**“Editorial Correspondence” The Signs of the Times, 14, 42.**

E. J. Waggoner

After a pleasant journey of nearly six days, we arrived in Battle Creek, Mich., Tuesday night, October 2, and found a most comfortable home at the Sanitarium. Too much cannot well be said in praise of this excellent institution for the care of the sick. Every appliance necessary for the treatment of disease and the comfort of patients is found there, and best of all is a corps of well-drilled, faithful, and obliging nurses and attendants. The Sanitarium is meeting with abundant success, for the reason that it has deserved it. {SITI November 2, 1888, p. 662.1}

The college located there is also having a prosperous year. The teachers are all of good courage, and the students seem to engage in their work with hearty enthusiasm. Best of all, there is a good spiritual interest. A Sabbath-school and prayer and social meeting are held solely for the students, and the interest seems to be good. We sincerely wish the laborers in the Sanitarium and college Godspeed in the good work which they are doing. {SITI November 2, 1888, p. 662.2}

The few days that we had to spare passed too quickly, and on the night of the 8th we left with a party of Michigan delegates, for the General Conference at Minneapolis, where we arrived on the morning of the 10th. {SITI November 2, 1888, p. 662.3}

Although but few arrived before the 10th, the institute which had been appointed to precede the Conference was organized that day, according to appointment. The work of the institute was appointed as follows: Devotional meeting, at 7:45 A.M.; consideration of how to advance the work of the message, at 9 A.M.; Bible study, at 10:30 A.M.; and 2:30 P.M.; instruction in regard to the church and church officers, at 4 P.M.; and foreign missionary work, at 7:30 P.M. Each department of the work was placed in charge of a special committee, and the program was quite closely followed, with decidedly interesting results. {SITI November 2, 1888, p. 662.4}

The principal subjects of Bible study were the ten kingdoms into which, according to the prophecy, the Roman Empire was divided, the establishment of the Papacy, and of its counterpart, the proposed National Reform Government; and the law and the gospel in their various relations, coming under the general head of justification by faith. These subjects have aroused a deep interest in the minds of all present; and thus far during the Conference one hour a day has been devoted to a continuance of their study. {SITI November 2, 1888, p. 662.5}

The first meeting of the Conference was held October 17, at 9 A. M. Owing to the sickness and necessary absence of the president, Elder Geo. I Butler, Elder S. N. Haskell was elected president *pro tem*. The various fields are represented in Conference as follows:- {SITI November 2, 1888, p. 662.6}

BRITISH MISSION-S. N. Haskell. {SITI November 2, 1888, p. 662.7}

CALIFORNIA-W. C. White, S. N. Haskell, A. T. Jones, C. H. Jones, E. J. Waggoner. {SITI November 2, 1888, p. 662.8}

CENTRAL AMERICA-T. H. Gibbs. {SITI November 2, 1888, p. 662.9}

CENTRAL EUROPE-L. R. Conradi. {SITI November 2, 1888, p. 662.10}

COLORADO-E. H. Gates, C. P. Haskell. {SITI November 2, 1888, p. 662.11}

DAKOTA-W. B. White, N. P. Nelson, Valentine Leer. {SITI November 2, 1888, p. 662.12}

DENMARK-J. G. Matteson. {SITI November 2, 1888, p. 662.13}

ILLINOIS-G. B. Starr, A. O. Tait. {SITI November 2, 1888, p. 662.14}

INDIANA-Wm. Covert, Victor Thompson, B. F. Purdham, R. B. Craig. {SITI November 2, 1888, p. 662.15}

IOWA-J. H. Morrison, C. A. Washburn, H. R. Johnson, W. H. Wakeham, W. R. Smith, H. Nicola. {SITI November 2, 1888, p. 662.16}

KANSAS-C. A. Hall, L. J. Rousseau, C. McReynolds, J. W. Bagby, S. S. Shrock. {SITI November 2, 1888, p. 662.17}

KENTUCKY-C. W. Flaiz. {SITI November 2, 1888, p. 662.18}

MAINE-J. B. Goodrich. {SITI November 2, 1888, p. 662.19}

MICHIGAN-I. D. Van Horn, J. Fargo, H. W. Miller, G. G. Rupert, Harmon Lindsay, M. B. Miller, C. Eldridge, J. N. Brant, H. S. Lay, Wm Ostrander. F. D. Starr. {SITI November 2, 1888, p. 662.20}

MINNESOTA-A. D. Olsen, L. Johnson, H. Grant, C. C. Lewis, Allen Moon, F. L. Mead. {SITI November 2, 1888, p. 662.21}

MISSOURI-D. T. Jones, J. W. Watt, J. B. Beckner. {SITI November 2, 1888, p. 662.22}

NEBRASKA-J. P. Gardner, W. C. Boynton, W. M. Hyatt. {SITI November 2, 1888, p. 662.23}

NEW ENGLAND-A. T. Robinson, E. E. Miles. {SITI November 2, 1888, p. 662.24}

NEW YORK-M. H. Brown, M. C. Wilcox. {SITI November 2, 1888, p. 662.25}

NORTH PACIFIC-T. H. Starbuck. {SITI November 2, 1888, p. 662.26}

NORWAY-J. G. Matteson. {SITI November 2, 1888, p. 662.27}

OHIO-R. A. Underwood, H. M. Mitchell, J. E. Swift. {SITI November 2, 1888, p. 662.28}

PENNSYLVANIA-J. W. Raymond, L. C. Chadwick. {SITI November 2, 1888, p. 662.29}

SOUTH AMERICA-G. G. Rupert. {SITI November 2, 1888, p. 662.30}

SWEDEN-J. G. Matteson. {SITI November 2, 1888, p. 662.31}

TENNESSEE-J. M. Rees. {SITI November 2, 1888, p. 662.32}

TEXAS-T. T. Stevenson. {SITI November 2, 1888, p. 662.33}

UPPER COLUMBIA-H. W. Decker. {SITI November 2, 1888, p. 662.34}

VERMONT-T. H. Purdon. {SITI November 2, 1888, p. 662.35}

VIRGINIA-R. D. Hattell. {SITI November 2, 1888, p. 662.36}

WEST VIRGINIA-W. J. Stone. {SITI November 2, 1888, p. 662.37}

WISCONSIN-A. J. Breed, W. W. Sharp, W. S. Hyatt, B. M. Shull, P. H. Cady. {SITI November 2, 1888, p. 662.38}

The following were counted among the delegates by virtue of their having been in the employ of the General Conference during the whole or part of the year:- {SITI November 2, 1888, p. 662.39}

S. H. Lane, O C. Godsmark, D. T. Bourdeau, E. W. Farnsworth, D. E. Lindsey, F. E. Belden, A. R. Henry, R. M. Kilgore, J. F. Hanson, C. W. Olds, Uriah Smith. {SITI November 2, 1888, p. 662.40}

Committees were appointed as follows:- {SITI November 2, 1888, p. 662.41}

On Nominations-J. B. Goodrich, J. Fargo, Dan T. Jones. {SITI November 2, 1888, p. 662.42}

On Resolutions-R. A. Underwood, A. T. Robinson, L. R. Conradi, E. J. Waggoner, E. H. Gates. {SITI November 2, 1888, p. 662.43}

On Licenses and Credentials-R. M. Kilgore, I. D. Van Horn, H. Nicola. {SITI November 2, 1888, p. 662.44}

On Distribution of Labor-E. W. Farnsworth, A. J. Breed, Lewish Johnston, G. G. Rupert, C. H. Jones, together with the General Conference Committee. {SITI November 2, 1888, p. 662.45}

On Auditing-A. R. Henry, C. Eldridge, J. W. Raymond J. Fargo, H. W. Miller, A. T. Robinson. {SITI November 2, 1888, p. 662.46}

On Finance-C. H. Jones, Harmon Lindsay, A. R. Henry, C. Eldridge, A. T. Jones, and the presidents of the various State Conferences. {SITI November 2, 1888, p. 662.47}

As yet none of the committees have reported, and the time of the Conference has been devoted to reports from the mission fields. {SITI November 2, 1888, p. 662.48}

Two new Conferences, Arkansas and Australia, were admitted into the General Conference, the former having ten churches, and the latter six. {SITI November 2, 1888, p. 662.49}

One meeting of the International Sabbath-school Association has been held, and committees were appointed as follows:- {SITI November 2, 1888, p. 662.50}

On Nominations-R. M. Kilgore, A. T. Robinson, A. J. Breed. {SITI November 2, 1888, p. 662.51}

On Resolutions-E. J. Waggoner, C. C. Lewis, M. C. Wilcox, M. B. Miller, W. W. Sharp. {SITI November 2, 1888, p. 662.52}

On Auditing-F. E. Belden, M. H. Brown, A. D. Olsen. {SITI November 2, 1888, p. 662.53}

The committees are all at work, and by the next report much business will doubtless have been accomplished. {SITI November 2, 1888, p. 662.54}

Much praise is due the members of the Minneapolis church, and especially those connected wit the mission, for the abundant hospitality which they have provided for the delegates and visitors. Everybody has been made comfortable, and the efforts of the Minneapolis brethren and sisters are highly appreciated. W. {SITI November 2, 1888, p. 662.55}

*Minneapolis, Minn., October 22, 1888*. {SITI November 2, 1888, p. 662.56}

**“The ‘Epistle of Barnabas’” The Signs of the Times, 14, 42.**

E. J. Waggoner

In accordance with the promise made last week, we will now enter upon a brief examination of the writings of the so-called “Christian Fathers.” Prominent among these writings is what is known as “The Epistle of Barnabas,” which purports to have been written by the companion of the apostle Paul. Of this epistle “McClintock and Strong’s encyclopedia,” article “Barnabas, Epistle of,” says:- {SITI November 2, 1888, p. 662.57}

“An epistle has come down to us bearing the name of Barnabas, but clearly not written by him.... The writer evidently was unacquainted with the Hebrew Scriptures, and has committed the blunder of supposing that Abraham was familiar with the Greek alphabet some centuries before it existed.” {SITI November 2, 1888, p. 662.58}

The “Encyclopedia Britannica” says: “The internal evidence is conclusive against its genuineness.” {SITI November 2, 1888, p. 662.59}

Mosheim says:- {SITI November 2, 1888, p. 662.60}

“The epistle that has come down to us with the name of Barnabas affixed to it, and which consists of two parts, the one comprising proofs of the divinity of the Christian religion derived from the books of the Old Testament, the other, a collection of moral precepts, is unquestionably a composition of great antiquity, but we are left in uncertainty as to its author. For as to what is suggested by some, of its having been written by that Barnabas who was the friend and companion of St. Paul, the futility of such a notion is easily to be made apparent from the letter itself; several of the opinions and interpretations of Scripture which it contains, having in them so little of either truth, dignity, or force as to render it impossible that they could ever have proceeded from the pen of a man divinely instructed.”-*Eccl. Com. Cent. 1, sec. 53*. {SITI November 2, 1888, p. 662.61}

Neander says: “It is impossible that we should acknowledge this epistle to belong to that Barnabas, who was worthy to be the companion of the apostolic labors of St. Paul, and had received his name from the power of his animated discourses in the churches.” {SITI November 2, 1888, p. 662.62}

In his “Ecclesiastical History,” Mosheim again says: “The epistle of Barnabas as it is called, was, in my judgment, the production of some Jewish Christian who lived in this century [the first] or the next, who had no bad intuition, but possessed little genius and was infected with the fatulous opinions of the Jews. He was clearly a different person from Barnabas, the companion of St. Paul.”-*Book 1, cent. 1, part 2, chap. 2, sec. 21*. {SITI November 2, 1888, p. 662.63}

Yet so little is really known of the one who really wrote this epistle that while these writers suppose him to have been a Jew, and of the first century, the “Schaff-Herzog Encyclopedia” says: “The opinion to-day is, that Barnabas was not the author. The epistle was probably written in Alexandria, at the beginning of the second century, and by a Gentile Christian.” {SITI November 2, 1888, p. 662.64}

Dr. Schaff, in his “History of the Christian Church” (section 121), says: “The writings which have come down to us under the names of Barnabas and Hermas are of uncertain origin.” {SITI November 2, 1888, p. 662.65}

Kitto’s “Encyclopedia of Religious Knowledge” (article “Barnabas”) says of the writer of this epistle:- {SITI November 2, 1888, p. 662.66}

“He makes unauthorized additions to various parts of the Jewish Cultus; his views of the Old Economy are confused and erroneous; and he adopts a mode of interpretation countenanced by none of the inspired writers, and to the last degree puerile and absurd. The inference is unavoidable, that Barnabas, ‘the son of prophecy,’ ‘the man full of the Holy Spirit and of faith,’ was not the author of this epistle.” {SITI November 2, 1888, p. 662.67}

And in the article on “The Lord’s Day,” the so-called “Epistle of Barnabas” is spoken of as “probably a forgery of the second century.” {SITI November 2, 1888, p. 662.68}

Bishop Arthur Cleveland Coxe, in his introductory note to the epistle as published by the Christian Literature Publishing Company, says:- {SITI November 2, 1888, p. 662.69}

“The writer of this epistle is supposed to have been an Alexandrian Jew of the times of Trajan and Hadrian. He was a layman; but possibly he bore the name of ‘Barnabas,’ and so has been confounded with his holy apostolic name-sire.” {SITI November 2, 1888, p. 662.70}

The original introductory note by the translation of the epistle for the Edinburgh edition, says that “nothing certain is known as to the author of the epistle. The writer’s name is Barnabas, but scarcely any scholars now ascribe it to the illustrious friend and companion of St. Paul.” {SITI November 2, 1888, p. 662.71}

“In point of style, both as respects thought and expression, a very low place must be assigned it. We know nothing certain of the region in which the author lived, or where the first readers were to be found.” {SITI November 2, 1888, p. 663.1}

It will now be in place to quote a few passages from the famous document, that our readers may judge for themselves of its character. And first we shall quote the “valuable testimonies” “in favor of the observance” of Sunday. All that is said on this subject is contained in chapter 15 of the epistle, which we quote entire:- {SITI November 2, 1888, p. 663.2}

“Further, also, it is written concerning the Sabbath in the Decalogue which (the Lord) spoke, face to face, to Moses on Mount Sinai, ‘And sanctify ye the Sabbath of the Lord with clean hands and a pure heart.’ And he says in another place, ‘If my sons keep the Sabbath then I will cause my mercy to rest upon them.’ The Sabbath is mentioned at the beginning of the creation (thus): ‘And God made in six days the works of his hands, and made an end on the seventh day, and rested on it, and sanctified it.’ Attend, my children, to the meaning of this expression, ‘He finished in six days.’ This implieth that the Lord will finish all things in six thousand years, for a day is with him a thousand years. And he himself testified, saying, ‘Behold to-day will be as a thousand years.’ Therefore, my children, in six days, that is, in six thousand years, all things will be finished. ‘And he rested on the seventh day.’ This meaneth: when his Son, coming (again), shall destroy the time of the wicked man and judge the ungodly, and change the sun, and the moon, and the stars, then shall he truly rest on the seventh day. Moreover, he says, ‘Thou shalt sanctify it with pure hands and a pure heart.’ If, therefore, anyone can now sanctify the day which God has sanctified, except he is pure in heart in all things, we are deceived. Behold, therefore: certainly then one properly resting sanctifies it, when we ourselves, having received the promise, wickedness no longer existing, and all things having been made new by the Lord, shall be able to work righteousness. Then we shall be able to sanctify it, having been first sanctified ourselves. Further, he says to them, ‘Your new moons and your Sabbaths I cannot endure.’ Ye perceive how he speaks: Your present Sabbaths are not acceptable to me, but that is which I have made (namely this), when, giving rest to all things, I shall make a beginning of the eighth day, that is, a beginning of another world. Wherefore, also, we keep the eighth day with joyfulness, the day also on which Jesus rose again from the dead. And when he had manifested himself, he ascended into the heavens.” {SITI November 2, 1888, p. 663.3}

That is the whole of it; and this is what Doctor Schaff, in immediate connection with that which we have quoted from him, calls “a valuable testimony” “in favor of the observance of the Christian Sabbath.” But it is useless to try to analyze it, because it doesn’t mean anything. The writer misquotes Scripture, and manufactures it when he doesn’t find any to suit his purpose. He also allegorizes the plainest statements of fact, and strings words together in such a way as to defy comprehension by the most acute grammarian. But all of this can be overlooked so long as he mentions the “eighth day,” and thus furnishes “valuable testimony” for the observance of Sunday. The friends of the Sunday-sabbath could not make a more perfect exhibit of the scarcity of argument in its behalf, than by saying that the so-called “Epistle of Barnabas” contains “valuable testimonies” in its favor. {SITI November 2, 1888, p. 663.4}

This chapter alone sufficiently proves the truth of the statement that the epistle contains “absurd and trifling interpretations of Scripture,” but we will give a few more instances. In the last part of chapter 9 there is some information which the writer of the epistle considered the most valuable of any he had to bestow. We quote:- {SITI November 2, 1888, p. 663.5}

“Learn then, my children, concerning all things richly, that Abraham, the first who enjoined circumcision, looking forward in spirit to Jesus, practiced that rite, having received the mysteries of the three letters. For (the Scripture) saith, ‘And Abraham circumcised ten, and eight, and three hundred men of his household.’ What, then, was the knowledge given to him in this? Learn the eighteen first, and then the three hundred. The ten and the eight are thus denoted-Ten by I, and eight by II. You have (the initials of the name of) Jesus. And because the cross was to express the grace (of our redemption) by the letter T, he says also, ‘Three Hundred.’ He signifies, therefore, Jesus by two letters, and the cross by one. He knows this, who has put within us the engrafted gift of his doctrine. No one has been admitted by me to a more excellent piece of knowledge than this, but I know that ye are worthy.” {SITI November 2, 1888, p. 663.6}

This is truly an astonishing and most excellent piece of information! Archdeacon Farrar says of it:- {SITI November 2, 1888, p. 663.7}

“It never even occurred to Barnabas or to any who adopted this singular specimen of exposition that there was any absurdity in attributing to a Chaldean Emir an application of mystic processes and numerical values to the letters of an alphabet which had no existence till hundreds of years after he had returned to dust.”-*History of Interpretation, p. 168*. {SITI November 2, 1888, p. 663.8}

But although the egotistical pseudo-Barnabas considered this the most “excellent piece of knowledge” that he had condescended to share with the common crowd, the chapter immediately following (chapter 10) certainly surpasses it in that sort of wisdom. The chapter is entitled, “Spiritual Significance of the Precepts of Moses Respecting Different Kinds of Food,” and a part of it reads as follows:- {SITI November 2, 1888, p. 663.9}

“Now, wherefore did Moses say, ‘Thou shalt not eat the swine, nor the eagle, nor the hawk, nor the raven, nor any fish which is not possessed of scales’? He embraced three doctrines in his mind (in doing so). Moreover, the Lord saith to them in Deuteronomy. ‘And I will establish my ordinances among this people.’ Is there then not a command of God that they should not eat (these things)? There is, but Moses spoke with a spiritual reference. For this reason he named the swine, as much as to say, ‘Thou shalt not join thyself to men who resemble swine.’ For when they live in pleasure, they forget their Lord; but when they come to want, they acknowledge the Lord. And (in like manner) the swine, when it has eaten, does not recognize its master; but when hungry it cries out, and on receiving food is quiet again.... Moreover, ‘Thou shalt not,” he says, ‘eat the hare.” Wherefore? ‘Thou shalt not eat the hyena.’ He means, ‘Thou shalt not be an adulterer, nor a corrupter, nor be like to them that are such.’ Wherefore? Because that animal annually changes its sex, and is at one time male, and at another female. Moreover, he has rightly detested the weasel. For he means, ‘Thou shalt not be like to those whom we hear of as committing wickedness with the mouth, on account of their uncleanness; nor shalt thou be joined to those impure women who commit iniquity with the mouth. For this animal conceives by the mouth.’” {SITI November 2, 1888, p. 663.10}

