. Their rods became serpents (chap. 7:10, 12); they turned water into blood (Chap. 7:19-22); they brought up frogs upon the land of Egypt (chap. 8:5-7); but when the third plague came,-the plague of lice,-they could not do the same with their enchantments, but were forced to say, “This is the finger of God.” Chap. 8:17-19. By the aid of the devils whom they worshiped, they performed miracles which served to harden Pharaoh’s heart against the truth; but they were not allowed to proceed very far before their folly was made manifest. Notice also, in this connection, that while the magicians could, with their enchantments, bring calamities, they could not cause those calamities to depart. This is in keeping with the character of the master whom the magicians served. Satan is the destroyer; to build up and do good is no part of his work. {SITI January 20, 1888, p. 38.5}

The work which the Egyptian magicians did is the very work that modern Spiritualism is doing. That modern Spiritualism is accompanied by wonders, must be admitted by everybody who has given the subject any candid investigation. It is true that there is a great deal of fraud connected with it. Many persons who are unable to conjure up the evil spirits at will, seek the notoriety of genuine mediums by counterfeiting genuine manifestations. Nevertheless there are Spiritualistic manifestations that are not the work of sleight-of-hand performers. Many things have been accomplished which show the presence of a power not human. Of the many phenomena of Spiritualism, it will be sufficient to refer to slate-writing, as that is probably as good evidence of spirit power as has yet been afforded, and, under certain conditions, affords the least opportunity for collusion. {SITI January 20, 1888, p. 38.6}

The phenomenon of slate-writing has been manifested under conditions that absolutely precluded the possibility of any human intervention in the matter. The report of the Seybert Commission to investigate Spiritualism, says that when this writing is done the slates must always be concealed, and must be in contact with the medium, thus affording opportunity for the clean slates to be replaced by slates upon which messages have previously been written. But this is not so. The writing is often produced when the slates are at a considerable distance from any person, and under gaslight or in open daylight. It is a very common thing for people to bring their own slates, which they know are perfectly clean, lay them upon the floor in plain view, and several feet away from the medium, and have the writing produced while they watch. On one occasion, in the city of San Francisco, two slates that were perfectly clean were fastened together, with a pencil point between them, and were hung upon a lighted gasjet, in the presence of a large congregation. Without any person being within reach, the scratch of the pencil was distinctly heard, and in a few minutes the slates were found to be covered with legible writing. {SITI January 20, 1888, p. 38.7}

At another time two slates were fastened together as above described, and when they were opened, the surface of one was found to contain messages in twelve different languages, namely, English, Germany, French, Spanish, Italian, Egyptian, and old Asiatic or Assyrian cuneiform writing. We have in our possession a *fac-simile* of the writing upon the slate. The slates were clean when the *séance* began, which was held in open daylight, and they were kept in sight all the time. More than this, the medium through whose influence the writing was obtained, had no knowledge of any language, except the English; and no person present had any knowledge of any language besides English, further than a smattering of Spanish and French. Therefore it is absolutely certain that no human being could have produced the writing upon the slate. The question is, Who did the writing? {SITI January 20, 1888, p. 38.8}

Spiritualists tell us that this writing was done by the spirits of men who once lived on this earth, and that such phenomena are proof that death does not put an end to conscious existence. But reason and revelation are both opposed to such an explanation. We have learned from the Bible that “the dead know not anything,” and that as soon as their breath goes forth their thoughts perish. We know that there is neither work nor device nor knowledge nor power, in the grave, whither all men go. But we know that there are spiritual beings whose nature is entirely different from that of man, who were created before man was, and that some of these beings, having sinned, and been cast down from their high estate in Heaven (2 Peter 2:4; Jude 6), have ever since, together with their leader, Satan, been warring against the truth. These are the beings to whom we attribute this phenomena of Spiritualism, whether slate-writing, materialization, or anything else. {SITI January 20, 1888, p. 38.9}

But then Spiritualists will ask, How do you know that these spirits are evil spirits? And if these are evil spirits, then how do you know but that the beings who appeared to ancient prophets and the apostles, were also evil spirits? The answer to this is simple; we tell what kind of spirits they are by trying them. The apostle John says: “Beloved, believe not every spirit, but try the spirits whether they are of God.” 1 John 4:1. And in trying these spirits we follow the directions given in Isaiah 8:19, 20: “And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.” Tried by this rule, the spirits that produce the phenomena of modern Spiritualism, like those that produced the wonders of ancient heathenism, are proved to be the spirits of devils. We shall allow the spirits and Spiritualists to speak for themselves. {SITI January 20, 1888, p. 38.10}

We have already shown the similarity between modern Spiritualism and ancient heathenism, and we quote the following to show that Spiritualists themselves acknowledge that heathenism and Spiritualism are the same thing:- {SITI January 20, 1888, p. 38.11}

“The oracles of Delphi were nothing more nor less than the utterance of spirits through the lips of sensitives.”-*Gold Gate, January 22, 1887*. {SITI January 20, 1888, p. 38.12}

Again in the same journal, September 17, 1887, we find the following concerning Confucius:- {SITI January 20, 1888, p. 38.13}

“In common with the majority of his countrymen, he believed in spirit communion, and we shall find that all orientals are Spiritualists rather than idolaters when we understand them; their images are only symbols like the statutes in Catholic churches.” {SITI January 20, 1888, p. 38.14}

We have already shown that all heathenism is devil-worship, therefore there need be no question as to the origin of Spiritualism, since it is identical with heathenism. W. {SITI January 20, 1888, p. 38.15}

**“The Transfiguration” The Signs of the Times, 14, 3.**

E. J. Waggoner

**The Commentary.
(February 5.-Matthew 17:1-13.)**

The lesson last week closed with these words: “Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.” Matthew 16:28. That our Saviour did not refer to his coming at the end of the world is evident from the fact that in his discourse on that event, in Matthew 24, he foretold a long period of persecution that was to intervene; and that he did not refer, as some have supposed, to the day of Pentecost or to the destruction of Jerusalem, nor to the spread of the gospel, is evident, because (1) Christ did not come in any sense of the word either at Pentecost or at the destruction of Jerusalem; (2) the spread of the gospel is not the coming of Christ in any sense of the word; and (3) the gospel work had already been begun by Christ and had indeed been carried on from the days of Abel. {SITI January 20, 1888, p. 42.1}

In 2 Peter 1:16-18 we are set upon the track of that which our Saviour did really refer to in Matthew 16:28. That text reads as follows: “For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount.” {SITI January 20, 1888, p. 42.2}

The apostle here refers to the transfiguration scene which took place about a week after Christ’s statement found in Matthew 16:28, and the account of which immediately follows those words. That account reads as follows: “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. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here; if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them; and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.” Matthew 17:1-5. {SITI January 20, 1888, p. 42.3}

Remembering that Peter referred to this event as proving the power and coming of our Lord Jesus Christ, and that it follows closely upon Christ’s statement that some standing there should see him coming in his kingdom, and that just before he made that statement he was speaking of his second coming (Matthew 16:27), we must conclude that in the statement made in verse 28, Christ referred, not to his actual coming at the end of the world, but to a miniature representation of that coming. {SITI January 20, 1888, p. 42.4}

In his “Life of Our Lord” (p. 321), Samuel J. Andrews makes the following clear statement of the case:- {SITI January 20, 1888, p. 42.5}

“The promise that some then standing before him should not taste death till they had seen ‘the Son of man coming in his kingdom’ (Matthew 16:28), or had seen ‘the kingdom of God come with power’ (Mark 6:1), was fulfilled when, after six days, he took Peter, James, and John into a high mountain apart, and was transfigured before them. These apostles now saw him as he should appear when having risen from the dead, and glorified, he should come again from Heaven, to take his great power and to reign. They saw in the ineffable glory of his person, and the brightness around them, a foreshadow of the kingdom of God as it should come with power; and were for a moment ‘eyewitnesses of his majesty.’ 2 Peter 1:16. Many errors still remained to be removed from their minds, especially respecting the time of its establishment (Acts 1:6), but the great fact of its supernatural character they could not mistake.” {SITI January 20, 1888, p. 42.6}

Now let us briefly notice the details of this wonderful scene, to see how they agree with what we are told of the second coming of Christ in his kingdom. {SITI January 20, 1888, p. 42.7}