For the sake of brevity we have omitted parts of this chapter, but the omitted portions contain no redeeming features; and the quotations given indicate the real character not only of this chapter but of the entire epistle, which even to-day is quoted as containing “valuable testimony” in behalf of Sunday observance. Certainly the thoughtful reader cannot fail to see that scarcely any stronger indictment could be brought against the Sunday institution than the fact that it draws testimony for its support from such a source. It is true that Sunday advocates say that they do not depend upon this testimony; but we notice that they never fail to quote it. The simple knowledge that the so-called “Epistle of Barnabas” is quoted in behalf of any doctrine or practice, should be sufficient evidence that such doctrine or practice is unworthy of belief. With this we leave the pseudo-Barnabas. W. {SITI November 2, 1888, p. 663.11}

**“Keep the Sabbath” The Signs of the Times, 14, 42.**

E. J. Waggoner

“Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.” Exodus 20:8-11. {SITI November 2, 1888, p. 663.12}

“Saturday: The seventh or last day of the week; the day following Friday and preceding Sunday.”-*Webster’s Unabridged Dictionary*. {SITI November 2, 1888, p. 663.13}

“Hallow: To make holy; to set apart for holy or religious used.”-*Webster*. {SITI November 2, 1888, p. 663.14}

The seventh day is the day commonly called Saturday. The fourth commandment says that “the seventh day is the Sabbath of the Lord thy God;” that God set it apart for holy use. Reader, do you keep the fourth commandment? If not, why not? {SITI November 2, 1888, p. 663.15}

**“Religion in the Public Schools” The Signs of the Times, 14, 42.**

E. J. Waggoner

The following statement and conclusion by the *Christian at Work* is a very fair and sensible presentation of the matter of religious teaching in the public schools:- {SITI November 2, 1888, p. 665.1}

The folly of devolving religious teaching upon the teacher of the public school who is not at all qualified for it, is finding illustration in London, where we are told some of the London School Board teachers bitterly dislike the religious teaching which they are compelled to give, while the instruction given is of the most unsatisfactory character. As for the teachers, they complain that they were not trained in order to give religious instruction, and that if the Board’s requirements are carried out, all their private time must be occupied in Bible study. When it is considered that the teachers are compelled to give lessons “from the Pentateuch, with special reference to the lives of Abraham, Isaac, Jacob, Joseph, and Moses, with the practical teaching of the law of Moses with reference to the ‘Poor,’ ‘Strangers,’ ‘Fatherless,’ ‘Widow,’ ‘Bond-servant,’ ‘Parents,’ and ‘Children,’ the life of Christ as gathered from St. Matthew, to chapter 14:36 inclusive; St. Mark, to chapters 6:56; St. Luke, to chapter 9:17; St. John, to chapter seven: one, viz., to Third Passover; with lessons from the parables of the Sower, the Mustard Seed, the Wheat and Tares, the Pearl of Great Price, followed by brief accounts of Bethlehem, Nazareth, Sea of Galilee, Bethany, and Jerusalem,” it is no wonder that the secular teacher is unhappy and is made to feel severely his own incompetency. The state of affairs in this respect in London has a lesson for this country. For it is certainly true that even the present practice pursued towards the public schools of this State be changed, and religious teaching be introduced, it will be necessary to dislodge a large number of teachers whose efficiency in secular branches has been proved, and substitute those qualified to teach religion. {SITI November 2, 1888, p. 665.2}

The fact is those who clamor for religious teaching in the public schools do not want, and would not consent, to any teaching different from what *they* believe. The selfishness of such a position must be apparent to everyone. But it is not alone folly in devolving religious teaching upon those not prepared for it, that is to be considered. It is the wicked selfishness of a certain number, no matter whether few or many, arrogating to themselves the authority to decide that certain ones are qualified to teach religion, and for everybody to receive their teaching. {SITI November 2, 1888, p. 665.3}

**“The Commentary. Second Epistle of Peter” The Signs of the Times, 14, 42.**

E. J. Waggoner

**2 Peter 1:7-15.  
(Lesson 4, Sabbath, Nov. 17.)**

1. Repeat the list of virtues sometimes called “Peter’s ladder.” {SITI November 2, 1888, p. 665.4}

“And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity.” 2 Peter 1:5-7. {SITI November 2, 1888, p. 665.5}

2. What is the crowning grace? {SITI November 2, 1888, p. 665.6}

“And to brotherly kindness, charity.” Verse 7, last part. {SITI November 2, 1888, p. 665.7}

3. What is charity? {SITI November 2, 1888, p. 665.8}

“And above all these things put on charity, which is the bond of perfectness.” Colossians 3:14. {SITI November 2, 1888, p. 665.9}

4. What other very common word is equivalent to charity? See Colossians 3:14, and other texts in Revised Version. {SITI November 2, 1888, p. 665.10}

5. What is the end or object of the commandment, or law, of God? {SITI November 2, 1888, p. 665.11}

“Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned.” 1 Timothy 1:5. {SITI November 2, 1888, p. 665.12}

6. What, indeed, is Bible charity or love? {SITI November 2, 1888, p. 665.13}

“By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous.” 1 John 5:2, 3. {SITI November 2, 1888, p. 665.14}

7. What is the whole duty of man? {SITI November 2, 1888, p. 665.15}

“Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man.” Ecclesiastes 12:13. {SITI November 2, 1888, p. 665.16}

8. Then since the keeping of the commandments is charity, how does charity compare with the other graces? {SITI November 2, 1888, p. 665.17}

“And now abideth faith, hope, charity, these three; but the greatest of these is charity.” 1 Corinthians 13:13. {SITI November 2, 1888, p. 665.18}

9. Into how much of our actions should charity enter? {SITI November 2, 1888, p. 665.19}

“Let all your things be done with charity.” 1 Corinthians 16:14. {SITI November 2, 1888, p. 665.20}

10. Without charity, what is the most eloquent man like? {SITI November 2, 1888, p. 665.21}

“Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.” 1 Corinthians 13:1. {SITI November 2, 1888, p. 665.22}

11. Will the possession of great faith and deep knowledge of the mysteries of God, make up in any degree for lack of charity? {SITI November 2, 1888, p. 665.23}

“And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.” Verse 2. {SITI November 2, 1888, p. 665.24}

12. Show that charity does not consist simply in making great sacrifices and giving to the poor. {SITI November 2, 1888, p. 665.25}

“And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.” Verse 3. {SITI November 2, 1888, p. 665.26}

13. Tell what are the characteristics of charity. {SITI November 2, 1888, p. 665.27}

“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; rejoiceth not in iniquity, but rejoiceth in the truth.” Verses 4-6. {SITI November 2, 1888, p. 665.28}

14. If all these graces abound in any person what will be his condition? {SITI November 2, 1888, p. 665.29}

“For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.” 2 Peter 1:8. {SITI November 2, 1888, p. 665.30}

15. Name some of the fruits that are equivalent to the above graces. {SITI November 2, 1888, p. 665.31}

“But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law.” Galatians 5:22, 23. {SITI November 2, 1888, p. 665.32}

16. What is the condition of one who lacks these things? {SITI November 2, 1888, p. 665.33}

“But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.” 2 Peter 1:9. {SITI November 2, 1888, p. 665.34}

17. Then what should we do? {SITI November 2, 1888, p. 665.35}

“Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.” Verse 10. {SITI November 2, 1888, p. 665.36}

18. What glorious reward awaits those in whom “these things” abound? {SITI November 2, 1888, p. 665.37}

“For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” Verse 11. {SITI November 2, 1888, p. 665.38}

19. What must be the nature of those who inherit that eternal kingdom? {SITI November 2, 1888, p. 665.39}

“Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” Titus 2:13, 14. “And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb’s book of life.” Revelation 21:27. {SITI November 2, 1888, p. 665.40}

20. Is the fact that we know these things any reason why we should not study them diligently? {SITI November 2, 1888, p. 665.41}

“Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.” 2 Peter 1:12. {SITI November 2, 1888, p. 665.42}

21. Why was the apostle so zealous in stirring up the minds of the people concerning these great truths? {SITI November 2, 1888, p. 665.43}

“Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me.” Verses 13, 14. {SITI November 2, 1888, p. 665.44}

22. What had the Lord shown him concerning his death? {SITI November 2, 1888, p. 665.45}

“Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.” John 21:18, 19. {SITI November 2, 1888, p. 665.46}

23. What was Peter’s earnest desire that we should do? {SITI November 2, 1888, p. 665.47}

“Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.” 2 Peter 1:15. {SITI November 2, 1888, p. 665.48}

24. If these things are always in our mind, what prayer may we offer? {SITI November 2, 1888, p. 665.49}

“Give ear to my words, O Lord; consider my meditation.” Psalm 5:1. {SITI November 2, 1888, p. 665.50}

**NOTES**

Charity, or love, “is the bond of perfectness.” This may readily be understood when we remember that “love is the fulfilling of the law,” and that the whole law of God, including every duty that can be required of man, is summed up in the two precepts, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind,” and, “Thou shalt love thy neighbor as thyself.” The love which is the bond of perfectness is not a mere emotion, but is a living, active principle, manifest in every deed and thought of one’s life. Of course it is understood that love is the bond of perfectness only when there is underlying faith, for faith works by love, and love is the product of faith. {SITI November 2, 1888, p. 665.51}

“Give diligence, to make your calling and election sure.” Many are called but few are chosen. How many are called? All. Here is the call: “Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.” Isaiah 55:1. “Whosoever will, let him take the water of life freely.” Revelation 22:17. But not all will heed the call; and of those who listen to it, very few comparatively will gain the final inheritance, because the great majority will not agonize to enter in. “Many, I say unto you, will seek to enter in, and shall not be able.” Luke 13:24. A man may even be one of the elect,-one of the specially loved of God, yet if he does not give diligence to make his election sure, he will certainly fall. The doctrine of “the perserverance of the saints” is an excellent one, if the saints only persevere; but they must not imagine that because they have tasted that the Lord is precious, and have felt the power of the world to come, therefore they are bound to be kept to the end, regardless of their own actions. Only those who patiently continue in well-doing can have eternal life. To each Christian the warning is given, “Hold that fast which thou hast, that no man take thy crown.” Revelation 3:11. {SITI November 2, 1888, p. 666.1}

**“The Commentary. Caleb’s Inheritance” The Signs of the Times, 14, 42.**

E. J. Waggoner

**NOTES ON THE INTERNATIONAL LESSON.  
(November 11.-Joshua 14:5-15.)**

The time had come for the division of the long-promised, long-sought inheritance of the children of Israel. And “as the Lord commanded Moses, ... they divided the land.” Twelve men had been appointed by the Lord to apportion the possession to the different tribes, and among those appointed for this work was Caleb, of the tribe of Judah, the man of faith, who had brought back a good report of the land forty years before, and who had said in the face of opposition and unbelief: “If the Lord delight in us, then he will bring us into this land.” When Israel had rejected his testimony, God had promised that, because of his spirit of courage and confidence, he should live, and inherit the land he had spied out. {SITI November 2, 1888, p. 666.2}

An opportunity was now afforded to remind Joshua of what the Lord had spoken concerning him, and yet Caleb did not act independently, as though he thought his former faithfulness was sufficient to entitle his rightful claim to his inheritance. The chief men of the tribe of Judah presented themselves with Caleb before Joshua manifesting their interest in his behalf, and placing Caleb’s action above the suspicion of being one of mere selfishness, and due to his position among the twelve who apportioned the land. There is a hint here of the character of Caleb, of his caution, his meekness, and his union with his brethren. There was no boasting of his former action before rebellious Israel, no coloring of the hard circumstances in which he had been placed when his brethren were about to stone him for his adherence to the right; but a simple, unvarnished statement of the facts of the case. And he said to Joshua, “Thou knowest the thing that the Lord said unto Moses the man of God concerning thee and me at Kadesh-barnea.” This was simply to recall to Joshua’s mind the reason for the request which he was about to make. He then speaks of how he brought back word from the promised land, and had spoken to the people “as it was in his heart.” When his brethren had made the “heart of the people melt” by words of discouragement, he had “wholly followed the Lord.” He had followed the leading of God’s Spirit, and although the people had not appreciated his action, he had manifested himself before them as a son of God, and the Lord had honored him before his people by promising him an inheritance in the very land the had despaired of entering. Not always is faith so immediately and signally commended as was Caleb’s. And yet, while God had blessed him with the assurance of his favor, Caleb’s faith was tried by more than forty years of waiting for the fulfillment of the promise. {SITI November 2, 1888, p. 666.3}

He now rehearsed the promise that Moses had made to him: “Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children’s for ever, because thou hast wholly followed the Lord my God.” The people of God had come into the promised possession, and the portions were being assigned. Caleb was in the country of is inheritance. He had only to ask, and the right would be granted to him to go up and possess the place whereon his feet had trodden. What thoughts must have stirred him! What gratitude must have welled up in his heart! He had seen the “fearful and the unbelieving,” a great host, fall in the wilderness, a prey to death as the result of their lack of faith in the God of Israel. But of himself he declares, “And now, behold, the Lord hath kept me alive, as he said.... And now, lo, I am this day fourscore and five years old. As yet I am as strong this day as I was in the day that Moses sent me; as my strength was then, even so is my strength now, for war, both to go out, and to come in.” While he had seen that “the way of the transgressor is hard,” he had realized that they that wait upon the Lord renew their strength. He had found that in keeping the commandments of the Lord there was “great reward.” He who wholly follows the Lord, as did Caleb, will have it to say that the “lines are fallen unto me in pleasant places, yea, I have a goodly heritage.” {SITI November 2, 1888, p. 666.4}

After this introduction, Caleb was bold to proffer his request, for it was evident that he was simply asking his right as a servant of the Lord. “Now therefore give me this mountain whereof the Lord spake in that day.” He then reminded Joshua of what had been said concerning Anakin, the race of giants that the spies had magnified before Israel, and “the cities great and fenced” that had seemed impregnable to the people of God forty years before; but the spirit of Caleb had not changed. He still had confidence in God, and he declared, “If so be the Lord will be with me, then I shall be able to drive them out as the Lord hath said.” {SITI November 2, 1888, p. 666.5}

Forty years before, Caleb’s faith had said, “Let us go up at once, and possess it; for we are well able.” And now the Lord had brought him to the test. There are many whose faith seems of the genuine order until some trial is brought upon them, and then faith weakens and fails on the very border of their inheritance. Caleb’s faith was not of this character. He was no more dismayed at the giants and the fenced cities when brought into actual contact with them, than when they were prospective enemies and hindrances. {SITI November 2, 1888, p. 666.6}

“And Joshua blessed him.” He bade him Godspeed. “And Hebron became the inheritance of Caleb.” This man of faith is a representative of those who shall enter into the land of Canaan which is a type. Those whose fervent faith impels them to act upon his promises shall enter into the heavenly Canaan, a land flowing with milk and honey, the eternal inheritance of the saints. {SITI November 2, 1888, p. 666.7}

**“Back Page” The Signs of the Times, 14, 42.**

E. J. Waggoner

Twenty-five young men were arrested the other day in Boston for raffling off a silver watch for the benefit of a sick friend. Referring to the fact, a religious paper published in that city says: “Very good, but let not the vigilance of the authorities stop here! Raffling is just as wicked in a church fair, or a Grand Army entertainment, as anywhere else.” And in this the Boston paper says truly. {SITI November 2, 1888, p. 672.1}

The *Congregationalist* says that on a recent Sunday several men were at work on the new court-house in Boston, and expresses the hope that there was some adequate reason for it, saying that “certainly the city authorities ought not to take the lead in thus desecrating the Lord’s day.” We don’t just now recall any text of Scripture which says that Sunday is the Lord’s day, or that so much as intimate that work should not be done upon the day; in fact, we have for years supposed that there was no such text. If we are in error will the *Congregationalist* please enlighten us. {SITI November 2, 1888, p. 672.2}

In the *California Christian Advocate* of October 4 a prominent Methodist minister of this State publishes a vigorous protest against having his name published in the *California Voice* as actively engaged in the political Prohibition, or third party, movement. He says: “Thinking that if one name appeared utterly without authority others might, I asked nine ministers, just as I happened to meet them, *and not one of the nine* had authorized such a use of his name.” He adds that those whom he “asked are all but thorough-going temperance men.” But only one was willing to have his name paraded in the public prints in the interests of any party. {SITI November 2, 1888, p. 672.3}

In commenting upon the proposed union of the Presbyterian and Congregationalist Churches in Japan a Methodist paper asks: “Why not go a little farther and appoint bishops, and so take *us* in?” Whereupon a Congregational paper reports that the Japanese have done that very thing, the only difference being that they use the word in its original and scriptural, and the Methodists in its perverted and ecclesiastical, sense. But the title “bishop” is not the only Bible term that is used not only by Methodists but by almost everybody else in a “perverted and ecclesiastical sense.” To adopt the rule of using words only in their “original and scriptural” sense would spoil every man-made creed in Christendom, and restore the Bible to its proper place as the highest and only rule of faith and practice among Christians. {SITI November 2, 1888, p. 672.4}

A gentleman in Baltimore, Md., thinks that the story of a Catholic priest going out in a tug to marry a couple who could not legally marry under the laws of this State, which we published in the No. 36 of the current volume of the SIGNS, is a “lie made out of whole cloth.” We think not. The full particulars were published by the San Francisco *Chronicle* of August 17, and there is not the slightest reason for doubting that the facts were correctly given. It is not uncommon for the Pope to grant dispensations for incestuous marriages, especially in some parts of Europe, notably Portugal; and did our critic know as much about such matters as he should know, before assuming the role of critic, he would not be so fast to charge us with falsehood. {SITI November 2, 1888, p. 672.5}

It was only a few months ago that the Pope granted the Duke of Aosta, ex-king of Spain, a special dispensation to marry his niece, and is openly charged that the great “infallible” did it for a money consideration. {SITI November 2, 1888, p. 672.6}

The Pope assumes to do more than God himself could do, namely, make right wrong. Is he not well described by the apostle as “the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God”? {SITI November 2, 1888, p. 672.7}

The *Christian at Work* says: “It is rumored that Dr. Bryennois, the learned metropolitan of Nicomedia, has made even a more important discovery than that of the ‘Teaching of the Twelve Apostles,’ which he found in the Church of the Holy Sepulcher some time ago. But that comparison does not by any means indicate that his new “find” is of any importance, for the so-called “Teaching of the Apostles” has already sunk into the obscurity to which it belongs. It is characteristic of the prelates of every branch of the Catholic Church, that their discoveries are never in the line of Bible truth, but are always something for the purpose of proving that the Bible is not a perfect and sufficient died in matters of faith and practice. {SITI November 2, 1888, p. 672.8}

It seems that prohibition doesn’t prohibit in Iowa. The new liquor law which went into effect October 1 is so strict that only druggists can keep liquors for sale, and many of them refuse to take out license. The courts have just decided, too, that while liquor can be imported and sold in the State in the original packages, original packages are not bottles put up for the express purpose of evading the law, but barrels and casks from the distillery with the Government stamp upon them. If an old toper wants to buy a whole barrel of whisky in Iowa no man can say him nay; very few men, however, want to do anything of that kind; what they want is to get together in saloons and have “a good time,” and if they can’t do that the most of them don’t care to drink at all. {SITI November 2, 1888, p. 672.9}

In a recent number of that paper the editor of the *Congregationalist* tells how, not long since, he dropped into a Christian Endeavor meeting connected with one of the largest churches in Boston, and how, when the Scriptures were read, he saw several of the members, who were twenty years old at least, looking in the New Testament for the book of Micah. And some, he says, who did not make this glaring mistake, turned the leaves of the Old Testament in an uncertain way. {SITI November 2, 1888, p. 672.10}

This is not as it should be, and the editor says truly that this defect is by no means peculiar to the church mentioned, but that it is to be seen everywhere; and adds that somebody ought to insist that every people in the Sunday-school learn the names of the books of the Bible in their order. {SITI November 2, 1888, p. 672.11}

To show how great is the necessity for something of this kind being done he tells that not long since a young pulpit orator was sent out by a very popular university not a thousand miles from Boston to hold “union” meeting with a well-known pastor. It was arranged that one part of the young brother’s service should consist in reading the Scriptures. While the singing immediately preceding the Scripture reading was going on, he asked the pastor what Scripture he should read. He replied by suggesting a passage in the book of Daniel. The young man turned the leaves of the Bible vigorously, with ill success; and just as the choir’s entrance upon the last verse warned him that his time was almost come, he turned to his companion with a very nervous look, and said, “*Where* is Daniel, anyway?” {SITI November 2, 1888, p. 672.12}

In view of this all will certainly agree that the editor’s suggestion is a good one. And might it not be well-we make this suggestion humbly-for theological seminaries to require their students to learn the names of the books of the Bible in their order, at least until such time as the Sunday-schools shall have corrected the palpable defect which now exists. {SITI November 2, 1888, p. 672.13}

The Pope was interviewed a few days since by a correspondent of a London paper, and is credited with the following utterance:- {SITI November 2, 1888, p. 672.14}

“In the German empire there are 15,000,000 Catholics whose wishes and feelings must be respected, it being to the interest of their emperor to keep them contented. As the head of the church, I cannot countenance injustice done to those who are committed to my care, and whom I am bound to protect and defend. The teaching rights of the church must be recognized, and their exercise must be authorized by the State.” {SITI November 2, 1888, p. 672.15}

The empire contains 45,000,000 people, and though only one-third of those are Romanists, they are a unit in the hands of the Pope, and he has already shown that he understands well how to take advantage of this fact and wield the immense power which it gives him in the interests of the papacy. With 15,000,000 followers at his back Leo XIII. certainly has it in his power to maintain the “rights” of “the church” in Germany. {SITI November 2, 1888, p. 672.16}

October 24 the Pope addressed a number of pilgrims, and after denouncing the Italian Government and stating that hatred of all foes of the Papal See was concentrated in Rome, said: “In this city they do not hesitate to confirm by new insults, even on solemn occasions, the usurpation and violence which are within the remembrance of the whole world, degrading Rome to the simple position of the capital of a kingdom, while God predestined it to be the See of the Vicar of Christ; and it shall ever remain the capital of the Catholic world. Our enemies are exerting their whole strength to oppress us. Let us redouble our efforts and return untiringly to the struggle. Action is necessary, for which I rely upon the clergy.” {SITI November 2, 1888, p. 672.17}

The Pope is certainly making most stubborn and persistent efforts to recover temporal power, and indications are not lacking which would seem to indicate that he will erelong be successful. His triumph will, however, be of short duration, for the Scriptures contain the assurance that the Papacy is that which “the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of is coming.” And we know that “the coming of the Lord draweth nigh.” {SITI November 2, 1888, p. 672.18}

**“The Papacy” The Signs of the Times, 14, 43.**

E. J. Waggoner

“In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed; then he wrote the dream, and told the sum of the matters.” Daniel 7:1. {SITI November 9, 1888, p. 678.1}

Just what year the first year of Belshazzar was, we are unable to determine. It used to be stated, with confidence, that it was the year 555 B.C.; but then it was supposed that Belshazzar and Nabonadius were one and the same person. The name Nabonadius was found in the accounts of the overthrow of Babylon; and knowing that he began to reign in 555 B.C., chronologers placed 555 in the margin of the Bible, as the first year of Belshazzar. But more recent explorations have revealed the fact that Belshazzar was the son of Nabonadius, and was simply associate king with his father. (See “Rawlinson’s Seven Great Monarchies,” Fourth Monarchy, chap. 8, paragraphs 38-50.) When Cyrus came against Babylon, Nabonadius came out to meet him, but, being defeated, he shut himself up in Borsippa, a few miles below Babylon, leaving Belshazzar in charge of the city of Babylon. {SITI November 9, 1888, p. 678.2}

This explains why Belshazzar, on the night of his riotous feast, promised to make Daniel the *third* ruler in the kingdom (Daniel 5:16), and not the second, if he would interpret the writing on the wall. He promised Daniel the highest place that there was to bestow. Nabonadius was first, Belshazzar himself was second, and Daniel was made third. This is one of the strongest proofs of the accuracy of the Bible as an historical record. The more the ancient resources are unearthed, the more exact and authentic is the Bible shown to be. {SITI November 9, 1888, p. 678.3}

“Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another.” Daniel 7:2, 3. {SITI November 9, 1888, p. 678.4}

The Scriptures never put a man under the necessity of guessing at anything that God wishes him to understand; he wishes us to understand the book of Daniel (Matthew 24:15), and therefore we shall look to the Bible for the interpretation of this vision. In this seventh chapter we have the explanation. Verse 17 says:- {SITI November 9, 1888, p. 678.5}

“These great beasts, which are four, are four kings, which shall arise out of the earth.” {SITI November 9, 1888, p. 678.6}

And then, that nothing may be lacking by which to identify them, the angel who is giving the explanation continues:- {SITI November 9, 1888, p. 678.7}

“But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.” Verse 18. {SITI November 9, 1888, p. 678.8}

From this verse we learn that these four kingdoms are to be the only universal empires before the setting up of the kingdom of God, of which the saints are heirs, and in which they are to dwell forever. This is also the case with the four kingdoms of Daniel 2. Therefore the four kings of Daniel 7 must be identical with the four kings of Daniel 2. For it is an utter impossibility that two series of universal kingdoms should exist in the earth at the same time. {SITI November 9, 1888, p. 678.9}

There are two other symbols, namely, the winds and the sea, but they are easily explained. The four beasts (kingdoms) came up as the result of the strife of the four winds of heaven upon the great sea. Winds blowing on the sea produce commotion. But the commotion by which nations rise and fall is war; therefore we must conclude that the four winds blowing on the great sea, represent strife among the people of the earth. We shall see that this is correct. {SITI November 9, 1888, p. 678.10}

It must be accepted as a fact that when a symbol is once used in prophecy, with a certain meaning, it must have the same meaning in whatever other prophecy it is found. If this were not so, there would be no harmony in the Bible. By following this principle, all is harmonious. In the seventeenth of Revelation, John says that he saw a woman sitting on many waters (verse 1); and the angel told him (verse 15) that these waters were “peoples, and multitudes, and nations, and tongues.” Then the great sea of Daniel 7 must represent the people of the earth. See also Isaiah 8:7, where the people of Assyria are called “the waters of the river.” If the sea means people, then of course the stirring up of the sea by winds denotes the stirring up of the people,-strife. In harmony with this, we find in Jeremiah 25:32, 33, that, as the result of a great whirlwind that shall be raised up from the coasts of the earth, the slain shall be from one end of the earth even unto the other end of the earth. In Revelation 7:1-3-the winds-the fierce passions of men-are represented as being held so that the earth may not be hurt. {SITI November 9, 1888, p. 678.11}

The prophecy, then, simply brings to view the four universal empires,-Babylon, Medo-Persia, Grecia, and Rome,-each arising as the result of the ungoverned passions of the people. They were presented in this manner, in order to bring out additional features. The first, Babylon, with its power and glory, was represented by a lion, with eagle’s wings. Daniel 7:4. In one place it is described as follows: “For, lo, I raise up the Chaldeans, that bitter and hasty nation.... Their horses also are swifter than the leopards, and are more fierce than the evening wolves; and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle that hasteth to eat.” Habakkuk 1:6-8. Daniel continues concerning this first beast: “I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man’s heart was given to it.” Daniel 7:4. The marginal rendering “wherewith,” in place of the first “and,” makes the passage more clear; thus: “I beheld till the wings thereof were plucked, wherewith it was lifted up from the earth, and it was made stand upon the feet as a man, and a man’s heart was given to it.” {SITI November 9, 1888, p. 678.12}

The wings upon the back of the lion symbolize the swiftness with which Babylon extended her conquests. (See Habakkuk 1:6-8, quoted above.) By its wings it was lifted up from the earth, and made to rise above any obstacle that lay in its path, and thus its progress was unhindered. But the glory of the Babylonian kingdom ended with Nebuchadnezzar. The kingdom was as magnificent as ever, but the power to uphold the magnificence was gone. No longer did it surmount all obstacles as with eagle’s wings; it then stood still, and extended its conquests no further. Instead of being lion-hearted, Belshaazar was so timid that “the joints of his loins were loosed, and his knees smote one against another” (Daniel 5:6), when, in the midst of his blasphemous revel, the handwriting appeared on the wall. “Conscience doth make cowards of all wicked men, when they see the handwriting of God, whether on the wall or in his look. {SITI November 9, 1888, p. 678.13}

“And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it; and they said thus unto it, Arise, devour much flesh.” Daniel 7:5. {SITI November 9, 1888, p. 678.14}

For the expression, “And it raised up itself on one side,” the marginal reading would substitute, “it raised up one dominion.” This would indicate, what was actually the case, that one branch of the Medo-Persian Empire had the pre-eminence. At the first, the Median kingdom was *the* kingdom, and Persia was only a province. When the Babylonians expedition was begun, it was by Darius, king of Media; his nephew Cyrus, prince of Persia, was simply an ally. When Babylon was conquered, Darius took the throne; but after the death of Darius, the Median portion of the kingdom became secondary. Some historians say that Persia revolted from Media, and gained its pre-eminence by conquest. But however it was, there is no question but that Persia was the leading power in the Medo-Persian dominion. So greatly did it tower above the Median portion, that the empire is often spoken of simply as the Persian Empire. {SITI November 9, 1888, p. 678.15}

“And they said thus unto it, Arise, devour much flesh.” Daniel 7:5. By this we can see the propriety of having this second line of symbols to represents the four kingdoms. Their peculiar characteristic could not be indicated by the parts of the image, except that one could be shown to be stronger or more magnificent than another. But in this line additional features are indicated. Thus the Medo-Persian Empire is shown to have been characterized by lust for conquest, and disregard for human life. Every reader of history knows that the cruel, despotic disposition of most of the Persian kings, and the vast armies that they sacrificed, fully sustain the character which the prophecy gives to that empire. Prideaux pronounces the Persian kings, after Cyrus, “the worst race of men that ever governed an empire.”-*Connexion, under the year 559 B.C., Neriglissar I*. {SITI November 9, 1888, p. 678.16}

“After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.” Daniel 7:6. {SITI November 9, 1888, p. 678.17}

The leopard is a very swift-footed beast, and the addition of four wings would give it speed almost beyond comprehension. Nothing could more fully represent the Grecian Empire under Alexander whose very name is a synonym for celerity of movement. Says Rollin (book 15, sec. 2, last paragraph): “Alexander, in less than eight years, marched his army upwards of seventeen hundred leagues, without including his return to Babylon.” And he conquered enemies as he went. {SITI November 9, 1888, p. 678.18}

The four heads of this beast can indicate nothing but the four parts into which the Grecian Empire was divided after the death of Alexander. Bear in mind that the Grecian Empire was not divided into four empires, but that there were four heads to the one empire, just as there were four heads to the leopard. Rollin gives the history of all the kings in the four divisions, under the head of “Alexander’s Successors.” W. {SITI November 9, 1888, p. 678.19}

(*To be continued*.)

**“Occupy Till I Come” The Signs of the Times, 14, 43.**

E. J. Waggoner

It is the especial work of scoffers to point out the inconsistencies of professors of religion. Although this custom is by no means a benefit to the fault-finder, it is not on the whole a very bad thing for the church, as it operates to some extent as a check. And it is well for professed Christians to heed criticisms of non-professors, for the latter are usually very good judges of what constitutes Christianity, by standing self-condemned. {SITI November 9, 1888, p. 678.20}

There is perhaps no body of Christians that is a target for more criticism, both just and unjust, as Seventh-day Adventists. The reason for this is plain. They lay more stress on the commandments of God than almost any other people, and teach as a fundamental doctrine of their faith that the coming of the Lord is very near. The world recognizes the truth of John’s statement, that “every man that hath this hope in him purifieth himself even as He is pure.” 1 John 3:3. Inconsistencies in a people holding such a high profession cannot fail to be noted. {SITI November 9, 1888, p. 678.21}

But there is one charge brought against Seventh-day Adventists that is not well founded. It is something like this: “You profess to believe that the Lord will come very soon-in a few years; that men now living will see him. And yet you show the great activity in erecting publishing houses, and in building and equipping colleges for the thorough education of children. If what you profess to believe is really true, then the Lord will come before many of these children are old enough to use their education. Where, then, is the consistency?” It is not skeptics alone who talk thus, but honest, worthy brethren are sometimes troubled over the matter. Such persons do not fully understand the spirit of the Lord. We think it can be easily shown that the more we exhibit in every laudable undertaking, the more nearly do we fulfill the commands of our Saviour. {SITI November 9, 1888, p. 678.22}

The two parables of our Lord, one in Matthew 25: 14-30, and the other in Luke 19:12-27, fully set forth the duty of the Christian while waiting for the return of Christ. Christ is represented as a nobleman going into a far country to receive for himself a kingdom and to return. He called his servants and delivered unto them his goods. We are not to suppose that this refers to any one particular thing, but that it embraces everything with which we are endowed. There are various kinds of talents. They comprise intellect, health, strength, influence, ability to gain property, etc.; everything the possession of which is counted as a benefit to mankind. Some have more than others. To everyone is given “according to his several ability.” The parable in Luke represents each one as receiving the same amount. This may represent the truth of God, which is given to all. There are some who have not health and strength; some have not the faculty that others have to acquire property; and there are varying degrees of intellectual strength; but to all the word of God is given, and his Spirit is free to the poorest and weakest who will ask in faith. All temporal and spiritual blessings which we receive are the talents which God has bestowed upon us. {SITI November 9, 1888, p. 678.23}

Now to the servants it is said, “*Occupy* till I come.” The word “occupy” does not mean possession merely. It does not mean that each individual should simply hold that which is committed to him. It means this and more. It has the sense of trading, negotiating, and doing business, of increasing by use. We may learn this from the sequel. Those whose talents had increased on their hands, who had added to that which they had received, were praised and rewarded by their lord when he returned. But there was one who had simply that which had been given him. Some of it was missing; it had been carefully preserved, but it had been allowed to lie idle. To this one it was said, “Thou wicked and slothful servant;” and he was rebuked for not putting the talent to the exchangers so that his lord could have received his own with increase. {SITI November 9, 1888, p. 679.1}

From this we learn that God expects us to constantly improve all our gifts, however small, always, of course, to his glory. If we have property, we are to remember that it is God that gives us power to get wealth. Deuteronomy 8:18. Whatever strength we may possess, we must remember that we are to glorify God in our bodies. God has endowed us all with reasoning faculties, and he expects us to use them. If our talents do not increase, then we are of no more value than the beasts, for they answer the end of their existence. And it is not enough that we gain something, but we must gain all that is possible. {SITI November 9, 1888, p. 679.2}

And then again we have the command, “Occupy *till I come*.” We are to be active in using the talents which God has given us, till the coming of Christ. It is he that endureth unto the end that shall be saved. But if we quit working before the end comes, how can it be said that we have endured unto the end? The idea that activity in our every-day work is incompatible with true godliness is a remnant of the popish custom of going into utter seclusion in order to serve God fully. Daniel was a most upright and godly man, and yet he was prime minister of a vast empire, and had all the affairs of State on his hands. {SITI November 9, 1888, p. 679.3}

The wise man says, “Whatsoever thy hand findeth to do, do it with thy might.” In this we glorify God. Of course it is understood that we are to consider all we gain, whatever it may be, as, belonging to God. And when we are engaged directly in the work of God, or in fitting ourselves for a place in that work, we have special need of diligence. God desires all who would work for him to have the necessary preparation. And if we are diligent in this preparation, it matters not if the Master comes before it is completed. If we have been obeying order,-doing his will-it is well. Activity in the work that is given us is not inconsistent with a belief in the near coming of our Lord, but idleness and negligence are inconsistent with such belief. Whatever our position, whether it is ours to labor with our hands, to study, to teach, to preach, or whether we are waiting further orders, let us be faithful in the discharge of our duty. “Blessed is that servant, whom his lord when he cometh shall find so doing.” W. {SITI November 9, 1888, p. 679.4}

**“‘Pastor, or Shepherd, of Hermas’” The Signs of the Times, 14, 43.**

E. J. Waggoner

This is the title of a collection of visions, commandments, and similitudes, which were written sometime in the second century by some person not known. From the fact that the writer calls himself Hermas, some have jumped to the conclusion that the writer was the friend of Paul (Romans 16:14), but no one now attributes its production to him. It is now quite generally supposed that he was a brother of Pius I., who was bishop of Rome from 143 to 157 A.D. Mosheim says:- {SITI November 9, 1888, p. 679.5}

“The book entitled ‘The Shepherd of Hermas’ (so called, because an angel, in the form and habit of a shepherd, is the leading character in the drama), was composed in the second century by Hermas, the brother of Pius the Roman bishop. The writer, if he was indeed sane, deemed it proper to forge dialogues held with God and angels in order to insinuate what he regarded as salutary truths, more effectually into the minds of his readers. But his celestial spirits talk more insipidly than our scavengers and porters.”-*Ecclesiastical History, book I, cent. I, part 2, chap. 2, sec. 21*. {SITI November 9, 1888, p. 679.6}

In the “Ecclesiastical Commentaries” (cent. 1, sec. 54) he again says of the book:- {SITI November 9, 1888, p. 679.7}

“There is such an admixture of folly and superstition with piety, such a ridiculous association of the most egregious nonsense with things momentous and useful, not only in the celestial visions which constitute the substance of his first book, but also in the precepts and parables which are put into the mouth of the angel in the two others, as to render it a matter of astonishment that men of learning should ever have thought of giving Hermas a place amongst the inspired writers. To me it appears that he must have been either a wild, disordered fanatic, or else, as is more likely, a man who, by way of more readily drawing the attention of his brethren to certain maxims and precepts which he deemed just and salutary, conceived himself to be warranted in pretending to have derived them from conversations with God and the angels.” {SITI November 9, 1888, p. 679.8}

There is no reference in the “Pastor of Hermas” to Sunday or to Sunday observance, but, as the translator says in his introductory note- {SITI November 9, 1888, p. 679.9}

“The work is very important in many respects; but especially as reflecting the tone and style of books which interested and instructed the Christians of the second and third centuries.” {SITI November 9, 1888, p. 679.10}

Its importance in this respect will be more apparent, after we have given a few specimens of its style. But first we wish to show how it was regarded by the churches of that date. From the translator’s introductory notice we extract the following-: {SITI November 9, 1888, p. 679.11}

“The ‘Pastor of Hermas’ was one of the most popular books, if not the most popular book, in the Christian church during the second, third, and fourth centuries. It occupied a position analogous in some respects to that of Bunyan’s ‘Pilgrim’s Progress’ in modern times, and critics have frequently compared the two works.” {SITI November 9, 1888, p. 679.12}

“The early writers are of opinion that it was really inspired. Irenaeus quotes is as Scripture; Clemens Alexandrinus speaks of it as making its statements ‘divinely;’ and Origen, though a few of his expressions are regarded by some as implying doubt, unquestionably gives it as his opinion that it is ‘divinely inspired.’ Eusebius mentions that difference of opinion prevailed in his day as to the inspiration of the book, some opposing its claims, and others maintaining its divine origin, especially because it formed an admirable introduction to the Christian faith. For this latter reason it was read publicly, he tells us, in the churches.” {SITI November 9, 1888, p. 679.13}

With this introduction, we will proceed to the book itself. It opens thus:- {SITI November 9, 1888, p. 679.14}

“He who had brought me up, sold me to one Rhode in Rome. Many years after this I recognized her, and I began to love her as a sister. Some time after, I saw her bathe in the River Tiber; and I gave her my hand, and drew her out of the river. The sight of her beauty made me think with myself, ‘I should be a happy man if I could but get a wife as handsome and good as she is.’ This was the only thought that passed through me; this and nothing more.”-*Book I, Vision I, chap. I*. {SITI November 9, 1888, p. 679.15}

Since in the next chapter but one the writer speaks of his sons, and quite frequently afterwards of his wife, we cannot feel that his first appearance to us is to his credit. The following will serve to show that the writer is justly called by Mosheim “a wild, disordered fanatic.” It is from the first part of vision 3:- {SITI November 9, 1888, p. 679.16}