1. “A cloud overshadowed them.” So of Christ it is said, “Behold, he cometh with clouds.” Revelation 1:7. He departed in a cloud, and he is to return just as he went away. See Acts 1:9-11. {SITI January 20, 1888, p. 42.8}

2. “His face did shine as the sun, and his raiment was white as the light.” Mark says that “his raiment became shining, exceeding white as snow; so as no fuller on earth can white them;” and Luke says that “his raiment was white and glistering.” So of Christ’s coming we are told that it shall be “in the glory of his Father.” One, prophetically describing that coming, says: “His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had bright beams out of his side.” Habakkuk 3:3, 4, margin. John, who afterward had a view of his coming, said, “His eyes were as a flame of fire.” Revelation 19:12. And Paul speaks of “the brightness of his coming” as being so great as to destroy the wicked. None but those who have been strengthened by the Lord can behold the glory of his coming and live. {SITI January 20, 1888, p. 42.9}

3. When he comes the second time he comes to take his people to himself, and this he does by raising the righteous dead, and translating the living. Says Paul: “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. Again he says: “Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.” 1 Corinthians 15:51, 52. {SITI January 20, 1888, p. 42.10}

When Christ comes on his throne of glory, with a cloud of angels, to give reward to the righteous, there will be two great classes of them: those who shall be translated without seeing death, and those who shall be raised from the dead. These, when Christ, who is our life, shall appear, shall also appear with him in glory. Colossians 3:4. Now representatives of these two classes were with him on the mount of transfiguration. If they had not been, it would not have been a true representation of the “power and coming of our Lord Jesus Christ,” as Peter says it was. All Bible readers are familiar with the fact that Elijah (the Hebrew form of the name which in Greek is Elias) was translated without seeing death. See 2 Kings 2:1-11. The record says that as he and Elisha went on, and talked, “behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into Heaven.” So Elijah was there with Christ in the mount, as a representative of those who, when Christ comes, shall be caught up to meet the Lord without tasting death. {SITI January 20, 1888, p. 42.11}

Concerning Moses, we have the record: “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 sepulcher unto this day;” Deuteronomy 34:5, 6. Turn now to Jude 9, where we read: “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.” What could cause a dispute between Christ (who is Michael) and the devil, concerning the body of Moses? Only this one thing, that the devil has the power of death (Hebrews 2:14); he brought sin into the world, and death comes by sin; those who die he considers as his lawful prey, and he refuses to open the house of his prisoners (Isaiah 14:16, 17), which is the grave. He is the strong man keeping guard over his house; but Christ is the stronger than he, who has entered into his house, overpowering him (Luke 11:21, 22), and who now has the keys of death and the grave. Revelation 1:18. This power Christ gained by his death (Hebrews 2:14); but long before his death and resurrection he had this power by virtue of the promise and the oath of God, which were the surety that he would be offered. Knowing these facts, and reading that Christ contended with the devil over the body of Moses, we are forced to the conclusion that their dispute was concerning the resurrection of Moses, Satan claiming that Christ had no right to take him. But in every contest with Satan, Christ has come off victorious, and so Moses was raised from the dead, and appeared with Christ on the holy mount, as the representative of those who, at the second coming of Christ, shall be brought from their graves to ever be with the Lord. {SITI January 20, 1888, p. 42.12}

If there should still be a lingering doubt in the minds of any that Moses was really raised from the dead, and they should think that it was only his disembodied spirit that appeared on the mount, we will state (1) that the transfiguration is expressly declared by Peter to have been a representation of “the power and coming of our Lord Jesus Christ,” and that at that time he and James, and John were “eyewitnesses of his majesty,” which shows that it was a view of Christ in his kingly glory; (2) it is absolutely certain that when Christ comes there will be no such thing as disembodied spirits, because, says Paul, he “shall change our vile body that it may be fashioned like unto his glorious body” (Philippians 3:21), and this change is performed for both the living and the dead. 1 Corinthians 15:51. When the saints are caught up to meet the Lord in the air, it is with their own bodies glorified like the body of Christ. Therefore, (3) since, as shown above, the transfiguration was a representation, on a small scale, of this glorious event, it is certain that Moses must have been there in person, and not in shadow. {SITI January 20, 1888, p. 43.1}

The transfiguration stands for us, as it did for the apostles, as a sure pledge of Christ’s second coming in power and great glory; and yet “we have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts.” 2 Peter 1:19. Let us study this sure word of prophecy, that we may walk in the light, and be prepared for the dawning of the “perfect day.” W. {SITI January 20, 1888, p. 43.2}

**“Abel’s Sacrifice” The Signs of the Times, 14, 3.**

E. J. Waggoner

**LESSON 4.—SABBATH, JANUARY 28**

1. What was the name of the first son of Adam and Eve? {SITI January 20, 1888, p. 43.3}

“And Adam knew Eve his wife; and she conceived and bare Cain, and said, I have gotten a man from the Lord.” Genesis 4:1. {SITI January 20, 1888, p. 43.4}

2. What was the name of the second son? {SITI January 20, 1888, p. 43.5}

“And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.” Verse 2. {SITI January 20, 1888, p. 43.6}

3. What, occupation did each follow? {SITI January 20, 1888, p. 43.7}

4. What offering did Cain bring to the Lord? {SITI January 20, 1888, p. 43.8}

“And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord.” Verse 3. {SITI January 20, 1888, p. 43.9}

5. What was Abel’s offering? {SITI January 20, 1888, p. 43.10}

“And Abel, he also brought of the firstlings of his flock and of the fat thereof.” Verse 4, first clause. {SITI January 20, 1888, p. 43.11}

6. How did the Lord regard Abel’s offering? {SITI January 20, 1888, p. 43.12}

“And the Lord had respect unto Abel and to his offering.” Verse 4, last clause. {SITI January 20, 1888, p. 43.13}

7. How did the Lord regard Cain’s offering? {SITI January 20, 1888, p. 43.14}

“But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.” Verse 5. {SITI January 20, 1888, p. 43.15}

8. What made Abel’s offering more acceptable than Cain’s? {SITI January 20, 1888, p. 43.16}

“By faith Abel offered unto God a more excellent sacrifice than Cain by which he, obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh.” Hebrews 11:4. {SITI January 20, 1888, p. 43.17}

9. What did Abel obtain by his offering? *Ib.* {SITI January 20, 1888, p. 43.18}

10. What was the defect in Cain’s offering? {SITI January 20, 1888, p. 43.19}

“And almost all things are by the law purged with blood; and without shedding of blood there is no re-mission.” Hebrews 9:22. {SITI January 20, 1888, p. 43.20}

11. Then since Cain did not take the proper steps to secure the remission of sins, what lay at his door? {SITI January 20, 1888, p. 43.21}

“If thou doest well, Shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.” Genesis 4:7. {SITI January 20, 1888, p. 43.22}

12. Through whose blood alone may remission of sins he obtained? {SITI January 20, 1888, p. 43.23}

“For all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.” Romans 3:23-25. {SITI January 20, 1888, p. 43.24}

13. Then since Abel was accepted, in whom must he have had faith? {SITI January 20, 1888, p. 43.25}

“Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under Heaven given among men whereby we must be saved.” Acts 4:10-12. {SITI January 20, 1888, p. 43.26}

14. What is the highest attainment of faith? {SITI January 20, 1888, p. 43.27}

“Therefore being justified by faith, we pave peace with God through our Lord Jesus Christ.” “For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith? Romans 5:1; 1 John 5:4. {SITI January 20, 1888, p. 43.28}

15. Since Abel was justified, was not his faith in Christ as perfect as ours can be? {SITI January 20, 1888, p. 43.29}

16. What did Cain do to Abel? {SITI January 20, 1888, p. 43.30}

“And Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.” Genesis 4:8. {SITI January 20, 1888, p. 43.31}

17. Why did he do this? {SITI January 20, 1888, p. 43.32}

“For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother’s righteous.” 1 John 3:11, 12. {SITI January 20, 1888, p. 43.33}

18. Of what scripture was Abel the first to demonstrate the truth? {SITI January 20, 1888, p. 43.34}

“Yea, and all that will live godly in Christ Jesus shall suffer persecution.” 2 Timothy 3:12. {SITI January 20, 1888, p. 43.35}

19. Is it any wonder if the world hates the righteous? {SITI January 20, 1888, p. 43.36}

“If the world hate you, ye know that it hated me before it hated you. If ye were of ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you. The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.” John 15:18-20. {SITI January 20, 1888, p. 43.37}