“The vision which I saw, my brethren, was of the following nature. Having fasted frequently, and having prayed to the Lord that he would show me the revelation which he promised to show me through that old woman, the same night that old woman appeared to me, and said to me, ‘Since you are so anxious and eager to know all things, go into the part of the country where you tarry; and about the fifth hour I shall appear unto you, and show you all that you ought to see.’ I asked her, saying, ‘Lady, into what part of the country am I to go?’ And she said, ‘Into any part you wish.’ Then I chose a spot which was suitable, and retired. Before, however, I began to speak and to mention the place, she said to me, ‘I will come where you wish.’ Accordingly, I went to the country, and counted the hours, and reached the place where I had promised to meet her. And I see an ivory seat ready placed, and on it a linen cushion, and above the linen cushion, was spread a covering of fine linen. Seeing these laid out, and yet no one in the place, I began to feel awe, and as it were a trembling seized hold of me, and my hair stood on end, and as it were a horror came upon me when I saw that I was all alone. But on coming back to myself and calling to mind the glory of God, I took courage, bent my knees, and again confessed my sins to God as I had done before. Whereupon the old woman approached, accompanied by six young men whom I had also seen before; and she stood behind me, and listened to me, as I prayed and confessed my sins to the Lord. And touching me she said, ‘Hermas, cease praying continually for your sins; pray for righteousness, that you may have a portion of it immediately in your house.’ On this, she took me up by the hand, and brought me to the seat, and said to the young men, ‘Go and build.’ When the young men had gone and we were alone, she said to me, ‘Sit here.’ I say to her, ‘Lady, permit my elders to be seated first.’ ‘Do what I bid you,’ said she; ‘sit down.’ When I would have sat down on her right, she did not permit me, but with her hand beckoned to me to sit down on the left. While I was thinking about this, and feeling vexed that she did not let me sit on the right, she said, ‘Are you vexed, Hermas?’ The place to the right is for others who have already pleased God, and have suffered for his name’s sake; and you have yet much to accomplish before you can sit with them.” {SITI November 9, 1888, p. 679.17}

Passing by a great deal of nonsense, for the book contains little else, we come to the seventh chapter of vision 3, where we find the following bit of teaching concerning purgatory:- {SITI November 9, 1888, p. 679.18}

“She finished her exposition of the tower. But I, shameless as I yet was, asked her, ‘Is repentance possible for all those stones which have been cast away and did not fit into the building of the tower, and will they yet have a place in this tower?’ ‘Repentance,’ said she, ‘is yet possible, but in this tower they cannot find a suitable place. But in another and much interior place they will be laid, and that, too, only when they have been tortured and completed the days of their sins. And on this account will they be transferred, because they have partaken of the righteous Word. And then only will they be removed from their punishments when the thought of repenting of the evil deeds which they have done has come into their hearts. But if it does not come into their hearts, they will not be saved, on account of the hardness of their heart.’” {SITI November 9, 1888, p. 679.19}

Thus was the pagan notion of purgatory early introduced into the church. {SITI November 9, 1888, p. 679.20}

In book 2, commandment 3, this teacher, whose writings were read in the churches, and were considered inspired, represents himself as weeping because he had all his life been guilty of falsehoods, and the angel gives him the wonderful assurance that if he keeps the words of truth which he hears, “even the falsehoods which you formerly told in your transactions may come to be believed through the truthfulness of your present statements.” {SITI November 9, 1888, p. 679.21}

In book 3, similitude 5, chapter 2, he is told a story of a man who planted a portion of a field to vines, and left one of his slaves to stake it, and to do nothing else while the master was gone. The slave was to receive his freedom if he did as he was commanded. But after the slave had done what the master had left for him to do, he cleared the vineyard of weeds, and, digging up the remaining portion of the field, he planted that to vines also. When the master returned, he made the slave his heir, for having done so much more than he was commanded to do. This parable is explained as follows in the next chapter:- {SITI November 9, 1888, p. 679.22}

“If you do any good beyond what is commanded by God, you will gain for yourself more abundant glory, and will be more honored by God than you would otherwise be. If, therefore, in keeping the commandments of God, you do, in addition, these services, you will have joy if you observe them according to my command.” {SITI November 9, 1888, p. 679.23}

This is the foundation of the antichristian doctrine of indulgences for sin. It is not at all surprising to find this doctrine taught by a semi-heathen writer even in the second century, for it is perfectly in keeping with heathen conceit. The effect of the following childish, silly, and wicked passage upon those who regarded the writings of Hermas as inspired, can be better imagined than described. {SITI November 9, 1888, p. 680.1}

“Having spoken these words he wished to depart; but I laid hold of him by the wallet, and began to adjure him by the Lord that he would explain what he had showed me. He said to me, ‘I must rest a little and then I shall explain to you everything; wait for me here until I return.’ I said to him, ‘Sir, what can I do here alone?’ ‘You are not alone,’ he said, ‘for these virgins are with you.’ ‘Give me in charge to them, then,’ I replied. The Shepherd called them to him, and said to them, ‘I intrust him to you until I come,’ and went away. And I was alone with the virgins; and they were rather merry, but were friendly to me, especially the four more distinguished of them. {SITI November 9, 1888, p. 680.2}

“The virgins said to me, ‘The Shepherd does not come here to-day.’ ‘What, then,’ said I, ‘am I to do?’ They replied, ‘Wait for him until he comes; and if he comes he will converse with you, and if he does not come you will remain here with us until he does come.’ I said to them, ‘I will wait for him until it is late; and if he does not arrive, I will go away into the house, and come back early in the morning.’ And they answered and said to me, ‘You were intrusted to us; you cannot go away from us.’ ‘Where, then,’ I said, ‘am I to remain?’ ‘You will sleep with us,’ they replied, ‘as a brother, and not as a husband; for you are our brother, and for the time to come we intend to abide with you, for we love you exceedingly!’ But I was ashamed to remain with them. And she who seemed to be the first among them began to kiss me. (And the others seeing her kissing me, began also to kiss me), and to lead me round the tower, and to play with me. And I, too, became like a young man, and began to play with them; for some of them formed a chorus, and others danced, and others sang; and I, keeping silence, walked with them around the tower, and was merry with them. And when it grew late I wished to go into the house; and they would not let me, but detained me. So I remained with them during the night, and slept beside the tower. Now the virgins spread their linen tunics on the ground, and made me lie down in the midst of them; and they did nothing at all but pray; and I without ceasing prayed with them, and not less than they. And the virgins rejoiced because I thus prayed. And I remained there with the virgins until the next day at the second hour. Then the Shepherd returned, and said to the virgins, ‘Did you offer him any insult?’ ‘Ask him,’ they said. I said to him, ‘Sir, I was delighted that I remained with them.’”-*Book 3, similitude 9, chap. 19, 11*. {SITI November 9, 1888, p. 680.3}

Our reason for placing this matter before the reader is that he may judge for himself of the character of the early writings which are lauded so highly, and that he may see the stuff upon which the early churches were fed. The translator says of the book that it “is very important in many respects; but especially as reflecting the tone and style of books which interested and instructed the Christians of the second and third centuries.” And it is to churches which were interested and instructed by such stuff, that we are urged to look for an example of Christian faith and practice. We are told that the Sunday-sabbath is worthy of regard because it originated in the early history of the church; but when we read that the “Pastor of Hermas” was “one of the most popular books, if not the most popular book, in the Christian church during the second, third, and fourth centuries,” and that “the early writers are of opinion that it was really inspired,” we prefer to go elsewhere for a model. {SITI November 9, 1888, p. 680.4}

In speaking thus of the churches in the second, third, and fourth centuries, the writer would not be understood as holding that there was then no pure and undefiled religion. There were as pure Christians then as there have ever been before or since; but they did not constitute the bulk of the churches. They were the few among whom *the Bible* was the most popular book, and who followed its clear light instead of the darkness of nominally converted heathen philosophers, or of “wild, disordered fanatics.” If the reader wishes to know the customs of these real Christians, he will find them clearly set forth in the teachings of Christ and the apostles, as found in the Bible, which is the only guide for the Christians of every age. W. {SITI November 9, 1888, p. 680.5}

**“The Commentary. Helping One Another” The Signs of the Times, 14, 43.**

E. J. Waggoner

**NOTES ON THE INTERNATIONAL LESSON.  
(November 18.-Joshua 21:43-45; 22:1-9.)**

Before Israel had gone up to take possession of their inheritance, Joshua had seen an armed man standing with drawn sword in the pathway; and in answer to the question, “Art thou for us, or for our adversaries?” he had answered, “As Captain of the host of the Lord am I now come.” The conquest of Canaan was not to be wholly dependent upon the efforts of Israel or her captains, nor yet was it to be attained without their co-operation. The promised land was just before them, the wanderers were nearing their home; but their inheritance was still in the possession of the Canaanites. They still had to exercise faith and put forth effort in obedience to God’s command. But as they advanced, an unseen host went before them, and the “Angel of His presence” directed their steps. The people of God were co-warriors with Christ and his angels. And as human faith and effort united with divine power, Jordan parted, Jericho fell, and the Canaanites were vanquished. “And the Lord gave unto Israel all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein.” In all their marches and battles, Israel was borne on, and buoyed up, by an unseen Deliverer. There was no place for pride in their conquests, for it was evident that the Captain of the Lord’s host wrought for them, and the shout of the song of Israel was one of praise to him who giveth the victory. {SITI November 9, 1888, p. 682.1}

“And the Lord gave them rest round about, according to all that he sware unto their fathers; and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand.” That it is profitable to serve God, was demonstrated in the experience of the Israelites. They had been delivered from the cruel bondage of Egypt; they had been fed with the “bread of Heaven;” they had been refreshed with water from the rock; they had been preserved from sickness, pavilioned beneath the cloudy, fiery pillar, delivered from their enemies, and given rest in the land of their inheritance. “There failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass.” {SITI November 9, 1888, p. 682.2}

“Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.” Israel’s experience is full of suggestion to the Christian. The follower of Christ has been delivered from the cruel bondage of “lords many, and gods many.” While Canaan is a type of the rest that remains for the children of God, that will be fully realized in the soon-coming kingdom of our Lord its conquest has also a spiritual significance in the life that now is. In the victory that must be achieved in banishing the Canaanites of heart, divine power must accompany human effort. We must have the Captain of the Lord’s host to go before us, that our enemies may be subdued and vanquished. We must render our faculties in an unswerving and consecrated service to our God, that there may be a complete government of God established in our hearts. Has not Jesus said, “Come unto me, ... and I will give you rest”? He is the “Captain of the Lord’s host,” and he declares, “There shall no strange god be in thee; neither shalt thou worship any strange god.” Like Israel of old, we have not availed ourselves of our exalted privileges; we have been too easily satisfied with small attainments, with half conquests, and because of unsubdued enemies we have been led into idolatry and sin; but the desire of the Lord has been expressed in the words of the psalm: “Oh that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries.... He should have fed them also with the finest of the wheat; and with honey out of the rock should I have satisfied them.” {SITI November 9, 1888, p. 682.3}

“Then Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh, And said unto them, Ye have kept all that Moses the servant of the Lord commanded you, and have obeyed my voice in all that I commanded you; ye have not left your brethren these many days unto this day.” These tribes had chosen their possession on the other side of Jordan, but, having attained their desire, they did not settle down to enjoy themselves, and leave their brethren to fight unaided in gaining their inheritance. Moses had declared that if they would indeed go armed for their brethren’s sake until they too had acquired their possession, then they might return to their homes and be guiltless before the Lord. This is a very significant statement, inferring that those who are content to enjoy their possessions without thought or effort for others, are not held guiltless before God. “Thou shalt love thy neighbor as thyself.” “Bear ye one another’s burdens, and so fulfill the law of Christ.” For about seven years the warriors of these tribes had fought the battles of their brethren, bearing their burdens, rejoicing in victories gained in their behalf. But God had given rest to Israel, and they are now to receive an honorable discharge from an honorable service. Joshua bids them “return,” and get to their tents, and to the land of their possession. {SITI November 9, 1888, p. 682.4}

Their inheritance was separated from the inheritance of Israel, and Joshua realized their danger of becoming cold in the service of God, as they would be isolated from their brethren, and could participate in the privileges of the tabernacle only with great inconvenience. He exhorted them to “take diligent heed to do the commandment and the law, ... to love the Lord your God, ... to cleave unto him, and to serve him with all your heart and with all your soul.” Then Joshua blessed them and sent them away. {SITI November 9, 1888, p. 682.5}

One-half the tribe of Manasseh had been given a portion in Bashan. “And he spake unto them, saying, Return with much riches unto your tents, and... divide the spoil of your enemies with your brethren.” Their brethren had had a share in the conflict both by actual service and by staying with the stuff, and they were to share in the spoil. Service to God is service to one another. There is no place for selfishness in the religion of Christ. In every commandment that God has given denoting our duty to him and to our fellow-men, there is nothing required but that which will ennoble the doer, benefit the world, and glorify the Creator. The humble worker who toils in obscurity, aiding the cause of God, is not forgotten before him and will not be overlooked in the day when the spoils are divided, and the reward is given. {SITI November 9, 1888, p. 682.6}

**“Second Epistle of Peter” The Signs of the Times, 14, 43.**

E. J. Waggoner

**2 Peter 1:16-21.  
(Lesson 5, Sabbath, Nov. 24, 1888.)**

1. In his second epistle, what does Peter say that he had previously made known to the people? {SITI November 9, 1888, p. 682.7}

“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.” 2 Peter 1:16. {SITI November 9, 1888, p. 682.8}

2. With what positiveness could Peter speak of the glory of Christ’s coming? *Ib*. {SITI November 9, 1888, p. 682.9}

3. When had he been an eye-witness of Christ’s majesty as it will be displayed at his second coming? {SITI November 9, 1888, p. 682.10}

“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.” Verses 17, 18. {SITI November 9, 1888, p. 682.11}

4. State the details of this occurrence. Matthew 17:1-5; Mark 9:2-8; Luke 9:28-36. {SITI November 9, 1888, p. 682.12}

5. What had Jesus previously said which also shows that the transfiguration was a representation of the second coming of Christ? {SITI November 9, 1888, p. 682.13}

“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. {SITI November 9, 1888, p. 682.14}

“And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.” Mark 9:1. {SITI November 9, 1888, p. 682.15}

6. Is it possible to have any better evidence than that given to Peter, James, and John? {SITI November 9, 1888, p. 682.16}

“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 day star arise in your hearts.” 2 Peter 1:19. {SITI November 9, 1888, p. 683.1}

7. What office does the word of Prophecy serve to us? *Ib*. {SITI November 9, 1888, p. 683.2}

“Thy word is a lamp unto my feet, and a light unto my path.” Psalm 119:105. {SITI November 9, 1888, p. 683.3}

8. How long will it shine to show us the way? {SITI November 9, 1888, p. 683.4}

“Whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.” 2 Peter 1:19, last part. {SITI November 9, 1888, p. 683.5}

9. In what period are we living, that a light should be necessary? {SITI November 9, 1888, p. 683.6}

“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 armor of light.” Romans 13:12. {SITI November 9, 1888, p. 683.7}

“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.” Isaiah 60:2. {SITI November 9, 1888, p. 683.8}

10. What has brought about this night of darkness? {SITI November 9, 1888, p. 683.9}

“Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.” Romans 1:21. {SITI November 9, 1888, p. 683.10}

11. Who is the day-star? {SITI November 9, 1888, p. 683.11}

“I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.” Revelation 22:16. {SITI November 9, 1888, p. 683.12}

“Then spake Jesus again unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.” John 8:12. {SITI November 9, 1888, p. 683.13}

12. Can any prophecy be interpreted by the unaided knowledge of any man? {SITI November 9, 1888, p. 683.14}

“Knowing this first, that no prophecy of the Scripture is of any private interpretation.” 2 Peter 1:20. {SITI November 9, 1888, p. 683.15}

13. Why not? {SITI November 9, 1888, p. 683.16}

“For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.” Verse 21. {SITI November 9, 1888, p. 683.17}

14. What connection has the light of prophecy with the day-star, the light of the world? {SITI November 9, 1888, p. 683.18}

“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 1:10, 11. {SITI November 9, 1888, p. 683.19}

15. Why cannot all the world see this light? {SITI November 9, 1888, p. 683.20}

“But 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. {SITI November 9, 1888, p. 683.21}

“But if our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.” 2 Corinthians 4:3, 4. {SITI November 9, 1888, p. 683.22}

16. What aid must we have in order to understand it? {SITI November 9, 1888, p. 683.23}

“But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God.” 1 Corinthians 2:9, 10. {SITI November 9, 1888, p. 683.24}

17. Having the aid of the Spirit, how must we proceed in our study? {SITI November 9, 1888, p. 683.25}

“Comparing spiritual things with spiritual.” Verse 13, last clause. {SITI November 9, 1888, p. 683.26}

**NOTES**

It is usually considered that one who was an eye-witness of any event is the one best qualified to testify concerning it. And most certainly it is better than testimony given at second hand. So Peter assures us that he had not been deceived by cunningly devised fables when he made known the power and coming of our Lord Jesus Christ, because he himself had been an eye-witness of his majesty. Then he refers to the transfiguration scene, in a way to show that that was what he had in mind as exhibiting the power and glory of Christ at his second advent. And this is in accord with what our Saviour said when he foretold the transfiguration. {SITI November 9, 1888, p. 683.27}

“When Christ, who is our life, shall appear,” there will be two classes of the righteous who will “appear with him in glory”-those who have fallen asleep, and those who are alive and remain unto the coming of the Lord. The dead shall be raised, and the living shall be changed, and so they will together be glorified. So it was when Christ was transfigured. Elijah was there as the representative of those who shall be translated without seeing death, and Moses, as the representative of those who fall asleep in Jesus, and whom God will bring with him from the dead. That Moses had been raised from the dead when he appeared with Elijah upon the mount, is proved (1) by the fact that if he had not been raised from the dead he could not have been there, for “the dead know not anything.” Ecclesiastes 9:5. See also Isaiah 38:10, 11, 18, 19, etc. (2) Jude says that Michael (Christ) contended with the devil about the body of Moses. Jude 9. The devil has the power of death (Hebrews 2:14) and shuts up in his prison house (the grave) all that he can, claiming that they are his lawful prey (see Isaiah 14:12-17); and although Christ has brought away the keys of the grave, Satan does not willingly allow any to pass from his power. There could not possibly be anything that would cause a dispute between Christ and Satan about the body of Moses, except the matter of his resurrection. (3) If Moses had not been raised from the dead, the transfiguration would not be what both Christ and Peter declared it to be,-a representation of the second coming of Christ. {SITI November 9, 1888, p. 683.28}

But notwithstanding the fact that Peter had actually been an eye-witness of “the power and coming” of Christ, and could testify from personal knowledge, he says, “We have also a more sure word of prophecy, unto which ye do well that ye take heed, as unto a light that shineth in a dark place.” The Revised Version renders this verse as follows: “We have the word of prophecy made more sure;” but we cannot accept this rendering. Alford says that this rendering is on the ground,- {SITI November 9, 1888, p. 683.29}

“That the occupation alludes to what has gone before as its *reason*, as if it had been said, *Wherefore*, or *Now*, or *Henceforth* we have, etc.; *i.e.*, ‘on account of this voice from Heaven which we have heard, we have firmer hold of, or esteem [possess] more sure the prophetic word, as now having in our own ears begun its fulfillment.’ The great objection to such a view is the omission of any such connecting particles as those above supplied. It is true the apostle may have omitted them [as he certainly did, and, presumably, on purpose]; but even supposing that, it is further against the view that if such be the force of the comparison, the thought is not at all followed up in the ensuing verses.”-*New Testament for English Readers.* {SITI November 9, 1888, p. 683.30}

It may be further said that nothing can make the word of prophecy more sure than it was when it first came from the lips of the holy men whom God inspired. The meaning is evidently exactly given in the common version, that the sure word of prophecy is more sure than any panoramic view can be. Our eyes may deceive us, but the word of God “liveth and abideth forever.” {SITI November 9, 1888, p. 683.31}

Prophecy is light proceeding directly from God, who is himself light. With him there is “no darkness at all.” 1 John 1:5. In Heaven, where the will of God is done perfectly, all is light. In the New Jerusalem, the inhabitants “need no candle, neither light of the sun; for the Lord God giveth them light.” Revelation 22:5. And when the will of God shall be done on earth as it is in Heaven, the whole earth will be lightened by the glory of God. “The nations of them who are saved shall walk in the light” that comes from the city of God. Revelation 21:23, 24. But sin has separated man from God, so that darkness now covers the earth. The prophecy comes as a beacon-light to guide men to the source of light. As with the rays from a distant light-house, the prophetic light may at first be comparatively faint; but the nearer we approach to the source of light, the brighter the light will become; and so of those who take heed to it, it may truly be said that their path is “as the shining light, that shineth more and more unto the perfect day.” Proverbs 4:18. {SITI November 9, 1888, p. 683.32}

“No prophecy of the Scripture is of any private interpretation.” This means that Scripture is its own interpreter. For every prophecy contained in the Bible, the key is found there also and therefore every prophecy is of public interpretation-the interpretation is just as free to one person as it is to another. Whenever a man puts forth any view as an explanation of a given prophecy, the humblest person has a right to challenge his exposition, no matter how learned he may be. If he cannot produce positive Scripture authority for his interpretation, it must be rejected, or at least held in suspense until some wiser person can find a Bible reason for the theory. The Peshito Syriac version renders the verse thus: “No prophecy is an exposition of its own text.” The idea is the same as that expressed above. No man can read a prophecy and tell by his own unaided power, from the reading of it, what it means. He must look for an exposition to some other passage, possibly in the same chapter (as in Daniel 7), but still separate from the prophecy itself. Spiritual things must be compared with spiritual. {SITI November 9, 1888, p. 683.33}

**“Back Page” The Signs of the Times, 14, 43.**

E. J. Waggoner

We had expected to give our readers some additional news this week from the General Conference, but have been disappointed in not receiving the looked-for correspondence. We hope to be able to do better next week. {SITI November 9, 1888, p. 688.1}

The Archbishop of Cologne has issued a pastoral letter instructing Catholics how to vote at the election for members of the Landing (the Prussian Legislature). The Archbishop says that his people must vote for candidates who will defend the “rights” of “the church.” The priests are ordered to take an active part in the contest and use up most endeavors to secure the election of men who will “give to God whatever is God’s due;” which, coming from a Catholic bishop, means, of course, men who will be subservient to the will of the Pope. The Bishop of Munster and the Bishop of Treves have issued pastoral is similar to that of the Archbishop of Cologne. {SITI November 9, 1888, p. 688.2}

We frequently see notices in the papers that in such and such places the *number of saloons* has been greatly reduced by a “high license.” That information does not much interest us. Will some of these papers now please inform us how much *the amount of liquor drank* has been reduced by high license? We do not care if the number of saloons has been reduced five hundred per cent., if the remainder sell as much liquor as they altogether did before. Our opinion is that the high license is a profitable dodge for the saloons that remain. Where has high license so reduced the supply that the demand for liquor could not be met? We anxiously wait for an answer. {SITI November 9, 1888, p. 688.3}

This number of the SIGNS closes too soon to give the result of Tuesday’s election. But let the result be what it may, we are glad that the campaign is ended. The contest has been an exciting one, and some of its features have not been at all creditable to either party. We have forborne to comment upon these things, however, for the reason that in the heat of the campaign our motives might have been misunderstood. Ours is not a political paper, and we care to discuss political questions only as they have a bearing upon present truth; and the lessons to be learned from a late contest for place in power in this country can be pointed out quite as well after men have settled down to sober thought, and with much better results than could have been hoped for in the heat of the campaign. {SITI November 9, 1888, p. 688.4}

An unknown friend has kindly sent as copies of the St. Catherines, Ontario, papers containing the details of a Sunday controversy which is now agitating that part of the Dominion of Canada. It seems that the ministers are endeavoring to secure the enforcement of the Sunday law, but going to interference on the part of the magistrates, and to the fact that the principle violators are street-car companies, they are meeting with only indifferent success. {SITI November 9, 1888, p. 688.5}

The people not seeming to be deeply impressed with a sense of the sinfulness of Sunday work and Sunday pleasure-seeking, the champions of the great counterfeit sabbath held a large meeting on a Monday evening in one of the churches, and made fervid appeals in behalf of Sunday sacredness, basing its claims on the fourth commandment. A synopsis of these appeals was published in the daily papers, and the following day the same journals contained lengthy and well-written articles showing that Sunday is absolutely without divine authority, and offering a reward of $500 for a single text from any portion of the Bible “that commands questions to keep Sunday as the Sabbath, or one text that says that Sunday is the Sabbath, or any portion of the Scripture in the whole Bible that proves that God, Christ, or the Holy Spirit ever changed the Sabbath from the seventh day of the week (commonly called Saturday) to the first day of the week (commonly called Sunday).” {SITI November 9, 1888, p. 688.6}

And thus the truth upon this question is being brought to the notice of thousands who have probably never thought of the subject before. It is to be hoped that this controversy may open eyes of the honest in heart, that they may recognize the claims of the Sabbath of the Lord. {SITI November 9, 1888, p. 688.7}

The New York *Evangelist* of October 25 says:- {SITI November 9, 1888, p. 688.8}

“We have never admired pessimism, and have always given it a wide berth, because looking over the world every morning, we believe that under the divine guidance it is steadily growing better. If anything could shake this confidence, it would be the number of people who in these days try to make themselves conspicuous by perversely going wrong. It does seem as if there never were so many who were anxious to purchase that sort of notoriety. Some of them are so plainly capable of better things that the buckets of blood down into our wells of charity are apt to come up empty. Yet so long as this bad ambition for going wrong can make men and women conspicuous, we suppose it will be indulged by persons who lack the disposition or ability to become prominent in a more reputable way.” {SITI November 9, 1888, p. 688.9}

Neither do we admire pessimism, but we do admire faith in the word of God; “and in looking over the world every morning we” see many evidences that the Saviour spoke truly when he said that “as the days of Noah were, so shall the coming of the Son of man be.” And by these words we believe that Jesus meant just the same thing as is expressed by the apostle when he says: “This know also, that in the last days perilous time shall come,” and that “evil men and seducers shall wax worse and worse, deceiving and being to see.” “If anything could shake this confidence” that some have that the world is steadily growing better it would seem that the plain testimony of the Scriptures would do it. {SITI November 9, 1888, p. 688.10}

October 21 Mrs. Margaret Fox Kane, one of the Fox sisters, and by some called “the founder of modern Spiritualism,” made an *expose* of the spirit-rapping in the Academy of Music in New York City, to an immense audience. Her sister, Kate Fox, was in a private box, and by applause signified for approval of her sister’s course. Mrs. Kane declared that the spirit-rapping which she originated was a deception, contrived but she was too young to realize its bad effects. She produced before the audience, with her feet, distinct rappings, which appeared to come from different parts of the house, and declared that the whole spirit-rapping was a fraud from the beginning to end. {SITI November 9, 1888, p. 688.11}

To break the force of this *expose* Spiritualists charge that “for many years poor Margaret Fox has been a victim of alcoholism.” And “her mania for strong drink has,” they say, “so completely broken down her moral nature” that the position which he now assumes is not at all surprising. They also assert that for twenty-five years she has been a Catholic, and say that “Jesuitical influence, acting upon a nature thoroughly demoralized by strong drink, has prompted the poor weak woman to betray her sacred trust of spiritual gifts, and give herself to the world as a monster of moral obliquy.” {SITI November 9, 1888, p. 688.12}

Of course many receive the *expose* as a perfect explanation of the phenomenon of Spiritualism, but it is not at all likely that it will check in the slightest degree the spread of that Satanic delusion. There is a power in Spiritualism that cannot be explained by the cracking of a great toe! and only a proper understanding of the teachings of the Bible upon the subject will enable any to stand against the wiles of the devil as exhibited in genuine spirit manifestations. It has long been recorded on the pages of divine inspiration that in the last days the spirits of devils should go forth working miracles to deceive them that dwell on the earth, and only those who receive this testimony will be enabled to stand. {SITI November 9, 1888, p. 688.13}

The only safeguard against Spiritualism is a firm belief of the Bible doctrine that “the dead know not anything,” and that the only hope of a future life is in the resurrection. Such exposures as that by Mrs. Kane should not be relied upon to shield any from the fearful to sections of the enemy of all righteousness. {SITI November 9, 1888, p. 688.14}

A movement is on foot for stopping Sunday labor in the harbor of the British port of Hongkong, China, and the papers of that city are discussing the measure *pro* and *con*. A correspondent of the *China mail* says:- {SITI November 9, 1888, p. 688.15}

“England has not lost, in the competition for the trade of the world, by observing Sunday, and Hongkong will not lose its trade by insisting on one day’s rest in seven. I myself am in favor of making the law applicable to all vessels, mail boats included. The number of times that the male steamers are in Hongkong on Sunday is not many, and the so-called loss would at the most be trifling. The result would doubtless be that the steamers, knowing the practice of the port, would contrive to avoid being in Hongkong over Sunday.” {SITI November 9, 1888, p. 688.16}

It seems, however, that while it is proposed to prohibit labor on the shipping in the harbor work on land will not be interfered with. The *Mail* says:- {SITI November 9, 1888, p. 688.17}

“We may be justified in tolerating Sunday labor on shore, but it is quite a different thing to compel Englishmen to work on Sundays for the purpose of giving employment to stevedores and coolies.” {SITI November 9, 1888, p. 688.18}

Certainly those who wish to keep Sunday should be permitted to do so; but while that is true, it is equally true that those who do not want to keep it should not be compelled to keep it. However, as pagans gave the world the Sunday festival, it is perhaps not unfitting that other pagans should not receive from so-called Christian powers the day called by the *North British Review* “the wild solar holiday of all pagan times.” {SITI November 9, 1888, p. 688.19}

In a recent sermon in Troy, N. Y., Rev. J. H. Coleman (Methodists) said:- {SITI November 9, 1888, p. 688.20}

“The inhabitants of Japan, India, China, and even Africa, have accepted the Gospel, and conferences have been held there. They have even asked for the secret of the success of Christian progress. I can see the day when we shall hear them all singing, {SITI November 9, 1888, p. 688.21}

*“‘All hail the power of Jesus’ name;  
Let angels prostrate fall.’” {SITI November 9, 1888, p. 688.22}*

Mr. Coleman expects more than the Scriptures promise, and more than the facts warrant. We are warranted in believing that God will visit all nations “to take out of them a people for his name,” for John describes the throng of the redeemed as “a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues.” But the Bible nowhere it teaches us to expect, in this probationary state, such a condition of things as that contemplated in the foregoing extract. Said the Saviour: “This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then it shall the end come.” {SITI November 9, 1888, p. 688.23}

But the Gospel does not convert all who hear it in so-called Christian lands, and no more does it in heathen lands; and the great lack of vital piety in our own land to-day should lead those who hold the doctrine of a temporal millennium to examine well the ground of their faith, lest they shall be found saying, “The Lord saith it,” when the Lord has not spoken. {SITI November 9, 1888, p. 688.24}

**“The ‘Epistle of Clement’” The Signs of the Times, 14, 44.**

E. J. Waggoner

Among the writings of the so-called Christian Fathers are two epistles and several other productions attributed to Clement of Rome, but as the first epistle is the only one that is by anyone regarded as genuine, it is the only one that we need to notice. This epistle opens thus: “The church of God which sojourns at Rome, to the church of God sojourning at Corinth.” This is the only signature it has; but in the catalogue of contents prefixed to the manuscript, the authorship is attributed to one Clement. All that is known of him is that he is *supposed* to have been the one whom the Catholics claim as the third (by some the fifth) Pope of Rome. It is therefore *supposed* that this epistle was written about the close of the first century of the Christian era. Following is what Mosheim has to say of this matter:- {SITI November 16, 1888, p. 694.1}

“Next after the apostles, Clement the bishop of Rome, obtained very high reputation as one of the writers of this century. The accounts we have at this day of his life, actions, and death, are, for the most part, uncertain. There are still extant, two epistles to the Corinthians bearing his name, written in Greek; of these, it is generally supposed that the first is genuine, and that the second is falsely palmed upon the holy man by some deceiver. Yet even the first epistle seems to have been corrupted by some indiscreet person, who was sorry to see no more marks of erudition and genius in a production of so great a man. {SITI November 16, 1888, p. 694.2}

“The other works which bear the name of Clement, namely, the ‘Apostolic Canons,’ the ‘Apostolic Constitutions,’ the ‘Recognitions of Clement,’ and the ‘Clementina,’ were fraudulently ascribed to this eminent Father, by some deceiver, for the purpose of procuring them greater authority. This, all now concede.... The eight books of ‘Apostolical Constitutions’ are the work of some austere and melancholy author, who designed to reform the worship and discipline of the church, which he thought were fallen from their original purity and sanctity, and who ventured to prefix the names of the apostles to his precepts and regulations, in order to give them currency. The “recognitions of Clement,’ which differ but little from the ‘Clementina,’ are ingenious and pretty fables.”-*Ecclesiastical History, book 1, cent. 1, part 2, chap. 2, sec. 13, 19*. {SITI November 16, 1888, p. 694.3}

Neander says:- {SITI November 16, 1888, p. 694.4}

“After Barnabas, we come to Clement, perhaps the same whom Paul mentions (Philippians 4:3); he was at the end of the first century bishop of Rome. Under his name we have one epistle to the church of Corinth, and the fragment of another. The first was read in the first centuries aloud at divine service in many churches, even with the writings of the New Testament; it contains an exhortation to unity, interwoven with examples and general reflections, addressed to the church at Corinth, which was shaken by divisions. This letter, although, on the whole, genuine, is, nevertheless, not free form important interpolations.”-*P. 408*. {SITI November 16, 1888, p. 694.5}

The object in making this quotation is to show how highly the epistle was regarded. There is really nothing striking in the epistle; but when men depart from the light of God’s word, they are in a condition to accept of the most puerile stuff. We make only one extract from this epistle, namely, Clement’s proof of the resurrection:- {SITI November 16, 1888, p. 694.6}

“Let us consider, beloved, how the Lord continually proves to us that there will be a future resurrection, of which he has rendered the Lord Jesus Christ the first-fruits by raising him from the dead. Let us contemplate, beloved, the resurrection which is at all times taking place. Day and night declare to us a resurrection. The night sinks to sleep, and the day arises; the day (again) departs, and the night comes on. Let us behold the fruits (of the earth), how the sowing of grain takes place. The sower goes forth, and casts it into the ground; and the seed being thus scattered, though dry and naked when it fell upon the earth, is gradually dissolved. Then out of its dissolution, the mighty power of the providence of the Lord raises it up again, and from one seed many arise and bring forth fruit. {SITI November 16, 1888, p. 694.7}

“Let us consider that wonderful sign (of the resurrection) which takes place in eastern lands, that is, in Arabia and the countries round about. There is a certain bird which is called a phoenix. This is the only one of its kind, and lives five hundred years. And when the time of its dissolution draws near that it must die, it builds itself a nest of frankincense, and myrrh, and other spices, into which, when the time is fulfilled, it enters and dies. But as the flesh decays, a certain kind of worm is produced, which, being nourished by the juices of the dead bird, brings forth feathers. Then, when it has acquired strength, it takes up that nest in which are the bones of its parent, and bearing these it passes from the land of Arabia into Egypt, to the city called Heliopolis. And, in open day, flying in the sight of all men, it places them on the altar of the sun, and having done this, hastens back to its former abode. The priests then inspect the registers of the dates, and find that is has returned exactly as the five hundredth year was completed. {SITI November 16, 1888, p. 694.8}

“Do we then deem it any great and wonderful thing for the Maker of all things to raise up again those that have piously served him in the assurance of a good faith, when even by a bird he shows us the mightiness of his power to fulfill his promise?”-*Epistle I, chap. 24, 25, and 26*. {SITI November 16, 1888, p. 694.9}

Every Bible student knows that both the Old Testament, and also the New, abound in references to the resurrection. With the apostle Paul, especially, it is a prominent theme. Now, we ask if it is at all probable that any man who was familiar with the Bible would pass by its wealth of testimony on the subject of the resurrection, and produce as proof of it only a ridiculous fable? Whether this epistle was written by Clement, or by somebody who lived later and who forged his name, one thing is certain, and that is, that as a book of Christian doctrine it is not worth the paper on which it is written. We are totally at a loss to understand the reverence with which so many people regard this stuff. But we would especially ask the reader to form in his mind a picture of the condition of churches that took it down week after week as inspired teaching. The inevitable result of feeding upon such vapid stuff must have been mental degeneration, and an inability to distinguish real argument from fancy. W. {SITI November 16, 1888, p. 694.10}

**“The Papacy. (Continued.)” The Signs of the Times, 14, 44.**

E. J. Waggoner

“After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.” Daniel 7:7, 8. {SITI November 16, 1888, p. 694.11}

The name of this fourth kingdom is not given, but we have the data by which it may easily be ascertained. The four universal kingdoms, with the kingdoms into which the fourth was to be divided, cover the history of the world until the end of time, when the God of heaven shall set up a kingdom which “shall break in pieces and consume all these kingdoms, and it shall stand forever.” Daniel 2:44. Now, since there are but four universal monarchies form the days of Nebuchadnezzar till the end of time, and we have the names of three of them, it is evident that if anywhere in history we find mention of a universal kingdom, other than one of the three already found, it must be the one sought for, namely, the fourth. And here, as in the case of the other kingdoms, the Bible furnishes the desired information. In Luke 2:1, we read: “And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed.” The name Cæsar Augustus at once brings Rome to mind, and in Rome we find the fourth universal monarchy, the one represented by the “dreadful and terrible” beast of Daniel 7:25. {SITI November 16, 1888, p. 694.12}

After the death of Alexander, his empire was divided into four parts, namely, Macedon, Thrace, Syria, and Egypt. The history of these divisions of the Grecian Empire, for the next two hundred years, is one of continual warfare for the supremacy. All this time Rome was developing, and enlarging her borders. The year 171 B.C. found Rome engaged in war with Perseus, king of the Macedonian division of the Grecian Empire. The war continued three years, and its result is thus described by Prof. Arthur Gilman:- {SITI November 16, 1888, p. 694.13}

“In 168 the Romans met the army of Perseus at Pydna, in Macedonia, north of Mount Olympus, on the 23rd June, and utterly defeated it. Perseus was afterward taken prisoner and died at Alba. *From the battle of Pydna* the great historian Polybius, who was a native of Megalopolis, *dates the complete establishment of the universal empire of Rome*, since after that no civilized State ever confronted her on an equal footing, and all the struggles in which she engaged were rebellions or wars with ‘barbarians’ outside of the influence of Greek or Roman civilization, and since all the world recognized the Senate as the tribunal of last resort in differences between nations.”-*Story of Rome (G. P. Putnams Sons, New York), pp. 163, 164*. {SITI November 16, 1888, p. 694.14}

In “Prideaux’s Connexion” (part 2, book 3) we find testimony to the same effect. In the record of the year 168 B.C. Prideaux tells of the embassy which the Roman Senate sent to command Antiochus to desist from his contemplated war upon Egypt. Popillius, the chief of the embassy, met Antiochus near Alexandria, and delivered to him the decree of Rome. “Antiochus having read the decree, told Popillius he would consult with his friends about it, and speedily give him the answer they should advise; forthwith drew a circle round him [Antiochus] in the sand with the staff which he had in his hand, and required him to give his answer before he stirred out of that circle; at which strange and peremptory way of proceeding Antiochus being startled, after a little hesitation yielded to it, and told the ambassador that he would obey the command of the Senate.” {SITI November 16, 1888, p. 694.15}

Picture the scene-Antiochus fully armed, at the head of a vast army, surrounded by his generals, yet obeying the decree that was brought him by an unarmed citizen of Rome! How can such weakness be accounted for? Prideaux answers:- {SITI November 16, 1888, p. 694.16}

“That which made him [Popillius] so bold as to act with him after this peremptory manner, and the other so tame as to yield thus patiently to it, was the news which they had a little before received of the great victory of the Romans, which they had gotten over Perseus, king of Macedonia. For Paulus Æmilius having now vanquished that king, and thereby added Macedonia to the Roman Empire, the name of the Romans after this carried that weight with it as created a terror in all the neighboring nations; so that none of them after this cared to dispute their commands, but were glad on any terms to maintain peace, and cultivate a friendship with them.” {SITI November 16, 1888, p. 694.17}

These quotations also serve to corroborate the conclusion already arrived at, that Rome was the fourth universal empire. A very few quotations, out of the many at hand, will suffice to show the extent and power of Rome. Says Gibbon:- {SITI November 16, 1888, p. 694.18}