20. How should the righteous feel when they are persecuted for their faith? {SITI January 20, 1888, p. 43.38}

“Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you.” Matthew 5:11, 12. {SITI January 20, 1888, p. 43.39}

21. What consolation has the Christian in all tribulation? {SITI January 20, 1888, p. 43.40}

“These things I have spoken unto you, that in me ye might have peace. In the Lord ye shall have tribulation; but be of good cheer; I have overcome the world.” John 16:33. {SITI January 20, 1888, p. 43.41}

**NOTES**

“By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts.” Hebrews 11:4. The difference between the two offerings was in the matter of faith. That is, it was faith in Abel, and a lack of faith in Cain, that made the offerings different. By bringing “of the firstlings of his flock,” Abel showed his faith in the fact that “without shedding of blood is no remission,” and in the Lamb of God, whose blood alone can cleanse from sin. By this sacrifice he obtained witness that he was righteous, here was a case of justification (making righteous) by faith. As with the woman in the days of Christ, so with Abel, his faith made him whole. {SITI January 20, 1888, p. 43.42}

The same witness, and in exactly the same measure, may be obtained in this generation. Says Paul: “Ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God.” Romans 8:15, 16. And the beloved disciple says: “If we receive the witness of men, the witness of God is greater; for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son.” 1 John 5:9-11. This witness is not primarily a certain *feeling* of pardon, but is the assurance *(Concluded on page 46.)* of God’s word, than which there can be no better witness. He who believes this witness, and knows that his sins are forgiven because he has complied with the conditions upon which God has promised that he will certainly pardon, will find joy and peace in believing. But the joy and peace will never come until the witness of God is accepted, for the sole reason that it is the word of God. {SITI January 20, 1888, p. 43.43}

Although verses 6 and 7 of Genesis 4 are not quoted in the lesson, the thorough student will certainly read them in studying the context, and the thoughtful student will wonder what their force may be. From the Authorized Version the reader gets the idea that Abel’s desire would be to Cain, and that Cain would rule over him. But this seems forced and unnatural, because it is sin that the Lord is talking about, and Abel is not once mentioned in God’s talk to Cain at this time. Every Bible reader must have noticed that the masculine pronoun is often used to designate a neuter object, and by substituting the neuter for the masculine in this place the meaning will be more apparent. Following are the verses, with the marginal reading, as given in the Revised Version. {SITI January 20, 1888, p. 46.1}

“And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over it.” This is harmonious throughout. Cain had not yet committed his great sin, but he was envious of Abel. Those envious feelings if not repressed would result, as they finally did, in murder, for in envy murder lies concealed. So the Lord represented sin as a wild beast, just ready to spring upon its prey. It was there beside Cain’s door, and its desire was to him; but as yet he had the power to rule over it, and drive it away. In this we are taught to shun the beginnings of sin. “Every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.” James 1:14, 15. Therefore the thoughts should be carefully guarded. “Keep thy heart with all diligence; for out of it are the issues of life.” Proverbs 4:23. W. {SITI January 20, 1888, p. 46.2}

**“Respected by the Ungodly” The Signs of the Times, 14, 3.**

E. J. Waggoner

“If any man serve, me,” says Christ, “him will my Father honor.” Who is the man that is really the most respected, even by the ungodly? Is it not that man who affords the strongest evidence of the sincerity of his heart and the fidelity of his life as a humble follower of Jesus Christ? Ungodly men may affect to despise him while they are in health, but let them be laid upon a bed of sickness and death, and then they will manifest their appreciation of his character by seeking the benefit of his counsels and his prayers. Whatever men may say, or profess to believe, in the depths of their hearts they revere a truly pious and consistent Christian. The declaration of the wise man is still true, that “the righteous is more excellent than his neighbor.” God will honor them that serve him in this life, and he will honor them forever in the life that is to come. {SITI January 20, 1888, p. 46.3}

**“Back Page” The Signs of the Times, 14, 3.**

E. J. Waggoner

The editor of the *Pilgrim Press*, a paper issued in the interest of the Congregational churches of Washington, D.C. says: “Undoubtedly the hypothesis of future probation has as much scriptural authority and reason for itself, as the Roman Catholic doctrine of purgatory. In fact the two are twin brothers, though, like all twins, not exactly alike, but with a strong family resemblance. {SITI January 20, 1888, p. 48.1}

It now transpires that the gift of a copy of the Constitution of the United States, which President Cleveland made to Leo XIII., was suggested indirectly by the Pope himself. This explains why among all the gifts there were no duplicates. The Pope is crafty, but we are surprised at the modesty of his request of the President. If he had suggested a more costly present would it have been made? {SITI January 20, 1888, p. 48.2}

The *Christian at Work* has admitted to its editorial columns, without comment, a two-column article by one of the secretaries of the National Reform Association, stating the aims of that Association, and giving a brief outline of the arguments which the National Reformers are wont to use. The *Christian at Work* has thus fairly committed itself to the work of the National Reform Association, and other religious journals are falling into line. {SITI January 20, 1888, p. 48.3}

A call has been issued for a national congress of Law and Order League, to be held in Philadelphia, on the 21st and 22nd of February. The chief object of the Law and Order Leagues is the enforcement of the laws against gambling and Sunday labor. It is expected that the coming meeting will be a most important one. Special invitations have been addressed to the President of the United States, to the Governors of the several States, to the members of Congress, and to the judges of the Appellate Courts throughout the Union. We shall await the outcome of this meeting with interest. {SITI January 20, 1888, p. 48.4}

The New York *Observer* has the following plain words, which no newspaper in the land can gainsay:- {SITI January 20, 1888, p. 48.5}

“The newspapers are mainly responsible for the perpetration of prize fighting, which can only be carried on now in most civilized countries in defiance of the law. The journals that send their representatives to the secret meeting places where these unlawful contests are held, in order that they may publish detailed accounts of the fighting, are in reality aiding and abetting crime, as much so as though they sent their representative, sneaking away in the night to keep a tryst with a thief, and write up the cracking of a safe. If the newspapers obtain information of a proposed fight in the ring, it is their duty to communicate the information to the authorities, in order that the crime may be prevented.” {SITI January 20, 1888, p. 48.6}

But this they will not do, for the reason that the prize ring is under the patronage of the whisky element, which also controls politics, and if the political “losses” should be too greatly offended, the newspapers’ popularity would cease. {SITI January 20, 1888, p. 48.7}

Of the 10,000,000 gallons of liquor of the vilest kind, that was sent to Congo in 1885, Germany and the Netherlands sent 600,000, New England 737,500, and Great Britain 314,800. Under the heading, “Rum and Ruin in the Congo Free State,” a contemporary religious journal gives the following account of the result of this export from “Christian” lands:- {SITI January 20, 1888, p. 48.8}

“One missionary complains the he finds great difficulty in assembling a sober congregation. Drink demoralizes faster than the Bible can reform the wretched victims of barbarism on the one hand, and of the white man’s conscienceless temptations on the other. ‘To procure it they will join,’ we are told, ‘In slave hunts, and massacre their nearest neighbors. Savage by nature, drink makes devils of them, and renders all prospect of raising them, vain.’ The Congo Free State that was founded a few years ago with so much of eager hopefulness and joy, is simply paralyzed by the demon clutch of alcohol. While Christian people are giving freely of their money and prayers and missionary efforts to disenthrall swarming millions from the dense ignorance and superstition and fetichism of heathenism, the liquor manufacturers and dealers from Christian lands are doing the devil’s work in awakening a pandemonium of drunkenness around the missionary stations.” {SITI January 20, 1888, p. 48.9}

**“Sunday Prosecutions in Nova Scotia” The Signs of the Times, 14, 3.**

E. J. Waggoner

A brother has kindly sent us copies of Halifax (Nova Scotia) papers of December 30 and 31, which contain the account of the arrest and trial in the Police Court, of two men for working on Sunday. The offense with which they were charged was, “doing servile labor on the Lord’s day.” It appears that a policeman went to the shop of one of the men where he found him at work with the doors closed, tacking some gimp upon a sleigh, and that when the policeman requested him to cease his work he did so. Nevertheless he, and a fellow-workman were arraigned in the Police Court the next day, where they pleaded that they did not recognize Sunday as the Lord’s day, and that they had conscientiously rested on Saturday, the Sabbath enjoined by the fourth commandment. It was argued in their behalf that it is the inherent right of the subject to enjoy perfect freedom and liberty of conscience on matters of religion; that “the fourth commandment overrides all human law, and any act of the Legislature, compelling the keeping of the first day of the week by the Seventh-day Adventists, as the Lord’s day, is against liberty of conscience, and must therefore be *ultra virce*.” {SITI January 20, 1888, p. 48.10}