“A modern tyrant, who should find no resistance either in his own breast, or in his people, would soon experience a gentle restraint from the example of his equals, the dread of present censure, the advice of his allies, and the apprehension of is enemies. The object of his displeasure, escaping from the narrow limits of his dominions, would easily obtain, in a happier climate, a secure refuge, a new fortune adequate to his merit, the freedom of complaint, and perhaps the means of revenge. But the empire of the Romans *filled the world*, and when that empire fell into the hands of a single person, the world became a safe and dreary prison for his enemies. The slave of imperial despotism, whether he was condemned to drag his gilded chain in Rome and the Senate, or to wear out a life of exile on the barren rock of Scriphus, or the frozen banks of the Danube, expected his fate in silent despair. *To resist was fatal, and it was impossible to fly*. On every side he was encompassed with a vast extent of sea and land, which he could never hope to traverse without being discovered, seized, and restored to his irritated master. Beyond the frontiers, his anxious view could discover nothing, except the ocean, inhospitable deserts, hostile tribes of barbarians, of fierce manners and unknown language, or dependent kings, who would gladly purchase the emperor’s protection by the sacrifice of an obnoxious fugitive. ‘*Wherever you are*,’ said Cicero to the exiled Marcelics, ‘*remember that you are equally within the power of the* *emperor.’”-Decline and Fall of the Roman Empire, chap. 3, paragraph 37*. {SITI November 16, 1888, p. 694.19}

De Quincey says:- {SITI November 16, 1888, p. 695.1}

“That imperatorial dignity... was undoubtedly the sublimest incarnation of power, and a monument the mightiest of greatness built by human hands which upon this planet has been suffered to appear.”-*Essays on the Cæsars, chap. 6, last paragraph*. {SITI November 16, 1888, p. 695.2}

But Daniel was not completely satisfied with the general answer given by the angel, that the four beasts were four kingdoms. He wanted to know more than this and said, “Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.” Daniel 7:19, 20. {SITI November 16, 1888, p. 695.3}

The fourth beast was the fourth kingdom,-Rome,-and the ten horns, it is plainly stated, “are ten kings that shall arise,” that is, the parts into which the Roman Empire should be divided. This division is mentioned in Daniel 2:41. It was effected by the incursions of the barbarous tribes which dismembered the Roman Empire in the fourth and fifth centuries, the history of which is so graphically described by Gibbon. {SITI November 16, 1888, p. 695.4}

After the division of the Roman Empire was completed, which was in A.D. 476, another power was to arise, and in its rise was to pluck up three of the first kingdoms by the roots. There is so general an agreement by all commentators in regard to this “little horn” which had “eyes like the eyes of man, and a mouth speaking great things” (Daniel 7:8), that we risk nothing in saying at once that it represents the Papacy. The characteristics given in Daniel 7:8, 20, 21, 25, are met in the Papacy, and in no other power. It uprooted three kingdoms to make room for itself; and as if to show the fulfillment of the prophecy, the Pope’s tiara is a triple crown. Such a crown is worn by no other ruler. The three kingdoms that were plucked up will be named a little further on. {SITI November 16, 1888, p. 695.5}

“And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time.” Daniel 7:25. {SITI November 16, 1888, p. 695.6}

If we find that these three specifications apply to the Papacy, then it will be useless to look further for an application for the little horn. We will consider them in detail. {SITI November 16, 1888, p. 695.7}

1. “He shall speak great words against the most High.” It is a notorious fact that the Pope is styled the “Vicar of the Son of God,” indicating that he fills the office of Christ. Paul, speaking of the Papacy, which he calls the “man of sin” (2 Thessalonians 2:3, 4), says that he “exalteth himself above all that is called God, or that is worshiped.” This is a parallel to Daniel 7:25. It is fulfilled in the Pope’s claim to have power to grant indulgences, a thing which God himself has never promised to do. Further, it is fulfilled in the Papal dogma of infallibility. This dogma was ratified by the council of 1870, and the following is a portion of the decree:- {SITI November 16, 1888, p. 695.8}

“And since by the divine right of apostolic primacy the Roman pontiff is placed over the universal church, we further teach and declare that he is the *supreme judge of the faithful*, and that in all causes, the decision of which belongs to the church, recourse may be had to his tribunal, and that none may reopen the judgment of the apostolic see, than whose authority *there is no greater*, nor can any lawfully review its judgment.”-*The Vatican decrees, by Dr. Philip Schaff*. {SITI November 16, 1888, p. 695.9}

Although this dogma was ratified in 1870, it has been held for centuries, as is shown by the following monstrous assertion in one of the Roman decretals:- {SITI November 16, 1888, p. 695.10}

“If the Pope should become neglectful of his own salvation, and of that of other men, and so lost to all good that he draw down with himself innumerable people by heaps into hell, and plunge them with himself into eternal torments, yet no mortal man may presume to reprehend him, forasmuch as he is judge of all and to be judged of no one.”-*Quoted by Wylie, History of Protestantism, book 5, chap. 10*. {SITI November 16, 1888, p. 695.11}

Monsignor Capel, who was private chaplain to Pope Pius IX., in a pamphlet entitled “The Pope; the Vicar of Christ; the Head of the Church,” gives a list of titles and appellations that have been given the Pope in various church documents, and from this list we select the following:- {SITI November 16, 1888, p. 695.12}

“Most Divine Head of all Heads.” {SITI November 16, 1888, p. 695.13}

“Holy Father of Fathers, Pontiff Supreme over all Prelates.” {SITI November 16, 1888, p. 695.14}

“The Chief Pastor; Pastor of Pastors.” {SITI November 16, 1888, p. 695.15}

“Christ by Unction.” {SITI November 16, 1888, p. 695.16}

“Melchizedek in Order.” {SITI November 16, 1888, p. 695.17}

“High Priest, Supreme Bishop.” {SITI November 16, 1888, p. 695.18}

“Key-Bearer of the Kingdom of Heaven.” {SITI November 16, 1888, p. 695.19}

“Supreme Chief; Most powerful Word.” {SITI November 16, 1888, p. 695.20}

“Vicar of Christ.” {SITI November 16, 1888, p. 695.21}

“Sovereign Bishop of Bishops.” {SITI November 16, 1888, p. 695.22}

“Ruler of the House of the Lord.” {SITI November 16, 1888, p. 695.23}

“Apostolic Lord and Father of Fathers.” {SITI November 16, 1888, p. 695.24}

“Chief Pastor and Teacher and Physician of Souls.” {SITI November 16, 1888, p. 695.25}

“Rock, against which the proud Gates of Hell prevail not.” {SITI November 16, 1888, p. 695.26}

“Infallible Pope.” {SITI November 16, 1888, p. 695.27}

“Head of all the Holy Priests of God.” {SITI November 16, 1888, p. 695.28}

“Chief of the Universal Church.” {SITI November 16, 1888, p. 695.29}

“Bishop of Bishops, that is, Sovereign Pontiff.” {SITI November 16, 1888, p. 695.30}

These titles, and many others equally blasphemous, including “The Lion of the Tribe of Judah,” the Pope receives as his own by right. In our own enlightened age, this title has been given to Pope Leo XIII., by his servile flatterers, in whose eyes “His Holiness” is a divine being. No other power on earth has ever so opposed and exalted itself against all that is called God, or that is worshiped; so that the Pope sitteth in the temple of God, “setting himself forth as God.” 2 Thessalonians 2:4, revised version. W. {SITI November 16, 1888, p. 695.31}

**(*To be continued.*)**

**“The Commentary. Second Epistle of Peter” The Signs of the Times, 14, 44.**

E. J. Waggoner

**2 Peter 2:1-10.  
(Lesson 6, Sabbath, Dec. 1.)**

1. What obstacles hindered the progress of truth “in old time”? {SITI November 16, 1888, p. 695.32}

“But there were false prophets also among the people.” 2 Peter 2:1, first clause. {SITI November 16, 1888, p. 695.33}

2. What did Peter say there should still be among the people? {SITI November 16, 1888, p. 695.34}

“But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.” Same verse. {SITI November 16, 1888, p. 695.35}

3. What does he say of the character and work of these false teachers? Same Verse. {SITI November 16, 1888, p. 695.36}

4. Is it necessary that these false teachers who deny the Lord should be avowed disbelievers in him? {SITI November 16, 1888, p. 695.37}

“They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.” Titus 1:6. {SITI November 16, 1888, p. 695.38}

5. What does Christ say will be the fate of such? {SITI November 16, 1888, p. 695.39}

“Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity.” Matthew 7:22, 23. {SITI November 16, 1888, p. 695.40}

6. How much following will such ones have? {SITI November 16, 1888, p. 695.41}

“And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.” 2 Peter 2:2. {SITI November 16, 1888, p. 695.42}

7. What will be the result to the truth? Same verse. {SITI November 16, 1888, p. 695.43}

8. What principle is it that leads these men to cover their licentiousness with the garb of religion? {SITI November 16, 1888, p. 695.44}

“And through covetousness shall they with feigned words make merchandise of you; whose judgment now of a long time lingereth not, and their damnation slumbereth not.” Verse 3. {SITI November 16, 1888, p. 695.45}

9. When such ones flourish the most, what may we know concerning the time of retribution? Verses 1 and 3, last part of each. {SITI November 16, 1888, p. 695.46}

10. What three great events of the past assure us that God will not allow them to go unpunished? {SITI November 16, 1888, p. 695.47}

“For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; and delivered just Lot, vexed with the filthy conversation of the wicked.” “The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished.” Verses 4-7, 9. {SITI November 16, 1888, p. 695.48}

11. When will there be a parallel to the wickedness of men in the days of Noah and Lot? {SITI November 16, 1888, p. 696.1}

“And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed.” Luke 17:26-30. {SITI November 16, 1888, p. 696.2}

12. In what did the great sin of the people in those times consist? {SITI November 16, 1888, p. 696.3}

“That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.” “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.” “And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.” Genesis 6:2, 5, 12. {SITI November 16, 1888, p. 696.4}

“Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.” Jude 7. {SITI November 16, 1888, p. 696.5}

13. What does Peter say of these last-day false professors? {SITI November 16, 1888, p. 696.6}

“But chiefly them that walk after the flesh in the lust of uncleanness, and despise government.” 2 Peter 2:10, first part. {SITI November 16, 1888, p. 696.7}

14. To what time are all the wicked reserve for punishment? {SITI November 16, 1888, p. 696.8}

“And delivered them into chains of darkness, to be reserved unto judgment.” “And to reserve the unjust unto the day of judgment to be punished.” Verses 4 and 9, last part of each. {SITI November 16, 1888, p. 696.9}

15. What was the character of those who escaped the judgments that have been brought upon the earth in the past? {SITI November 16, 1888, p. 696.10}

“I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.” “Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.” Verses 5, 7, 8. {SITI November 16, 1888, p. 696.11}

16. What encouragement can the righteous find in the account of past judgments? {SITI November 16, 1888, p. 696.12}

“The Lord knoweth how to deliver the godly out of temptation.” Verse 9, first part. {SITI November 16, 1888, p. 696.13}

**NOTES**

In 2 Peter 2:4-9 three events of the past are brought to view as evidences that God will surely punish the wicked, and deliver the godly out of temptation. First, “God spared not the angels that sinned, but cast them down to hell;” second, he “spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;” and third, he turned the cities of Sodom and Gomorrah into ashes, “making them an ensample unto those that after should live ungodly,” but delivered just Lot. Now, says Peter, if God did these three things, he knows how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished. The fact that God has done these things in the past (and that he has, all the wicked may know if they will) is sure evidence that God will finally punish all the wicked, and will thereby deliver the godly out of temptation. {SITI November 16, 1888, p. 696.14}

And here it may be noticed that the punishment of the wicked is necessary to the complete redemption of the righteous. The loyal angels could not have been delivered from temptation if God had not cast out from among them the angels that kept not their first estate. Jude 6. Lot’s righteous soul was vexed from day to day by the filthy acts of the Sodomites, and the same must have been the case with Noah, when every imagination of the thoughts of the hearts of men was only evil continually. God destroyed the wicked race, preserving Noah alive. So, when wickedness abounds over the whole earth, and men totally reject God’s Spirit, the safety of God’s loyal people, no less than outraged law, demands the destruction of the wicked. {SITI November 16, 1888, p. 696.15}

**“Notes on the International Lesson. The Covenant Renewed. Joshua 24:19-28” The Signs of the Times, 14, 44.**

E. J. Waggoner

**NOTES ON THE INTERNATIONAL LESSON.  
(November 25.-Joshua 24:19-28.)**

The time of the events recorded in these verses was B.C. 1426, or sixty five years after the making of the covenant and the giving of the law at Mount Sinai. The covenant made at Sinai was an agreement between the Lord and the people relative to the law of God. The children of Israel had come into the wilderness of Sinai and the Lord called unto Moses from the mount, saying:- {SITI November 16, 1888, p. 696.16}

“Ye have seen what I did unto the Egyptians, and how I bare you on eagles’ wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people.” “And all the people answered together, and said, All that the Lord hath spoken we will do.” See Exodus 19:4-8. {SITI November 16, 1888, p. 696.17}

This was the covenant; but at this time the people had not yet heard the law; they had promised to keep a law of which they had as yet only an imperfect knowledge. Three days later, however, the Lord spoke his law in the audience of all the people, and again the people promised that they would obey. See Exodus 24:3. “And Moses wrote all the words of the Lord” and the promise of the people in a book and read it to the whole congregation, and after the people had again promised to obey (verse 7) “he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people” (Hebrews 9:12), “and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words.” Exodus 24:8. This was the first covenant ratified: the people had repeatedly promised to keep the law of God, and God had promised that if they did so he would make them a peculiar treasure unto himself above all people. {SITI November 16, 1888, p. 696.18}

But the people did not keep this solemn covenant. Their history during all these years was little but a history of backsliding; and now after they had entered upon the possession of the land promised unto their fathers, Joshua calls upon them to put away their strange gods and serve the Lord. {SITI November 16, 1888, p. 696.19}

“And,” said Joshua, “if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve the Lord. And the people answered and said, God forbid that we should forsake the Lord, to serve other gods; ... therefore will we also serve the Lord; for he is our God.” Joshua 24:15-18. {SITI November 16, 1888, p. 696.20}

“And Joshua said unto the people, Ye cannot serve the Lord; for he is a holy God; he is a jealous God; he will not forgive your transgressions nor your sins.” “And the people said unto Joshua, Nay; but we will serve the Lord.” {SITI November 16, 1888, p. 696.21}

We are not to suppose that Joshua intended to discourage the people and deter them from the service of the true God, but he did nevertheless state the truth when he said, “Ye cannot serve the Lord;” that is, they could not keep the covenant which they had made at Sinai. That covenant was an unconditional agreement on the part of the people to keep the law of God, but the people did not live up to their agreement; and it will be readily seen that when they broke the covenant, as they did almost immediately when they worshiped the golden calf, they had no more claim on the Lord, according to the covenant which they had entered into with him. They could not go on under that covenant, for no matter how perfectly they might abide by its terms in the future, the fact would remain that they had once broken it, and that was sufficient to forfeit all the blessings which God had promised. In fact, the old covenant was no longer of any service to them; they could repent of their sins and receive pardon, but not by virtue of the covenant made at Sinai; for forgiveness of sins they must look to Christ, or we might say to the second covenant, which, though called the “second” because it was ratified after the covenant at Sinai, was in point of fact the first covenant, for it was made with Abraham (Galatians 3:19), and was the covenant under which Abraham’s faith was counted unto him for righteousness. Genesis 15:6. {SITI November 16, 1888, p. 696.22}

This Abrahamic covenant is the one “established upon better promises” (Hebrews 8:6); and chief among these “better promises” is the promise of the forgiveness of sins. It was in respect of the promises that the first covenant was faulty. If the first covenant had not been thus faulty, there would have been no place for the second. There was in the first covenant no provision for forgiveness of sins. It was ratified by the blood of beasts, which could never take away sin. But the second or Abrahamic covenant was ratified by the blood of Christ, which “taketh away the sins of the world;” and though not ratified for nearly 1,500 years after the covenant at Sinai, it was “confirmed of God in Christ” to Abraham by an oath. See Hebrews 6:13-18. This covenant is made concerning the same law; but if people break it, they may by repentance obtain pardon, and so still remain in covenant relation with God. This is a wonderful exhibition of the mercy and love of God. First, he consents to make a contract with the people concerning that which it is their duty to do; and then he provides pardon for them when they have not only failed to do their duty, but they also violated their agreement to do their duty. Surely love could go no further. {SITI November 16, 1888, p. 696.23}

But some may wonder if God did not know that the people would break that first covenant. We reply, Yes; he not only knew that they could not keep it. In fact, they had broken the commandments, concerning which the covenant was made, before the covenant was made. It was utterly impossible for the people to keep the commandments by their own unaided efforts, yet that is what they promised to do. Then why did the Lord lead them to make such a promise? For the purpose of showing them their own weakness, and of directing their minds to the second or Abrahamic covenant, which already existed. This covenant was a covenant concerning Christ, and provided forgiveness for transgression of the law concerning which the covenant was made, and also help to keep the law. And so, when the Lord made a new covenant with Israel, he was simply directing their attention to the covenant made long before with Abraham. And the proof of this is the fact that all who are heirs of the promises are children of Abraham. {SITI November 16, 1888, p. 696.24}

Thus it appears that the words of Joshua were strictly true; they could not serve the Lord in the sense of keeping the covenant made at Sinai; they could serve him only by availing themselves of the help promised in the second covenant, and becoming not only in name but in fact “children of Abraham,” by faith in Christ, the promised seed of Abraham. Galatians 3:7. {SITI November 16, 1888, p. 696.25}

We would not be understood as teaching that it was impossible to serve God just as well in the days of Joshua as it is now, but that it was impossible to serve him without the aid of divine grace, and that while that grace was not promised in the covenant made at Sinai, it was given to Abraham and to his spiritual seed both before and after the making of what is called the first or old covenant, and that it was always to be obtained through faith in the promised Saviour. God’s promise to Abraham that he should be a great nation and that in his Seed all the nations of the earth should be blessed, was a promise of Christ; and Abraham so understood it, and it was that faith that was counted unto him for righteousness, and no man has ever been accounted righteous in any other way. {SITI November 16, 1888, p. 696.26}

The idea that under the first covenant people were saved by keeping the law, and that now they are saved by faith without obedience, is contrary alike to reason and scripture. God has provided but one Saviour and but one plan of redemption, and in every age the conditions of salvation have been faith and obedience. Abraham was a man of faith, but his faith did not excuse him from obedience. Said the Lord to him: “I am the almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and I will multiply thee exceedingly.” Genesis 17:1, 2. And in describing the people of God down in the last days, the seer of Patmos says: “Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.” Revelation 14:12. {SITI November 16, 1888, p. 696.27}

As the conditions for covenant relation with God are the same as in the past, so the reasons for serving him to-day are identical with the reasons for choosing his service in the days of Joshua. No doubt the people had a deep realization of their obligations to God as they renewed their vows of loyalty to him. The remembrance of his longsuffering and tender mercy toward them, his care that had borne them as an eagle beareth her young, his solicitude, his manifest providences in leading them, in subduing their enemies, in bringing them into the land flowing with milk and honey, in making them the repository of his law, and in revealing himself to them as the covenant-keeping God, the living God who could do exceeding abundantly above what they were able to ask or think,-all this must have given fervency to their response in choosing him who had only wrought them good. Perhaps, too, the thought of their backsliding, their indifference, their frequent rebellion and transgression, served to arouse them to a more intense determination to walk in the commandments of the Lord. {SITI November 16, 1888, p. 696.28}

Joshua presented before them the awful consequences of forsaking Jehovah. To forsake him and serve other gods means only despair and loss, both now and forever. The Lord describes the condition of those who leave his service in the pathetic words of the prophet, “They have forsaken me, the foundation of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.” And again he cries, “Turn ye, turn ye; for why will ye die?” “O that thou hadst harkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea.” {SITI November 16, 1888, p. 697.1}

We were created to serve God, not from constraint, but willingly. No service but that which springs from love is fulfilling the purpose of our creation. Nothing but this can be accounted as service. John writes, “Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created.” But it can be no pleasure to him whose nature is love, to have the unwilling, grudging offering that is sometimes designated as service to God. {SITI November 16, 1888, p. 697.2}

In all the service of Christ to his Father his language was, “I delight to do thy will, O my God; yea, they law is within my heart.” And this condition of true service is provided for in the new covenant. “For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people.” “Love is the fulfilling of the law.” Love to God and love to fellow-men measures the infinite scope of the law that is exceeding broad, and that discerns the thoughts and intents of the heart. In seeing something of the depth of the commandment, we behold our own utter inability to keep it without divine aid; but our weakness has been provided for. “For what the law could not do, in that it was weak through the flesh, God sending his own son, in the likeness of sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit.” {SITI November 16, 1888, p. 697.3}

While sin has brought us helpless and condemned before God, yet his grace, through the merits of the Lamb of God, and through the might of his spirit, has availed to cleanse and strengthen us, that the righteousness of the law may be fulfilled in us, “who walk not after the flesh, but after the spirit;” for under the provision of the new covenant, the law is written in our minds and affections. The truly consecrated heart can say, his yoke is easy, and his burden is light; for Christ, abiding in the soul, brings every thought into subjection, and the language of the Christian is like his. “I delight to do thy will, O my God.” {SITI November 16, 1888, p. 697.4}

**“Back Page” The Signs of the Times, 14, 44.**

E. J. Waggoner

Speaking of the American system of common schools, the *Student’s* *Workshop* truthfully says: “It is true that the system has the facts, but it has been and still is a mighty agency for good, and the only *real* objection that the Papists have against it is that it fails to make Catholics, whatever they may assert to the contrary.” {SITI November 16, 1888, p. 704.1}

We trust that the lack of the usual amount of editorial matter in the paper is compensated for by our synopsis of the proceedings of the General Conference and the minutes of the third and fourth meetings of the recent session of the International Sabbath-school Association. Next week we will give some account of the doings of the International Tract and Missionary Society. {SITI November 16, 1888, p. 704.2}

The Rome correspondent of the London *Chronicle* says that the Pope refused to comply with Count Herbert Bismarck’s request to use his influence in behalf of the Government candidates in the election for the Langtag. Hence the coolness between Germany and the Vatican. The successor of St. Peter (?) is evidently not in politics-at least he is not when he cannot get well-paid for his influence. {SITI November 16, 1888, p. 704.3}

Elder E. P. Daniels, who was for some weeks engaged in revival work in Fresno, is now conducting a series of meetings in the Seventh-day Adventists Church, corner of Twelfth and Brush Streets, in this city. These meetings opened Sabbath, November 10, and although it is too early to give results we are thankful to be able to say that everything points to the accomplishment of a good work for the Oakland church. A general invitation is extended to all who can do so to attend these meetings. {SITI November 16, 1888, p. 704.4}

We are requested by Elder J. H. Cook to announce a general meeting for Fresno, Cal., beginning Friday evening, November 16, at 6 o’clock, and continuing over Sabbath and Sunday. Brother Cook writes: “We wish our brethren to get better acquainted with the wants of the cause and with each other. We want to have full representations from every church in this district, so we may know of their conditions and wants and provide for the same. Preparations will be made to entertain all who come to attend this meeting. Elders Loughborough, Bartlett and myself will be in attendance.” {SITI November 16, 1888, p. 704.5}

Miss Kate Field has written to the California Viticultural commission that she has commenced her “missionary” operations in behalf of California wines. She says that she has secured the commendation and co-operation of some prominent people, among them D. Hammond, the famous Philadelphia physician, but adds, rather sadly and in a sort of surprised way, that the temperance papers are opposing her efforts to enlighten the Eastern mind upon the benefits accruing from a “wise and well-regulated” use of California wines. {SITI November 16, 1888, p. 704.6}

It seems really too bad that temperance papers should not be willing to surrender their principles at the behest of the California wine interests, especially when the will of the wine dealers is made known through the medium of a talented lady! But then there probably always will be people who will be influenced more or less by the words of Solomon: “Look not doubt upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder.” {SITI November 16, 1888, p. 704.7}

Miss Field is unfortunate in having to combat Scripture, human experience, and common sense; but then she has a powerful ally in depraved appetite, and will no doubt meet with much more success than she should, and very much more than will be for the good of those who are so unfortunate as to be deceived by her honeyed words in praise of “California’s noblest industry.” {SITI November 16, 1888, p. 704.8}

The October number of the *Students’ Workshop*, published by the Healdsburg College Press, has been received. We notice many improvements in its appearance, indicative of ability and painstaking on the part of those having it in charge. Both in its literary and mechanical make-up, it is a credit to Healdsburg College, the educational principles of which it presents in a clear and forcible manner. {SITI November 16, 1888, p. 704.9}

The result of the election of the 6th inst. was a surprise alike to Democrats and Republicans. The former were confident of victory, while the latter, if they did not fear defeat, at most hoped only to secure a bare majority in the electoral college. As was expected, the South, with the exception of West Virginia, was solid for the Democratic ticket, but in only two of the Northern States were the Cleveland electors successful. The Republicans carried California, Colorado, Illinois, Indiana, Iowa, Kansas, Maine, Massachusetts, Michigan, Minnesota, Nebraska, Nevada, New Hampshire, New York, Ohio, Oregon, Pennsylvania, Rhode Island, Vermont, Wisconsin, and West Virginia, thus securing 239 electoral votes, 38 more than are necessary to a choice. At the time of this writing the Republicans are confidently claiming a majority in the Fifty-first Congress. The Prohibitionist vote was not as large as was anticipated. {SITI November 16, 1888, p. 704.10}

It is announced that the Sabbath (Sunday) Association if Illinois will hold its first annual meeting in the Methodist Church Block, Chicago, Ill., on Tuesday and Wednesday, November 20 and 21, 1888. In connection with this meeting the National Committee of Sabbath (Sunday) Observance will hold its first meeting. {SITI November 16, 1888, p. 704.11}

Among the speaker expected from abroad are Dr. John Hall, New York; Dr. Crafts, New York; Dr. Knowles, Newark; Col. Elliott F. Shepard, New York; Dr. R. O. Post, Springfield, and others. “All persons interested,” says the *Union Signal*, “in securing a Sabbath of rest for the hundreds now compelled to never-ending toil are urged to attend this meeting.” It is understood that a strong and determined effort will be made in Illinois to secure the passage of a stringent Sunday law in that State, at the next session of the Legislature. {SITI November 16, 1888, p. 704.12}

Speaking of missionary operation the *Christian at Work* says:- {SITI November 16, 1888, p. 704.13}

“No less than three different places have monuments originated among the Jews that have led them toward Christ and the New Testament. It is all the more notable that these have been inaugurated entirely independent of each other. Of the Kishner agitation in Southern Russia, and to the leadership of Rubinowitch, the papers have made repeated mention. Yet it seems not generally to be understood that this is a peculiarly Jewish-Christian movement, *i.e.*, the converts do not want to cease to be Jews, but at the same time they want to become Christians. Their models are the Jewish-Christian churches of the apostolic age. They retain Jewish faith, and worshiped whatever they regard as reconcilable with a fuller acceptance of the fundamentals of Christianity. They practice circumcision, keep the Sabbath, celebrate the Passover as heretofore, but they place all their trust and hope of salvation in Jesus Christ as the fulfillment of Moses and the prophets. Accordingly none but Rubinowitch have been as yet baptized, although others are seeking baptism.” {SITI November 16, 1888, p. 704.14}

We suppose that the principal objection to the baptism of these believing Jews is the fact that they keep the Sabbath. Probably very few would object seriously to their keeping the Passover and practicing circumcision, so long as they did not rely upon those things in any measure for salvation; but undoubtedly a large majority of so-called Christians of the present-day would agree with the Council at Laodicea (A.D. 364), and forbid the keeping of the Sabbath under an anathema. {SITI November 16, 1888, p. 704.15}

**“Prayer that Prevails” The Signs of the Times, 14, 45.**

E. J. Waggoner

There is some very important instruction given in regard to prayer, in the eighteenth chapter of Luke. What stronger assurance that prayer will be answered can be asked for than that given in the parable of the unjust judge? Note the contrast that is drawn. “There was in a city a judge which feared not God, neither regarded man.” His own ease and self-gratification absorbed all his thoughts. From sheer heartlessness he paid no attention to the poor widow’s appeal. But she was importunate; she could not give up her claim. No doubt her little property was in the hands of some extortioner, and her living depended upon the judge’s decision. It was a matter of life and death with her. She presses her claim at unseasonable hours. At last the judge, fearful lest his selfish ease will be seriously interfered with, avenges her of her adversary. He granted her request, although he had no interest in it, simply to get rid of her. {SITI November 23, 1888, p. 708.1}

Now mark the contrast. “And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily.” Not for the same reason that the unjust judge avenged the poor widow, but because he pities as a father, and his ear is ever open to the prayers of his children. The invitation is: “Come unto me all ye that labor and are heavy laden, and I will give you rest.” “Cast thy burden upon the Lord, and he will sustain thee.” Let the fearful one take courage. Do not hesitate to cast upon him the burden that, although too heavy for your own unaided strength, seems too small to be noticed by him. Surely he who takes note of the tiny sparrow’s fall, and numbers the hairs of our heads, will not refuse to notice the simplest matter that affects the interest of one of his children. If we fail to ask aid in the smallest affairs of life, we must displease God. It is a virtual denial of his willingness to interest himself in little matters. But we should consider that God is infinitely greater than we, and the things that to us seem very great are very easy for him to perform. We cannot grasp the infinite, therefore it is idle to speculate upon what things are great and what small, in the eyes of God. better far to take God at his word and “in *everything* by prayer and supplication with thanksgiving,” to let our requests be made known unto God. {SITI November 23, 1888, p. 708.2}

But good and evil are ever side by side. It is easy for the human heart to be deceived, and to mistake self-confidence for faith. This is illustrated in the Pharisee’s prayer. We seldom hear the Pharisee’s sentiments expressed so plainly, but who is not in danger of harboring them? That spirit is as much to be guarded against in our conversation as in our prayers. Many people do not speak of their own good deeds, but loudly condemn the faults of others, in order that their hearers may think that they themselves are free from such failings. Is not this Pharisean spirit the secret of all gossip concerning scandals? People naturally prone to evil deeds, love to dwell upon and magnify the faults of others, for by so doing they lost sight of their own. They make out so bad a case against their neighbor that their own short-comings seem small in comparison. We all need to heed the injunction, “Let no man think more highly of himself than he ought to think.” The publican’s prayer was answered, while the Pharisee’s was not heard, for “God resisteth the proud, but giveth grace unto the humble.” Who wishes to have the mighty God for his adversary? Let us all read carefully and heed James 4:6-11. {SITI November 23, 1888, p. 708.3}

**“The Papacy. (Continued.)” The Signs of the Times, 14, 45.**

E. J. Waggoner

“And shall wear out the saints of the Most High.” When we come to this particular, the evidence is overwhelming. Both time and language would fail to do justice to the matter. Prominent among Papal atrocities is the massacre of St. Bartholomew’s Day. On the 24th of August, 1572, was begun in Paris one of the most horrible, cold-blooded massacres that history records,-that of the Huguenots. The king himself, Charles IX., took part in it, shooting down many of those who were attempting to escape the fury of his soldiers. The number slain throughout France this occasion is placed by the best authorities at seventh thousand. To show Rome’s connection with the massacre, we quote the following from Wylie:- {SITI November 23, 1888, p. 710.1}

“At Rome, when the news arrived, the joy was boundless. The messenger who carried the dispatch was rewarded like one who brings tidings of some great victory, and the triumph that followed was such as old Pagan Rome might have been proud to celebrate.... Through the streets of the Eternal City swept, in the full blaze of pontifical pomp, Gregory and his attendant train of cardinals, bishops, and monks, to the Church of St. Mark, there to offer up prayers and thanksgiving to the see of Rome and the Roman Catholic Church.... On the following day the pontiff went in procession to the Church of Minerva, where, after mass, a jubilee was published to all Christendom, ‘that they might thank God for the slaughter of the enemies of the church, lately executed in France.’”-*History of Protestantism, book 17, chap. 16, paragraph 15*. {SITI November 23, 1888, p. 710.2}

But the saints were to be *worn out*. This implies more than outright slaughter. We quote one paragraph from the account of the imprisonment of the Waldenses, when, at the command of Louis XIV., who was the obedient servant of the Pope, they had been driven from their valleys:- {SITI November 23, 1888, p. 710.3}

“We know not if ever before an entire nation were in prison at once. Yet now it was so. All of the Waldensian race that remained from the sword of their executioners were immured in the dungeons of Piedmont! ... And how were they treated in prison? As the African slave was treated on the ‘middle passage.’ They had a sufficiency of neither food nor clothing. The bread dealt out to them was fetid. They had putrid water to drink. They were exposed to the sun by day and to the cold at night. They were compelled to sleep on the bare pavement, or on straw so full of vermin that the stone floor was preferable. Disease broke out in their horrible abodes, and the mortality was fearful. ‘When they entered these dungeons,’ says Henri Armand, ‘they counted fourteen thousand healthy mountaineers, but when, at the intercession of the Swiss deputies, their prisons were opened, three thousand skeletons only crawled out.”-*Id, book 16, chap. 13, paragraph 18*. {SITI November 23, 1888, p. 710.4}

In the above instance we see how an entire nation was literally worn out, yet we have scarcely more than hinted at the atrocities visited upon the innocent Waldenses. How many millions of martyrs have been put to death in the name of Christianity, by that most unchristian and antichristian power, the Papacy, will never be known until the dead, small and great, stand before God. In this way, perhaps, more than by its wonderful pretensions and blasphemous titles, has the Papacy spoken great words against the Most High; because, since it professes to be Christian, it has caused the enemies of Christ to revile the Christian religion, which they ignorantly supposed to be responsible for so many outrages. The Papacy has done more to make infidels than all other causes combined. {SITI November 23, 1888, p. 710.5}

“And think to change times and laws.” The Papacy has not hesitated to lay impious hands even upon the laws of God, and has remodeled the ten commandments to suit herself. To allow for her image worship, she has expunged the main portion of the second commandment, adding the remainder to the first, and has divided the tenth in order to make the number good. She also openly boasts of having changed the fourth commandment, as the following will show:- {SITI November 23, 1888, p. 710.6}

The first question of chapter 23 of “The Catholic Christian Instructed” is this:- {SITI November 23, 1888, p. 710.7}

“What are the days which the church *commands* to be kept holy?” {SITI November 23, 1888, p. 710.8}

And the answer is,- {SITI November 23, 1888, p. 710.9}

“1st, The Sundays, or the Lord’s day, which we observe by apostolical tradition, *instead of* the Sabbath,” etc. {SITI November 23, 1888, p. 710.10}

Again the question is asked:- {SITI November 23, 1888, p. 710.11}

“What warrant have you for keeping the Sunday, preferable to the ancient Sabbath, which was the Saturday? {SITI November 23, 1888, p. 710.12}

“*Answer*-We have for it the authority of the Catholic Church, and apostolical tradition.” {SITI November 23, 1888, p. 710.13}

It may be said that there is no undue assumption of authority here, since “apostolical tradition” is given as the reason for the church’s celebration of Sunday instead of the Sabbath of the fourth commandment. But the Catholic Church does not claim that it has any warrant from the Bible for its practice. The next question is:- {SITI November 23, 1888, p. 710.14}

“Does the Scripture anywhere command the Sunday to be kept for the Sabbath?” {SITI November 23, 1888, p. 710.15}

In answer to this, reference is made to three passages of Scripture, in which the first day of the week is *mentioned*, and then the answer continues:- {SITI November 23, 1888, p. 710.16}

“But neither one nor the other tells us that this first day of the week was to be henceforward the day of worship, and the Christian Sabbath, so that truly, the best authority we have for this is the testimony and ordinance of the church. And therefore those who pretend to be so religious observers of the Sunday, whilst they take no notice of other festivals ordained by the same church authority, show that they act by humor, and not by reason and religion; since Sundays and holy days all stand upon the same foundation, viz., the ordinance of the church.” {SITI November 23, 1888, p. 710.17}

Without stopping to discuss whether or not the Bible authorizes the change from the Sabbath of the commandment to the first day of the week, it is sufficient to note that the Catholic Church *claims* that it has made the change by its own authority, thus arrogating to itself the power to undo the decrees of God. That it does expressly set itself above the Bible, is further shown by the following from “A Sure Way to Find Out the True Religion:”- {SITI November 23, 1888, p. 710.18}

“Lastly, the keeping holy the Sunday is a thing absolutely necessary to salvation; and yet this is nowhere put down in the Bible; on the contrary, the Bible says, ‘Remember the Sabbath-day, to keep it holy’ (Exodus 20:8), which is Saturday, and not Sunday; therefore, the Bible does not contain all things necessary to salvation, and, consequently, cannot be a sufficient rule of faith.”-*Pp. 95, 96*. {SITI November 23, 1888, p. 710.19}

But the Bible *is* a more sure and sufficient guide in all things.“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.” 2 Timothy 3:16. 17. “Every word of God is pure; he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar.”Proverbs 30:5, 6. Whatever varies in the slightest degree from the Scripture standard, must be wrong. He who adds to his words will be found to be a liar. Now, since the Papacy does add to the words of the Lord, and boasts of its power to do so, it follows that it is one with that sytem of religion of which Paul says that its votaries “changed the truth of God into a lie, and worshiped and served the creature more than the Creator.” Romans 1:25. It puts a man in the place of God, and boasts of its power to change the words of God, and to command the consciences of men, contrary to the decrees of God; and thus it exalts itself above God. What greater words could be spoken against the Most High? {SITI November 23, 1888, p. 710.20}

Since the Bible alone is the true standard of faith and morals, it is very evident that when any power sets itself above the Bible, corruption must follow. The history of the Roman Catholic Church shows that this is absolutely true. The power that sets itself above God necessarily sets itself against God; but as God is the embodiment of all goodness, that which is opposed to him must be the embodiment of all wickedness. Therefore, according to the prophetic declaration concerning the assumptions of the Papacy, we should expect to see in it the very depths of iniquity. A very few quotations will be given concerning the apostasy which resulted in the full development of “that Wicked,” “the man of sin.” Dr. Wylie, in his “History of Protestantism,” says:- {SITI November 23, 1888, p. 710.21}

“The moment inspired men cease to address us, and that their disciples and scholars take their place-men of apostolic spirit and doctrine, no doubt, but without the direct knowledge of their predecessors-we become sensible of a change; an eclipse has passed upon the exceeding glory of the gospel. As we pass from Paul to Clement, and from Clement to the Fathers that succeeded him, we find the gospel becoming less of grace and more of merit. The light wanes as we travel down the patristic road, and remove ourselves farther from the apostolic dawn. It continues for some time at least to be the same gospel, but its glory is shorn, its mighty force is abated; and we are reminded of the change that seems to pass upon the sun, when after contemplating him in a tropical hemisphere, we see him in a northern sky, where his slanting beams, forcing their way through mists and vapors, are robbed of half their splendor. Seen through the fogs of the patristic age, the gospel scarcely looks the same which had burst upon the world without a cloud but a few centuries before.”-*Book I, chap. 2, paragraph 11.* {SITI November 23, 1888, p. 710.22}

The Doctor was more charitable than the facts will warrant, in saying that the Fathers were no doubt men of apostolic spirit and doctrine. They were at best but half heathen, whatever their intentions may have been, for they drank from the muddy pool of heathen philosophy instead of at the pure fountain of divine revelation; and their great effort was to assimilate Christianity and pagan philosophy. In this they succeeded but too well. W. {SITI November 23, 1888, p. 710.23}

(*To be continued.*)

**“The ‘Epistles of Ignatius’” The Signs of the Times, 14, 45.**

E. J. Waggoner

Among the early writings to which appeal is frequently made in behalf of the Sunday institution are the “Epistles of Ignatius.” But before we make any statements or quotations concerning Ignatius or the epistles ascribed to him, we will give the only passage in the epistles which is supposed to teach the observance of Sunday. It is the ninth chapter of the epistle to the Magnesians, and, as translated, reads as follows:- {SITI November 23, 1888, p. 710.24}

“If, therefore, those who were brought up in the ancient order of things have come to the possession of a new hope, no longer observing the Sabbath, but living in the observance of the Lord’s day, on which also our life has sprung up again by him and by his death-whom some deny, by which mystery we have obtained faith, and therefore endure, that we may be found the disciples of Jesus Christ, our only Master-how shall we be able to live apart from him, whose disciples the prophets themselves in the Spirit did wait for him as their teacher? And therefore he whom they rightly waited for, being come, raised them from the dead.” {SITI November 23, 1888, p. 710.25}

The writer of the article, “The Lord’s Day,” in Kitto’s “Encyclopedia of Religious Literature,” after mentioning several alleged testimonies in favor of Sunday, says:- {SITI November 23, 1888, p. 710.26}