The magistrate, in reviewing the case prior to passing judgment, quoted freely from old decisions in English courts. One was the following: “The law of England is the law of God; it is pure primitive reason, uncorrupted and unpolluted by human humors or human corruptions, writs or wills.” From this he concluded that since the law does requirement to abstain from labor on Sunday, it cannot be against liberty of conscience. Another notable decision we reserve for more extended comment. {SITI January 20, 1888, p. 48.11}

The result of the trial was that the two men were convicted of misdemeanor in performing servile labor on Sunday, December 7, and were fined $8.00 each or an alternative of four days in jail. We understand that it is the intention of the brethren to appeal the case to the Supreme Court. If this is done, we shall let our readers know the result. {SITI January 20, 1888, p. 48.12}

**“The Jews and the Sabbath” The Signs of the Times, 14, 3.**

E. J. Waggoner

The *Jewish Times*, of San Francisco, contains an article from a correspondent in Chicago, entitled, “The Transference of Our Sabbath.” The writer states that Sunday services in Jewish synagogues were first held in 1846, and were established as an acknowledgment of the fact that “men do work on Saturdays, consequently it is essential that Jewish truths be inculcated on the day they need not work.” He supposes the case of an international council called for the purpose of deciding upon a uniform day of rest, and says: “Our representatives would attend that congress; after advocating the claims of Saturday, and finding themselves beaten, they would, in the interests of civilization, accept the day decided upon by the majority.” {SITI January 20, 1888, p. 48.13}

Further on he speaks of the confusion that exists, and of the Sunday-temperance Movement, and says: {SITI January 20, 1888, p. 48.14}

“Why should we not rise to the occasion and as a great moral power take credit to ourselves as the pioneers of a movement for a uniform day of rest? Why not generously make a concession to the interests of civilization? The idea will develop itself. The Parliaments of the world will declare that Sunday is no longer a Christian institution but the Civil day of rest.” {SITI January 20, 1888, p. 48.15}

And then he throws the fourth commandment overboard completely, by saying:- {SITI January 20, 1888, p. 48.16}

“Judaism in its moral bearing will remain intact even if the Sabbath be held on Wednesday, for the Sabbath idea is to rest the seventh part of time in harmony with and in conjunction with our neighbors and all mankind.” {SITI January 20, 1888, p. 48.17}

Let no one henceforth call Saturday “the Jewish Sabbath.” Not merely because the Jews have nearly, if not quite, abandoned it, but because it never was the Jewish Sabbath. It always was, as it is now, the Sabbath of the Lord. For a time the Jews were honored by being made the depositaries of the Sabbath commandment, with the other nine; they had no proprietary interest in it, but were to make it known to others. They failed to do their duty in this respect, and now have lost it altogether. God never intrusts great light to any people for their sole benefit. It is only that they may transmit it to others. If they fail to do this, their light becomes darkness. {SITI January 20, 1888, p. 48.18}

In the above extracts we can see how rapidly the way is preparing for a universal Sunday law. The very people who, it would naturally be supposed, would antagonize it are asking for it. When it comes, the only ones who will be found protesting, will be the ones who are keeping both the commandments of God, and the faith of Jesus. {SITI January 20, 1888, p. 48.19}

**“Cigarette Pictures” The Signs of the Times, 14, 3.**

E. J. Waggoner

Perhaps the innate meanness of those who, for the sake of filling their pockets, pander to the most depraved appetites and basest passions of their fellow-men, is now here better exemplified outside of the brothel than in the manner in which certain manufacturers and dealers in cigarettes attempt to increase the sales of their crime and disease-breeding wares. Speaking of one of their most reprehensible practices, a prominent San Francisco daily recently said the following very sensible and pertinent things:- {SITI January 20, 1888, p. 48.20}

“A vile custom has grown up lately of making the cigarettes attractive to the callow youth who most affect them by putting into each box a picture. And such pictures as they are! ... They appeal to no sentiment except the purely animal, and are debasing and demoralizing in the extreme. The evil of such vile and lewd pictures circulating with perfect freedom among boys-and sometimes, it may be feared, among girls-cannot be overestimated or overstated.... It is time to begin a crusade against this debased form of so-called art, and to ruthlessly and uncompromisingly destroy every one of the vile things which pollute the minds and imaginations of the young. {SITI January 20, 1888, p. 48.21}

“For those who devise and put into circulation these obscene pictures no punishment can be too severe. No business enterprise can afford a shadow of excuse for those who have undertaken the task of debauching the youth of our land. Not content with poisoning the bodies of our children with the filthy cigarettes which they distribute far and wide, some of these enterprising manufacturers have undertaken to poison their minds as well, and to destroy them for the present and for the future. Let them be made to understand that they cannot bring indecency and lewdness to their aid in advertising their wares.” {SITI January 20, 1888, p. 48.22}

**“The Spirit of Anti-Christ. No. 6” The Signs of the Times, 14, 4.**

E. J. Waggoner

In the next place, we know that the spirits that are responsible for the phenomena of modern Spiritualism, are evil spirits, and not the beings who appeared to the patriarchs, prophets, and apostles of old, because they deny the Bible. This is their great work. N. F. Ravlin was for many years a Baptist minister, but is now an ardent Spiritualist lecturer. In the *Golden Gate* of December 18, 1886, he gave an account of how and why he became a Spiritualist, and also some of his experience since becoming one. Among other things, he said, concerning a message purporting to have come from his father:- {SITI January 27, 1888, p. 54.1}

“The message of my father contained an epitome of my history for the last thirty years, and closed by a most emphatic indorsement of my recent preaching according to the spiritual interpretation of the Scriptures. He commended my published discourses, which the Baptist denomination have repudiated as heresy.” {SITI January 27, 1888, p. 54.2}

Farther on in the article he said:- {SITI January 27, 1888, p. 54.3}

“Nearly half a score of old Baptist preachers, with whom I have been associated in the past, have already come to our home, and explained wherein their former preaching was erroneous. The whole system of biblical interpretation is far away from the truth, as everyone will find when they enter the spiritual world.” {SITI January 27, 1888, p. 54.4}

The spirits deny God. The following we clipped from an article in the *New Thought* of January 1, 1886:- {SITI January 27, 1888, p. 54.5}

“I was told, not long since by a God-worshiping Spiritualist, that they believed that ‘deep down in my heart, I believe in a God.’ I have not only been told that once, but many times; I consider it an insult, both to my intelligence and my honesty. But perhaps they only judge by themselves, and may be, in part, excusable. They may have one belief deep down in their hearts for Sundays, and another nearer the surface for week-day use. {SITI January 27, 1888, p. 54.6}

“As for me, I have lived without hanging on to a God for a good many years and do not see but that I am as well off as before; though from early training, I was obliged to let go, inch by inch. How can we progress when tied fast to a God idea? To me it looks like tying a calf to a stake; he goes the length of his rope then goes around in a circle, and still thinks he is making progress.” {SITI January 27, 1888, p. 54.7}

The above seems the more horrible because it was written by a woman. We do not wish to multiply testimony on any point, but we could give many more equally blasphemous extracts from Spiritualist writings. There are some Spiritualist papers that do not contain such bold statements as the above, but there is not one that does not deny God as revealed in the Bible. {SITI January 27, 1888, p. 54.8}

*Light in the Word*, a Spiritualist paper published in St. Louis, Mo., contained the following question addressed to a spirit, and the answer of that spirit, in its issue of July 14, 1886:- {SITI January 27, 1888, p. 54.9}

“‘We are taught that God made man after his own image; consequently, when we think of God we are apt to imagine him a being shaped like ourselves. How is this understood over on your side-are we correct?’ {SITI January 27, 1888, p. 54.10}

“The answer came quickly- {SITI January 27, 1888, p. 54.11}

“‘It is not correct; it is an error. What you call God is the great creating spirit of the universe. Man is a part of God,-a spark thrown off from the Great Spirit. Imagine, if you please, a great circle. Man is placed upon it an infant, and commences his long journey around it. His first great change is what you call death; from thence he progresses, onward and onward, from sphere to sphere, until he reaches the place of beginning, when he again becomes a part of the Great Spirit, but retains his individuality.’” {SITI January 27, 1888, p. 54.12}

They deny Christ and the atonement. The editor of *New Thought* in his issue of September 11, 1886, when writing of Andrew Jackson Davis, a noted Spiritualist, said:- {SITI January 27, 1888, p. 54.13}

“Jesus was no more of an instrument in the hands of the superior powers than is Mr. Davis.” {SITI January 27, 1888, p. 54.14}

And in the same paper of June 14, 1887, I find the following, which is a part of an interview between a man and his wife, who was on her death-bed:- {SITI January 27, 1888, p. 54.15}

“‘It is very true, Maggie, I have done wrong, as we all have; but “the blood of Christ cleanseth from all unrighteousness.” If I have repented and been forgiven for Christ’s sake, you ought to forgive me.’ {SITI January 27, 1888, p. 54.16}

“‘O James,’ said his wife, ‘lean no longer upon this treacherous fallacy. So far as my forgiveness is concerned, you might have it a thousand times. But no forgiveness can change your crimes into virtue; no blood can wash out the guilty deeds deeply graven on your soul. You must atone for your own sins, and work out your own salvation. There is no alternative.’” {SITI January 27, 1888, p. 54.17}

In the same paper, October 22, 1887, we find the following under the heading, “Our Creed“:- {SITI January 27, 1888, p. 54.18}

“We believe that God does not pardon sin, as is represented in the Scriptures; and we also believe that *sin* is as much of a necessity as *righteousness*, so-termed; that *sin* in the evolution of Nature’s (God’s) laws is converted into *righteousness*, and *vice versus*.” {SITI January 27, 1888, p. 54.19}

This is straight Spiritualist teaching. There is not a Spiritualist in the world who holds any different view of the atonement. {SITI January 27, 1888, p. 54.20}

The Bible gives the devil the following character: “He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.” John 8:44. Of course all his angels have the same character. Now that Spiritualism emanates from that source is virtually acknowledged by a Spiritualist of many years’ standing. In the *Golden Gate* of August 7, 1886, the following appeared as part of an editorial entitled “Misleading Spirits:”- {SITI January 27, 1888, p. 54.21}

“Whoever surrenders his individual judgment and gives his trust implicitly upon the communications of spirits, as given through promiscuous mediumship, is almost certain to be deceived. It matters not how confident his trust or implicit his faith, nor how sincere or honest he may be in his intentions, he will find the ... spiritual message a veritable broken reed, if he attempts to lean upon it to the exclusion of the staff of his own reason.” {SITI January 27, 1888, p. 54.22}

Now with the evidence already produced, showing that Spiritualism is of the devil, and with the above admission that the spirits are not to be trusted,-in other words, that they are lying spirits,-read the following from E. A. Brackett’s “Materialized Apparitions“:- {SITI January 27, 1888, p. 54.23}

“When I had finished my investigations on this point, I found that I stood on the shore of a boundless sea of speculation and uncertainty. I could not help asking myself the question, ‘What are these forms that, for a few moments only, clothe themselves in objective reality, bearing the semblance of my friends, blended with the likeness of the medium? Are these my father, my mother, my wife, my brother?’ ... {SITI January 27, 1888, p. 54.24}

“In the midst of this perplexity, this whirl of unanswered questions, the voice of my old friend came to me: ‘Don’t stare these sensitive beings out of your countenance, but give them all that you can of your better nature, and you shall have your reward. If there is a possibility of mistake as to identity, if you are in any way deceived, the responsibility is theirs not yours. In all true séances, if the forms are not what they are supposed to be, they are at least beings from another life, seeking strength and comfort from association with you, else they would not come. Let not a shadow of doubt or distrust bar their approach. Have no awe, no reserve, no fear as to what they are, and they will blend into your soul, become a part of your life.’ ... {SITI January 27, 1888, p. 54.25}

“I decided to follow the course which had been suggested to me. I would lay aside all reserve, and greet these forms as dear departed friends who had come from afar, and had struggled hard to reach me. {SITI January 27, 1888, p. 54.26}

“From that moment the forms, which had seemed to lack vitality, became animated with marvelous strength. They sprang forward to greet me; tender arms were clasped around me; forms that had been almost dumb during my investigations now talked freely; faces that had worn more the character of a mask than of real life, now glowed with beauty. What claimed to be my niece, ever present and earnest in aiding me to obtain the knowledge I was seeking, overwhelmed me with demonstrations of regard. Throwing her arms around me, and laying her head upon my shoulder, she looked up and said, ‘Now we can all come so near you.’” {SITI January 27, 1888, p. 54.27}

All Spiritualist writers give advice to the same effect, that the investigator should yield himself to the influence of the forms that come professing to be his dead friends. What a terrible thought that men will voluntarily put themselves into the hands of the devil, allowing him to obtain complete control of them. If the majority of the people on earth should thus submit themselves to his influence, who can imagine the evil that would follow? The only way in which a person can get any just conception of what would follow, is by reading 2 Timothy 3:1-7. {SITI January 27, 1888, p. 54.28}

“But,” says one, “when we see the forms of our departed loved ones, and hear their voices, and they recall memories of the past, how can we be deceived? Can we not trust the evidence of our senses?” We reply, No; in this matter the senses are not a safe guide. Our only sure guide is the word of God, which declares that “the dead know not anything,” that their thoughts are perished, and that their dearest relatives may come to honor or be ruined, and they will not be affected by it in the least, because they cannot know anything of it. As further evidence that the senses cannot be trusted to determine whether a spirit is the one whom he professes to be, or not, we quote the following. It is from the *New Thought* of July 16, 1887, in a description of a Spiritualist *séance*:- {SITI January 27, 1888, p. 54.29}

“Among other new demonstrations of spirit power was the transfiguration of Maud. Sitting right in her chair in the full gas-light, she assumed several transformations which were marvelous. At one time she assumed almost the exact image of Mrs. Woodard, then in an instant she represented old Mrs. Graves, then her light brown hair and blue eyes and *petite* form was changed into a stout, full-chested lady with very dark eyes, and almost black hair, unknown to the circle. The, again, she appeared a young man whom Calvin recognized as a college classmate. All this time she was semi-conscious.” {SITI January 27, 1888, p. 54.30}

The apostle Paul says: “For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.” 2 Corinthians 11:13-15. In view of the testimony both of the Bible, and of Spiritualists themselves, none need be in doubt as to the source of Spiritualistic manifestations, or as to the identity of materialized forms. “They are the spirits of devils working miracles.” Revelation 16:14. W. {SITI January 27, 1888, p. 54.31}

**“The Earth Corrupted” The Signs of the Times, 14, 4.**

E. J. Waggoner

**The Commentary.**

**LESSON 5.—SABBATH, FEBRUARY 4**

1. When men became very numerous on the earth, what did they do? {SITI January 27, 1888, p. 56.1}

“And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.” Genesis 6:1, 2. {SITI January 27, 1888, p. 56.2}

2. What commandment then was specially disregarded?-*The seventh*. {SITI January 27, 1888, p. 56.3}

3. In pursuing this wicked course, what good influence were they resisting? {SITI January 27, 1888, p. 56.4}

“And the Lord said, My spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years.” Genesis 6:3. {SITI January 27, 1888, p. 56.5}

4. What is the special office of the Spirit in connection with sinners? {SITI January 27, 1888, p. 56.6}

“And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.” John 16:8. {SITI January 27, 1888, p. 56.7}

5. By what means does the Spirit reprove the world of sin? {SITI January 27, 1888, p. 56.8}

“And take the helmet of salvation, and the sword of the Spirit, which is the word of God.” Ephesians 6:17. {SITI January 27, 1888, p. 56.9}

6. What two things always necessarily work together in producing a perfect character? {SITI January 27, 1888, p. 56.10}

“God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.” “Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.” 2 Thessalonians 2:13, 1 Peter 1:22. {SITI January 27, 1888, p. 56.11}

7. Then how must the Lord have striven with the antediluvians by his Spirit?-*By keeping continually before them the right way*. {SITI January 27, 1888, p. 56.12}

8. By whom was the right way presented to them? {SITI January 27, 1888, p. 56.13}

“And spared not the old, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly.” 2 Peter 2:5. {SITI January 27, 1888, p. 56.14}

9. How long did God say that he would bear with them? Genesis 6:3. {SITI January 27, 1888, p. 56.15}

10. At the end of that time, how great was the wickedness of men? {SITI January 27, 1888, p. 56.16}

“And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.” Verse 5. {SITI January 27, 1888, p. 56.17}

11. What was the condition of the whole earth? {SITI January 27, 1888, p. 56.18}

“And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.” Verse 12. {SITI January 27, 1888, p. 56.19}

12. With what was it filled in consequence? {SITI January 27, 1888, p. 56.20}

“The earth also was corrupt before God, and the earth was filled with violence.” Verse 11. {SITI January 27, 1888, p. 56.21}

13. What was the only consistent thing that God could then do? {SITI January 27, 1888, p. 56.22}

“And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.” Verse 13. {SITI January 27, 1888, p. 56.23}

14. Upon whom alone did the Lord look with favor? {SITI January 27, 1888, p. 56.24}

“But Noah found grace in the eyes of the Lord.” Verse 8. {SITI January 27, 1888, p. 56.25}

15. Why did the Lord regard Noah with special favor? {SITI January 27, 1888, p. 56.26}

“These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.” Verse 9; see also chap. 7:1. {SITI January 27, 1888, p. 56.27}

16. Upon what alone does the Lord look in his estimation of men? {SITI January 27, 1888, p. 56.28}

“For the Lord seeth not as man seeth; for man looketh upon the outward appearance, but the Lord looketh on the heart.” 1 Samuel 16:7. {SITI January 27, 1888, p. 56.29}

17. How was it possible for Noah to remain upright in the midst of universal corruption? {SITI January 27, 1888, p. 56.30}

“Noah was a just man and perfect in his generations, and Noah walked with God.” Genesis 6:9, last clause. {SITI January 27, 1888, p. 56.31}

18. What is the extent of God’s requirement of man? {SITI January 27, 1888, p. 56.32}

“He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?” Micah 6:8. {SITI January 27, 1888, p. 56.33}

19. What effect did Noah’s godly life have upon the world? {SITI January 27, 1888, p. 56.34}

“By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by which he condemned the world, and became heir of the righteousness which is by faith.” Hebrews 11:7. {SITI January 27, 1888, p. 56.35}

**NOTES**

And the Lord said, “My Spirit shall not always strive with men, for that he also is flesh; yet his days shall be an hundred and twenty years.” Genesis 6:3. “The long-suffering of God” (see 1 Peter 3:20) was abundantly manifested here. Men were recklessly plunging into vice, disregarding the marriage relation, and violating the seventh commandment, and with that every other one, yet the Lord said that he would bear with them one hundred and twenty years. “The long-suffering of God *waited* in the days of Noah.” Waited because God “is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.” 2 Peter 3:9. {SITI January 27, 1888, p. 56.36}

The Lord does not wait for sinners to desire pardon, before he makes an effort to save them, but he “commendeth his love toward us, in that, while we were yet sinners, Christ died for us.” Romans 5:8. So he says through the prophet Isaiah: “I am sought of them that asked not for me; I am found of them that sought me not; I said, Behold me, behold me, unto a nation that was not called by my name. I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts.” Isaiah 65:1, 2. At least two lessons should be learned from this. One is a lesson of hope and courage, because of God’s intense longing for the salvation of sinners. We should also learn a lesson of forgiveness, for Paul exhorts us to forgive one another even as God hath for Christ’s sake forgiven us. Ephesians 4:32. That is, willingly, gladly, and without reserve. More than this we are to be willing to forgive, to long to forgive, before the one who has offended makes any sign of repentance or of wishing to be forgiven,-from the very moment that the offense is committed. That utterly excludes all malice or hard feelings from our hearts. We have no right to entertain such feelings for a moment. {SITI January 27, 1888, p. 56.37}

Yet though God is so long-suffering, stretching out his hands to a rebellious people, it will not do to be presumptuous, and to continue in sin, in order that he may have an opportunity to display his mercy. There will come a time when God will leave the rebellious to themselves. He will cut them off because nothing else can be done with them. But if they are cut off, it is solely their own fault. Because they deliberately reject God’s gracious invitation, and choose the evil, “Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.” Proverbs 1:31, 32. {SITI January 27, 1888, p. 57.1}

It is by his Spirit that God strives with men. This striving is not the producing of a vague, uncertain impression, but is a conviction of sin. In this work the Spirit uses a sword “Which is the word of God” (Ephesians 6:17), a sword which is “quick living and powerful,” “piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” Hebrews 4:12. From this we learn that conviction of sin is produced by the Spirit bringing to our remembrance, and keeping before the mind, the truth of God, which condemns our evil course. {SITI January 27, 1888, p. 57.2}

But some will imagine that the Spirit sometimes, at least, works independently of the truth of God as revealed in his word, because many persons who have not had the Bible, have been convicted of sin. Paul explains this, when he says: “For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another.” Romans 2:14, 15. That is, everybody by nature knows something of right and wrong, from the traces of the law that remain in their hearts. The natural tendency is to forget, but the Spirit keeps it before the mind as much as possible, so that conviction of sin may be produced. The antediluvians had the truth brought to them by Noah, “a preacher of righteousness.” 2 Peter 2:5. {SITI January 27, 1888, p. 57.3}

We said above that the natural tendency of men is to forget the truth. So the Spirit of God has to *strive* with them. Some persons will submit themselves to God, and willingly yield to the influence of the Spirit. In such will be perfected “the fruit of the Spirit.” See Galatians 5:22, 23; Ephesians 5:18; Philippians 1:11. But to by far the greater number of people it might be said as Stephen said to the Jewish Sanhedrim: “Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost.” Acts 7:51. With such the Spirit finally ceases to strive, because there comes a time when the law is entirely obliterated from their hearts, and they become insensible to all appeals, being unable to see any difference between right and wrong. While the Spirit is *striving* with them, Satan is also working through their own natural inclinations to fasten them in sin. So Paul says of those who have pleasure in unrighteousness, that strong delusion shall come upon them, that they should all be damned. 2 Thessalonians 2:9-21. Men cannot live under a continued conviction of sin; they must obtain peace of mind in some way. Those who do not obtain true peace from God (See Romans 5:1; 8:1; Isaiah 48:18), try to get peace of mind by resisting the strivings of the Spirit, and putting from them the sense of their sin. When they have succeeded in this, they feel perfectly easy, but it is a fatal ease. It is the case which the man feels who is benumbed and about to perish with the cold. And so it often happens with the wicked that “there are no bands in their death.” Psalm 73:4. A seemingly peaceful death is not by any means a sure sign of acceptance with God. {SITI January 27, 1888, p. 57.4}

“Noah was a just man, and perfect in his generations, and Noah walked with God.” Genesis 6:9. The man who walks with God must be a perfect man, for God is perfect, and two cannot walk together except they be agreed. Amos 3:3. The man who walks with God, must forsake his own ways, and adopt the ways of God. See Isaiah 55:7-9. David speaks thus of those who walk with God: “Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity; they walk in his ways.” Psalm 119:1-3. Then to walk with God is to keep the commandments of God. Those who walk in the way of his commandments, must be perfect, for “the law of the Lord is perfect, converting the soul.” Psalm 19:7. The law of God is the righteousness of God (Isaiah 51:6, 7); it is his will (Romans 2:17, 18; Psalm 40:8); it is a transcript of his character, a description of the ways of God. All that God requires of men is that they should do justly, love mercy, and walk humbly with him. And in order that they may know what justice and mercy are, and what they must do to walk with him, he has described himself and his way in his law. {SITI January 27, 1888, p. 57.5}

The life of the man who thus walks with God, is the best sermon that can be preached to the ungodly. Such a life can be lived only by faith, for without faith it is impossible to please God. Hebrews 11:6. They who seek righteousness in any other way than by faith, will come short of it. And so it was by faith that Noah obeyed God and condemned the world. W. {SITI January 27, 1888, p. 57.6}

**“Jesus and the Little Ones” The Signs of the Times, 14, 4.**

E. J. Waggoner

**NOTES ON THE INTERNATIONAL LESSON.
*JESUS AND THE LITTLE ONES.*
(February 12.-Matthew 18:1-11.)**

In studying this lesson, particular attention should be given to the parallel passages in Mark 9:33-50 and Luke 9:46-50, for only by so doing can all the circumstances be learned. In Matthew we read: “At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of Heaven?” From Mark’s account we learn that something had preceded this question. Jesus had first asked them what they had been disputing about by the way, and, ashamed to acknowledge that they had been disputing as to who should have the supremacy, they held their peace. Doubtless some of the other disciples who had not been so prominent in the discussion, but who were equally anxious with the rest that the question should be settled, asked the question which Matthew records. {SITI January 27, 1888, p. 57.7}

“And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.” Matthew 18:2-4. Mark says that before this he said, “If any man desire to be first, the same shall be last of all, and servant of all.” How different the kingdom of Heaven is from this world. Here the man who wishes to be first, and accounted great, must push his claims. No man could hope for any political preferment if he did not “work” for position. But just the opposite must be done by the one who wishes to be great in Christ’s kingdom. He must entirely forget himself, and must prefer that others should be honored rather than himself. Otherwise he cannot be the follower of the Son of man, who “came not to be ministered unto, but to minister, and to give his life a ransom for many.” Matthew 20:28. It is evident that Christ must be the greatest one in his own kingdom. His whole life was one of self-denial and humble service to others, and on the night in which he was betrayed, he washed his disciples’ feet. Now the man who should esteem himself too exalted to perform such menial service, would esteem himself greater than Christ, and consequently could not enter his kingdom. Such an one would want to divide honors with Christ, as did Satan, in Heaven. “The servant is not greater than his Lord; neither he that is sent greater than he that sent him.” John 13:16. {SITI January 27, 1888, p. 57.8}

Christ did not mean, when he said that they must be as a little child, that children are sinless. The seeds of sin are in the heart of every child that is born. Solomon says that “foolishness is bound up in the heart of a child.” But there are characteristics of childhood that must also be exhibited in the man who expects to enter the kingdom of Heaven. The child is trustful, accepting everything that is told it as literally true. It has not learned “the wisdom of the world,” which is doubt. So the one who would share Christ’s kingdom must believe, without any mixture of doubt, whatever God says. When the Lord made a promise to Abraham, which was so great as to be incomprehensible, and was contrary to all natural law, the simple record is, “Abraham believed God, and it was counted unto him for righteousness.” Romans 4:3. {SITI January 27, 1888, p. 58.1}

In childhood there is naturally a lack of self-consciousness, which means an absence of pride. It is pride that leads us continually to wonder what others are thinking of us, and often to imagine that we are the center of observation, when nobody is thinking of us. The child has not this morbid care for what others think, because it does not think of itself. Again, the child does not harbor resentment. It is utterly foreign to a little child’s nature to hold a grudge. To cherish animosity is something that the child learns only after repeated ill-usage unaccompanied by Christian training. So we, if we would be followers of Christ, must love even those who use us despitefully. In a word, artless simplicity, loving confidence, and an entire absence of self-seeking, must characterize the candidate for heavenly honors. He must “put on charity, which is the bond of perfectness” (Colossians 3:14), and “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 January 27, 1888, p. 58.2}

The student will lose much if he fails to connect this answer of Christ as to who should be greatest in the kingdom of Heaven, with his words on the same subject in the sermon on the mount: “Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.” Matthew 5:17-19. {SITI January 27, 1888, p. 58.3}

In one case he said that he who would be greatest must humble himself as a little child; in the other he said that the one who should do and teach the commandments of God, should be great in the kingdom of Heaven. Therefore we must conclude that these two things go together, and that true humility and the keeping of the commandments are identical. For further proof, read the following text: “Now the end [object, or design] of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned.” 1 Timothy 1:5. We have already read the description of charity, in 1 Corinthians 13:4, 5. So we find that the design of the commandment is to make a man long-suffering, kind, free from envy, or malice, and humble. It is to make a man love God with all the powers of his being, and his neighbor as himself. Such a man cannot be a self-seeker. {SITI January 27, 1888, p. 58.4}

It is quite fashionable to speak slightingly of the ten commandments, as adapted for a low state of civilization, serving only to give people some crude ideas of holiness, but as unfitted for the mature Christian. Some have said that the man whose life is no better than the ten commandments require a man’s life to be, cannot be much of a Christian. Such ones have no conception of the depth and the breadth of God’s love. It stops not with outward acts but covers “every work, with every secret thing.” There is not a grace which the angels of God possess, that will not be exhibited in the life of the one who keeps the commandments perfectly. The beautiful character of Christ, “who went about doing good,” and his life of sweet humility, and tender, self-denying love, was due to the fact that the law of God was in his heart. Every act of his life was simply the natural working of the law of God. If anybody wants to know just how much is required by the ten commandments, let him study the life of Christ. It requires no less of love and mercy and justice than was manifested in the character of Jesus. As Isaac Watts beautifully expressed it:- {SITI January 27, 1888, p. 58.5}

“My blest Redeemer and my Lord,
I read my duty in thy word;
But in thy life the law appears,
Drawn out in living characters.” {SITI January 27, 1888, p. 58.6}

“It must needs be that offenses come.” Matthew 18:7. Not because God wills that they should come, but because of the perverseness of human nature. “But woe to that man by whom the offense cometh!” If offenses were necessary, that is, if it were fixed by fate that certain men should commit certain evils, then it would be unjust to pronounce a woe upon them. But the “offenses” here spoken of are stumbling-blocks. The idea is that in this world it is impossible but that there will be things tending to make Christians stumble in the way; but the one who shall be a cause of such stumbling is in a sad case. This should teach extreme carefulness in every act of life “lest that which is lame be turned out of the way.” Hebrews 12:13. {SITI January 27, 1888, p. 58.7}

Right here we may express this thought with the first part of the lesson, concerning the law of God as the rule of humility which will make one a sharer in the kingdom of Heaven. Offenses are stumbling-blocks; offenses will come, and some will fall, yet not all. Says David: “Great peace have they which love thy law; and nothing shall offend them.” Psalm 119:165. That is, those who love and adhere to the law, shall not stumble. This is what the same writer says of the righteous in Psalm 37:31: “The law of God is in his heart; none of his steps shall slide.” But we have learned that the keeping of the law produces humility, and lowliness of heart. Now what is more evident than that a humble man will not fall? “Pride goeth before destruction, and an haughty spirit before a fall.” Proverbs 16:18. “When pride cometh, then cometh shame; but with the lowly is wisdom.” Proverbs 11:2. So here again we see that Christian humility is simply conformity by the aid of Christ, to the ten commandments. The fact that those who humble themselves and keep humble cannot fall, is thus aptly expressed by Bunyan:- {SITI January 27, 1888, p. 58.8}

*“He that is down need fear no fall;
He that is low, no pride;
He that is humble ever shall
Have God to be his guide.” {SITI January 27, 1888, p. 58.9}*

“Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.” Matthew 18:10. Much misapprehension has existed in regard to this text. It does not refer exclusively to literal little children, but to all who have been converted and have become as little children. It is thus that the beloved disciple uses it in his epistle. 1 John 3:7; 5:21. The expression “their angels” indicates that each follower of Christ has an angel to whose special care he is intrusted. Compare Hebrews 1:14. “Their angels do always behold the face of my Father which is in Heaven.” This does not teach that they always remain in Heaven, looking at the face of God; for then they would not be “ministering spirits, *sent forth* to minister for those who shall be heirs of salvation.” But it means that they always have access to the throne of God. There is no business so pressing but that it can wait while God gives audience to one of his messengers who comes with a plea for one of his stricken children. What a wonderful thought! and how full of encouragement, and at the same time of warning! W. {SITI January 27, 1888, p. 58.10}

**“Back Page” The Signs of the Times, 14, 4.**

E. J. Waggoner

An old law is still extant in Virginia, which imposes a fine of fifty pounds of tobacco on a man if he absents himself from church one month without a valid excuse. What the church does with the tobacco is not stated. {SITI January 27, 1888, p. 64.1}

In one neighborhood in Philadelphia, ten churches, representing no less than seven denominations,-Methodist, Baptist, Lutheran, German Reformed, Episcopal, Congregational, and Presbyterian,-are making preparations for a union in evangelistic services next month. After that effort is over, the evangelist who conducts it is to go to Providence, where six churches, of three different denominations, are to unite in services. The New York *Mail and Express* says of this movement: “Whatever may be thought of the ultimate possibility of the organic union of the church of Christ in this country, these evidences of common purpose and of a desire to sink differences and to unite now, on essentials, in the face of a common enemy and a common peril, are indications that there is to be a practical union, good enough for all immediate purposes, right away.” {SITI January 27, 1888, p. 64.2}

If Congress shall admit Utah into the Union as a State, polygamy will be forever intrenched in this country. It is true that the Constitution that has been prepared, declares polygamy a misdemeanor, and provides for the punishment of polygamists; but since a majority of the citizens of Utah are Mormon polygamists, that clause would be repealed about as soon as the Territory had been admitted. The clause which declares that the Constitution shall not be amended or revised in any way, unless such amendment or revision shall receive the approval of Congress, has not a particle of validity. Congress has no power to interfere in any way with the Constitution of any State, when once it is a part of the Union. This clause is simply a trick by which the Mormons hope to be able to fasten their polygamy upon the Government. {SITI January 27, 1888, p. 64.3}

The following news item, which we clip from the *Union Signal* will be a difficult one for the advocates of high license to explain:- {SITI January 27, 1888, p. 64.4}

“At a conference of distillers recently held in Chicago, it was declared that the business was never in a better condition, and the trade did not need any legislation at the hands of Congress this winter. They *protested against the reduction of the present high license*, even the representatives from Nebraska, which has a $1,000 saloon license.” {SITI January 27, 1888, p. 64.5}

License for the liquor traffic, whether high or low, is just what the liquor men want, and the higher the license is, the more profit will there be for those who can afford to pay the license, because a few men will sell the same amount of whisky that with low license was sold by a great many. But nobody ever heard of such a thing as distillers and brewers pleading that prohibition might be allowed to continue. {SITI January 27, 1888, p. 64.6}

There is a fiction with which many people of the United States amuse themselves, namely that the laws of this country are made in the Congress at Washington. It is true that they first appear to the public view from that place, but their ultimate source is the saloons in the large cities. Gen. Clinton B. Fisk says: “Two hundred thousand dramshops control our politics.” And ex-Secretary Windom says:- {SITI January 27, 1888, p. 64.7}

“In my judgment there is no other evil in our politics comparable with the liquor power. It is the deadly foe to all that is sacred in free institutions. It destroys the home and desecrates the ballot. It is the chief cause and instrument of political corruption. Its shameless boast of controlling elections and Legislatures by the use of money, is without a parallel in political effrontery. It breeds ignorance and crime for pay. It saps the foundation of public confidence and destroys respect for law, by polluting the sources of political power. It is the arch enemy of intelligence, purity, morality and social order. It costs the country in taxation, waste of money, property and productive power, as much to support our two hundred thousand saloons as it did to support the Union army. Their fatal weapons are as destructive of American life as were the shot and shell of both armies during the Rebellion.” {SITI January 27, 1888, p. 64.8}

The Cincinnati *Commercial Gazette* has of late contained considerable correspondence on the Sabbath question, a few pleading for the Bible Sabbath, but most upholding laws prohibiting Sunday labor. In its issue of January 8, the *Gazette* speaks editorially, under the heading, “Loosening the Fourth Commandment,” and says: “Public writers who have not the infallibility which is conferred by the D. D., have often to admire and envy the free way which some of these endowed writers have in dealing with the Scriptures.” And then after reviewing some of the arguments that its correspondents have made, it adds the following, which needs no comment:- {SITI January 27, 1888, p. 64.9}

“The commandment is, by its terms, fixed unalterably to the six days’ work of creation and the seventh day of rest from that labor. Can any other than He that pronounced it repeat it? Can human authority abolish it as to the seventh day, and then re-enact it for the first day? Has any authority done either of these? Where is it recorded? All can assent to the beneficence of a weekly day of freedom from compulsory work, to be spent as is best for each one’s well being; but reason has to inquire into the authority for the playing fast and loose with the Sabbath commandment?” {SITI January 27, 1888, p. 64.10}

“Sunbeams of Health and Temperance” is the title of a book recently put out by the Health Publishing Company, Battle Creek, Mich. Its evident object is to interest and instruct old and young in the important subjects mentioned in the title, by giving a knowledge of right principles and an “account of the health habits of all nations.” This account is given in brief articles, original and compiled, ... a great variety of information, which is presented in a most interesting style. The author plainly disapproves of the use of condiments in eating and drinking, and yet he has served up to his readers a feast of the very best reading, and he ha snot “left out the spice.” {SITI January 27, 1888, p. 64.11}

Of the object of the book we cannot speak too highly, and we judge form a brief examination that the book is well adapted to its object. It is in a popular and convenient form, and is beautifully illustrated. It contains 216 quarto pages, and several full-page engravings and colored plates. The book will be sold by subscription, and we predict that the arduous efforts of the author will be rewarded by a wide circulation of the work with its unique and useful contents. {SITI January 27, 1888, p. 64.12}

There are some exceedingly fine points made occasionally by courts and lawyers in regard to Sunday laws. Pennsylvania has a law which absolutely prohibits secular pursuits on the first day of the week, and does not even exempt form its provisions those who religiously observe the seventh day. Some years since, however, one of the courts of that State decided that cigars might be sold as they were “a necessity;” but under the same law men were fined and imprisoned for following their usual avocations as mechanics and farmers, after having conscientiously refrained from labor on the seventh day, in obedience to the fourth commandment. {SITI January 27, 1888, p. 64.13}

Only about a year ago a barber was arrested and fined in Massachusetts for doing business on Sunday; the case was appealed to the Supreme Court and that tribunal sustained the lower court, holding that the law was constitutional. But only a week or two since the same court decided that the bill of a certain barber for work done on Sunday must be paid because that, under certain circumstances, shaving on Sunday “is essential to health and cleanliness.” {SITI January 27, 1888, p. 64.14}

Taking both these decisions of the same court into consideration, it would seem that before a Massachusetts barber can lawfully shave a man on Sunday he must determined whether under the circumstances, “health and cleanliness” demand that he be shaved! If, perchance, the knight of the razor should err in his *diagnoses* of his customer’s case, or if he should incorrectly estimate the amount of dirt in the man’s beard, and shave one whose “health and cleanliness” did not demand it, he would be liable to a fine; but if, on the other hand he should refuse to shave a man whose “health and cleanliness” did require it, then we suppose he might be mulcted in damages for refusing to serve a customer who was legally entitled to his services. Such are some of the mysteries of Sunday laws. Cigars may be sold because they are a “necessity;” and men may be shaved because that, under certain circumstances, “health and cleanliness” require it; but men who keep the Sabbath of the Lord cannot be allowed to work on Sunday for the support of their families, because-well because the majority of the people don’t want them to. {SITI January 27, 1888, p. 64.15}

**“White Slave Labor” The Signs of the Times, 14, 4.**

E. J. Waggoner

If anything were needed to show the inherent wickedness of strikes, it is furnished in the recent strike of bakers in San Francisco and Oakland. Seven men, employed by a large restaurant firm, had a grievance because they were obliged to work extra hours. Thereupon the union ordered a strike of all the bakers in San Francisco. No other bakers had any special grievance, but the union “bosses” compelled them to quit work. In several instances strikers invaded restaurants, and drove out bakers and waiters who did not feel inclined to obey the edict of the union. But this was not enough, so the union ordered all the bakers in Oakland to quit work. Thus there are nearly 2,000 bakers lying idle, and losing an aggregate of $5,000 a day in wages, just to satisfy the whims of a few men. For a few days restaurants and boarding-houses had to go without bread, but now enough new hands have been secured to supply actual necessity. In some instances the bakers went to their places of employment, and with full knowledge that they were ordered to strike, set the sponge for the day’s baking, and then left it to spoil, thus deliberately causing their employers to lose barrels of flour. {SITI January 27, 1888, p. 64.16}

The very men who did this thing will rail by the hour at the danger that this country is in from monopoly. So it is, but a monopoly of capital is less to be dreaded than a monopoly of labor. It is bad enough to think of men enslaved against their will, and driven about by the lash of the taskmaster; but it is pitiable indeed to see thousands of men driven to and from their legitimate work by “labor bosses” who probably never lift their hands in honest toil; and what makes this so pitiable is that the sensibilities of the men who consent to be thus driven, are so blunted that they imagine that they are free men, and not slaves. {SITI January 27, 1888, p. 64.17}

If those who order these strikes were the ones to suffer, no pity would be wasted upon them; but the families of those who are thus thrown out of employment have to suffer. The strikers are now beginning to be taken back, but their old employers refuse to receive them unless they leave the union. {SITI January 27, 1888, p. 64.18}