“We must here notice one other passage of earlier date than any of these, which has often been referred to as bearing on the subject of the Lord’s day, though it certainly *contains* no mention of it. It occurs in the epistle of Ignatius to the Magnesians (about A. D. 100). The whole passage is confessedly obscure, and the text may be corrupt.... The passage is as follows:- {SITI November 23, 1888, p. 710.27}

.... {SITI November 23, 1888, p. 710.28}

“Now many commentators assume (on what grounds does not appear) that after *xuritsen* the word *...* is to be understood. On this hypothesis they endeavor to make the rest of the sentence accord with a reference to the observance of the Lord’s day, by further supposing *en he* to refer to *hera* understood and the whole to be put in contrast with *sabbatou* *tes* in the former clause.” {SITI November 23, 1888, p. 710.29}

“Let us now look at the passage simply as it stands. The defect of the sentence is the want of a substantive to which *auto* can refer. This defect, so far from being remedied, is rendered still more glaring by the introduction of *hetra*. Now if we take ... as simply ‘the life of the Lord,’ having a more personal meaning, it certainly goes nearer to supplying the substantive to *auto*. Again, *hen he* may well refer to *zoen*, and *xuritche zoen* meaning our Lord’s *life*, as emphatically including his resurrection (as in Romans 5:10, etc.), presents precisely the same analogy in the spiritual life of the Christian as is conveyed both in Romans 5, Colossians 3:3, 4, and many other passages. Thus upon the whole the meaning might be given thus:- {SITI November 23, 1888, p. 711.1}

“‘If those who lived under the old dispensation have come to the newness of hope, no longer keeping Sabbaths, but living according to our Lord’s life (in which, as it were, our life has risen again, through him, and his death which some deny), ... how shall we be able to live without him? ... {SITI November 23, 1888, p. 711.2}

“In this way (allowing for the involved style of the whole) the meaning seems to us simple, consistent, and grammatical, without any gratuitous introduction of words understood; and this view has been followed by many, though it is a subject on which considerable controversy has existed. On this view the passage does not refer at all to the Lord’s day; but even on the opposite supposition it cannot be regarded as affording any positive evidence to the early use of the term ‘Lord’s day’ (for which it is often cited), since the material word *rehma* is purely conjectural.”-*Encyclopedia of Biblical Literature, art. Lord’s Day*. {SITI November 23, 1888, p. 711.3}

Thus we have the testimony of an unprejudiced witness, a scholar and critic, and an observer of the first day of the week, to the effect that the oft-quoted passage from Ignatius makes no reference whatever to the first day of the week, sometimes erroneously called “Lord’s day.” But whether it does or not is a matter of very little importance, as we shall see when we have examined all the witnesses in the case. We have given this extract that the reader may see that, however the epistle be regarded, it affords no aid or comfort to the adherents of Sunday, since it makes no allusion whatever to the day. But the candid man who knows the truth about the writings of Ignatius would not consider the Sunday cause strengthened in the least, even if they contained the most explicit and unequivocal reference to it. We shall now proceed to learn what we can of Ignatius and his epistles. {SITI November 23, 1888, p. 711.4}

The “Encyclopedia Britannica” says:- {SITI November 23, 1888, p. 711.5}

“The information we get in regard to Ignatius, up to the time of Eusebius, is exceedingly scanty.” {SITI November 23, 1888, p. 711.6}

“McClintock and Strong’s Encyclopedia” says:- {SITI November 23, 1888, p. 711.7}

“We have no trustworthy accounts of the life and ministry of Ignatius. The chief authority is the ‘*Martyrium Ignatii*,’ but even those who assert the genuineness of that work admit that it is greatly interpolated.” {SITI November 23, 1888, p. 711.8}

Uhlhorn, in the “Schaff-Herzog Encyclopedia,” says:- {SITI November 23, 1888, p. 711.9}

“The only sources from which any information can be drawn about this celebrated person are the epistles circulating under his name. Eusebius knows nothing more of him than what can be extracted from the epistles, with the exception of a few short notices by Irenaeus and by Origen, which he also knows. But the list which he gives of the bishops of Antioch is doubtful with respect to its chronology.... What tradition else has preserved concerning Ignatius-the story that he was the child spoken of in Matthew 18:5, and other fictions by Simeon Metaphrastes and Vincentius-is completely worthless.” {SITI November 23, 1888, p. 711.10}

From the above, then, it would seem as if not very much would be known with certainty, since we get all our information from the epistles, and the epistles themselves are of somewhat doubtful authority. But let us hear more concerning them. In the introductory notice to the epistles, we find the following statements by the translator:- {SITI November 23, 1888, p. 711.11}

“There are, in all, fifteen epistles which bear the name of Ignatius.... It is now the universal opinion of critics, that the first eight of these professedly Ignatian letters are spurious.... But after the question has been thus simplified, it still remains sufficiently complex. Of the seven epistles which are acknowledged by Eusebius, we possess two Greek recensions, a shorter and a longer. It is plain that one or the other of these exhibits a corrupt text, and scholars have for the most part agreed to accept the shorter form as representing the genuine letters of Ignatius.” “But although the shorter form of the Ignatian letters had been generally accepted in preference to the longer, there was still a pretty prevalent opinion among scholars, that even it could not be regarded as absolutely free from the interpolations, or as of undoubted authenticity.... But whether the smaller themselves are the genuine writings of Ignatius, bishop of Antioch, is a question that has been much disputed, and has employed the pens of the ablest critics. And whatever positiveness some may have shown on either side, I must own I have found it a very difficult question.” {SITI November 23, 1888, p. 711.12}

Dr. Killen thus briefly and clearly sets forth the history of the Ignatian epistles:- {SITI November 23, 1888, p. 711.13}

“The history of the Ignatian epistles may well remind us of the story of the Sibylline books. A female in strange attire is said to have appeared before Tarquin of Rome, offering to sell nine manuscripts which she had in her possession; but the king, discouraged by the price, declined the application. The woman withdrew; destroyed the one-third of her literary treasures; and, returning again into the royal presence, demanded the same price for what were left. The monarch once more refused to come up to her terms; and the mysterious visitor retired again, and burnt the one-half of her remaining store. Her extraordinary conduct excited much astonishment; and, on consulting with his angurs, Tarquin was informed that the documents which she had at her disposal were most valuable, and that he should by all means endeavor to secure such a prize. The king now willingly paid for the three books, not yet committed to the flames, the full price originally demanded for all the manuscripts. The Ignatian epistles have experienced something like the fate of those Sibylline oracles. {SITI November 23, 1888, p. 711.14}

“In the sixteenth century, fifteen letters were brought out from beneath the mantel of a hoary antiquity, and offered to the world as the productions of the pastor of Antioch. Scholars refused to receive them on the terms required, and forthwith eight of them were admitted to be forgeries. In the seventeenth century, the seven remaining letters, in a somewhat altered form, again came forth from obscurity, and claimed to be the works of Ignatius. Again, discerning critics refused to acknowledge their pretensions; but curiosity was roused by this second apparition, and many expressed an earnest desire to obtain a sight of the real epistles. Greece, Syria, Palestine, and Egypt were ransacked in search of them, and at length three letters are found. The discovery creates general gratulation; it is confessed that four of the epistles, so lately asserted to be genuine, are apocryphal; and it is boldly said that the three now forthcoming are above challenge. But truth still refuses to be compromised, and sternly disowns these claimants for her approbation. The internal evidence of these three epistles abundantly attests that, like the last three books of the Sibyl.They are only the last shifts of a grave imposture.” {SITI November 23, 1888, p. 711.15}

Let us set this matter clearly in our minds. But little is known of Ignatius except what is learned from these epistles, and it is charged that these epistles are spurious. How, then, it may be asked, do we know that such a person existed? 1. There is slight reference made to him in one or two other documents. 2. If there had not been such a person, it is not probable that letters would have been put forth bearing his name. The Catholic Church has never hesitated to manufacture history or doctrine when it could not find what it wanted already written. These documents have always been given the name of some person of good repute, and they served the purpose of the church as well as if they were genuine. Now when we remember that this same “mystery of iniquity” was working even as far back as the days of Paul, we need not be surprised that, less than a century later, writings already in existence were garbled, and that designing persons wrote epistles and signed the names of eminent men to them, in order to give them currency. Indeed, we find in 2 Thessalonians 2:1-3 that this very thing was done in the days of Paul, and that the apostle’s own name was used to give currency to false doctrine. {SITI November 23, 1888, p. 711.16}

Therefore while we may believe that such a man as Ignatius lived, and that he suffered martyrdom for his faith, we need not believe that he wrote the egotistical trash that is attributed to him. Indeed, we *cannot* believe that he wrote it, if we regard him as a holy man. {SITI November 23, 1888, p. 711.17}

We now proceed with the testimony. In the preface to his “Ancient Church,” Dr. Killen says of the Ignatian epistles:- {SITI November 23, 1888, p. 711.18}

“If we accredit these documents, the history of the early church is thrown into a state of hopeless confusion; and men, taught and honored by the apostles themselves, must have inculcated the most dangerous errors. But if their claims vanish, when touched by the wand of truthful criticism, many clouds which have hitherto darkened the ecclesiastical atmosphere disappear; and the progress of corruption can be traced on scientific principles. {SITI November 23, 1888, p. 711.19}

Neander says of the so-called “Epistles of Ignatius;” “Even the shorter and more trustworthy edition is very much interpolated.” {SITI November 23, 1888, p. 711.20}

And Dr. Killen closes up his remarks on the subject of the epistles as follows:- {SITI November 23, 1888, p. 711.21}

“It is no mean proof of the sagacity of the great Calvin, that, upwards of three hundred years ago, he passed a sweeping sentence of condemnation on these Ignatian epistles.... His language respecting them has been often quoted, but we feel we cannot more appropriately close our observations on this subject than by another repetition of it. ‘There is nothing more abominable than that trash which be in circulation under the name if Ignatius.’”-*Ancient Church, period 2, sec. 2, chap 3, paragraph 12*. {SITI November 23, 1888, p. 711.22}

After these strong statements the reader will doubtless have some curiosity to read a little of this “trash.” Accordingly, we give a few extracts from it. In the epistle to the Ephsians, chapter 1, we find the following:- {SITI November 23, 1888, p. 711.23}

“On hearing that I came bound from Syria for the common name and hope, trusting through your prayers to be permitted to fight with beasts at Rome, that so by martyrdom I may indeed become the disciples of him ‘who gave himself for us, an offering and sacrifice to God’ (ye hastened to see me).” {SITI November 23, 1888, p. 711.24}

The writer seems to have an idea that only by martyrdom could he be a true disciple of the Lord, and he manifests an unseemly haste for it, which we are sure would not be the case with a holy man who was really expecting martyrdom. {SITI November 23, 1888, p. 711.25}

In the following paragraphs he again expresses his ardent desire to be eaten up:- {SITI November 23, 1888, p. 711.26}

“I write to the churches and impress on them all, that I shall willingly die for God, unless ye hinder me. I beseech of you not to show an unreasonable goodwill toward me. Suffer me to become food for the wild beasts, through whose instrumentality it will be granted me to attain to God. I am the wheat of God, and let me be granted by the teeth of the wild beasts, that I may be found the pure bread of Christ. Rather entice the wild beasts, that they may become my tomb, and may have nothing of my body; so that when I have fallen asleep (in death), I may be no trouble to anyone. Then shall I truly be a disciple of Christ, when the world shall not see so much as my body. Entreat Christ for me, that by these instruments I may be found a sacrifice (to God).” {SITI November 23, 1888, p. 711.27}

“May I enjoy the wild beasts that are prepared for me; and I pray they may be found eager to rush upon me, which also I will entice to devour me speedily, and not deal with me as with some, whom, out of fear, they have not touched. But if they be unwilling to assail me, I will compel them to do so. Pardon me (in this): I know what is for my benefit. Now I begin to be a disciples.”-*Epistle to the Romans,* chap. 4. 5. {SITI November 23, 1888, p. 711.28}

There are many passages similar to the above. They prove, what we find from the most unexceptionable testimony is the case, that the idea very early began to prevail that a martyr was more sure of gaining Heaven than one who simply lived a good life, and died a natural death. The idea was that whatever sins the individual had upon him were washed away by the shedding of his own blood. As a consequence many fanatical people eagerly sought martyrdom, and it came to be considered as almost a mortal sin to flee in time of persecution. The idea that the martyrs were cleansed from sin by their own blood finds its modern counterpart in the famous “blood atonement” among the Mormons. It is unnecessary to do more than remind the reader of the limited views of the atonement of Christ, which must have been held by such people. {SITI November 23, 1888, p. 711.29}

That the “Epistles of Ignatius” were written by someone who was anxious that the bishops should have a chance to lord it over God’s heritage, is evident from the following extracts:- {SITI November 23, 1888, p. 711.30}

“It is manifest, therefore, that we should look upon the bishop even as we would upon the Lord himself.”-*Epistle to the Ephsians, chap. 6*. {SITI November 23, 1888, p. 711.31}

“It becomes both men and women who marry, to form their union with the approval of the bishop that their marriage may be according to God, and not after their own lust.” {SITI November 23, 1888, p. 711.32}

“Give ye heed to the bishop, that God also may give heed to you. My soul be for theirs that are submissive to the bishop, to the presbyters, and to the deacons, and may my portion be along with them in God!”-*Epistle to Polycarp, chap. 5, 6*. {SITI November 23, 1888, p. 711.33}

The following “great mystery” which this pseudo-Ignatius reveals, shows that the writer was a fit companion for Hermas and the pseudo-Barnabas:- {SITI November 23, 1888, p. 712.1}

“Now the virginity of Mary was hidden from the prince of this world, as was also her offspring, and the death of the Lord; three mysteries of renown, which were wrought in silence by God. How, then, was he manifested to the world? A star shone forth in heaven above all the other stars, the light of which was inexpressible, while its novelty struck men with astonishment. And all the rest of the stars, with the sun and moon, formed a chorus to this star, and its light was exceedingly great above them all. And there was agitation felt as to whence this new spectacle came, so unlike to everything else (in the heavens). Hence every kind of magic was destroyed, and even, bond of wickedness disappeared; ignorance was removed, and the old kingdom abolished, God himself being manifested in human form for the renewal of eternal life. And now that took a beginning which had been prepared by God. Henceforth all things were in a state of tumult, because he meditated the abolition of death.”-*Epistle to the Ephesians, chap. 19*. {SITI November 23, 1888, p. 712.2}

And, lastly, we quote the following jargon as evidence of the senseless egotism of the one who wrote this “trash:”- {SITI November 23, 1888, p. 712.3}

“Am I not able to write to you of heavenly things? But I fear to do so, lest I should inflict injury on you who are but babes (in Christ). Pardon me in this respect, lest, as not being able to receive (such doctrines), ye should be strangled by them. For even I, though I am bound (for Christ), yet am not on that account able to understand heavenly things, and the places of the angels, and their gatherings under their places of the angels, and their gatherings under their respective princes, things visible and invisible. Without reference to such abstruse subjects, I am still but a learner (in other respects); for many things are wanting to us, that we come not short of God.”-*Epistle to the Trallians, chap. 5*. {SITI November 23, 1888, p. 712.4}

If this were the age when insane persons were regarded as sacred beings, and as being possessed of divine inspiration, we should not wonder at the great esteem with which this stuff is held by many people; but as it is, there is a mystery about it. When people who have access to the works of the world’s master minds, to say nothing of the sublime truths of the Bible, spend their precious time studying the writings of the so-called Fathers, it seems as though they must be possessed of something akin to that mental and moral depravity which leads the school boy to devour the dime novel. W. {SITI November 23, 1888, p. 712.5}

**“The Commentary. The Second Epistle of Peter” The Signs of the Times, 14, 45.**

E. J. Waggoner

**2 Peter 2:10-22.  
(Lesson 7, Sabbath, Dec. 8.)**

1. What does the apostle Peter say of the character of the false teachers who in the last days shall cause many to err from the truth? {SITI November 23, 1888, p. 712.6}

“But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities.” “But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; and shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children.” 2 Peter 2:10, 12-14. {SITI November 23, 1888, p. 712.7}

2. What shows their contempt for authority? Verse 10. {SITI November 23, 1888, p. 712.8}

“Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.” “But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.” Jude 8, 10. {SITI November 23, 1888, p. 712.9}

3. How does their conduct in this respect contrast with that of beings who are really great? {SITI November 23, 1888, p. 712.10}

“Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.” 2 Peter 2:11. {SITI November 23, 1888, p. 712.11}

4. What example of Christ’s have we concerning speaking evil even of the wicked? {SITI November 23, 1888, p. 712.12}

“Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.” Jude 9. {SITI November 23, 1888, p. 712.13}

5. What positive commandment have we concerning our attitude toward those holding high positions? {SITI November 23, 1888, p. 712.14}

“Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God.” Romans 13:1. {SITI November 23, 1888, p. 712.15}

“I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.” 1 Timothy 2:1, 2. {SITI November 23, 1888, p. 712.16}

6. Are we at liberty to make an exception in the case of wicked rulers? 1 Timothy 2:1, 2. {SITI November 23, 1888, p. 712.17}

“Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men.” Titus 3:1, 2. {SITI November 23, 1888, p. 712.18}

7. Whose example does the apostle say these false teachers follow? {SITI November 23, 1888, p. 712.19}

“Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness.” 2 Peter 2:15. {SITI November 23, 1888, p. 712.20}

“Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.” Jude 11. {SITI November 23, 1888, p. 712.21}

8. Relate in brief the circumstances of Balaam’s connection with the children of Israel. See Numbers, chapters 22, 23, 24. {SITI November 23, 1888, p. 712.22}

9. What is said of the instability of such ones, and of their final end? {SITI November 23, 1888, p. 712.23}

“These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.” 2 Peter 2:17. {SITI November 23, 1888, p. 712.24}

“These are spots in your feasts of charity, when they feast with you, feeding themselves without fear; clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.” Jude 12, 13. {SITI November 23, 1888, p. 712.25}

10. By what means do they allure souls to destruction? {SITI November 23, 1888, p. 712.26}

“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.” 2 Peter 2:18. {SITI November 23, 1888, p. 712.27}

11. What do they promise those who follow them? {SITI November 23, 1888, p. 712.28}

“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.” Verse 19. {SITI November 23, 1888, p. 712.29}

12. Yet into what bondage do they bring their dupes? {SITI November 23, 1888, p. 712.30}

“Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.” John 8:34. {SITI November 23, 1888, p. 712.31}

13. To what are people made subject through fear of death? {SITI November 23, 1888, p. 712.32}

“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage.” Hebrews 2:14, 15. {SITI November 23, 1888, p. 712.33}

14. What is it that causes death and the fear of it? {SITI November 23, 1888, p. 712.34}

“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 November 23, 1888, p. 712.35}

15. Then what is it that brings men into bondage? {SITI November 23, 1888, p. 712.36}

16. Who alone can give freedom? {SITI November 23, 1888, p. 712.37}

“For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death.” Psalm 102:19, 20. {SITI November 23, 1888, p. 712.38}

“The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.” Isaiah 61:1. {SITI November 23, 1888, p. 712.39}

17. Where alone is true liberty found? {SITI November 23, 1888, p. 712.40}

“And I will walk at liberty; for I seek thy precepts.” Psalm 119:45. {SITI November 23, 1888, p. 712.41}

18. What profit is it to a man to be freed from the pollutions of the world, if he afterwards returns to them? {SITI November 23, 1888, p. 712.42}

“For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.” 2 Peter 2:20, 21. {SITI November 23, 1888, p. 712.43}

19. Then what should be done by each one who has come to the knowledge of Christ? {SITI November 23, 1888, p. 712.44}

“Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall.” 2 Peter 1:10. {SITI November 23, 1888, p. 712.45}

**NOTES**

“They are not afraid to speak evil of dignities.” The dignities, or, more literally, glories, here referred to are doubtless supernatural powers, whether good or bad. The Syrian has it, “They shudder not with awe while they blaspheme.” The meaning evidently is that these presumptuous, licentious teachers of what they claim is religion, have no regard for authority. This is shown by the first part of the verse, where it is said that they “despise government.” There is no special class of people to whom the specifications of this chapter will apply, except Spiritualists. Not that all Spiritualists are actually openly immoral; but there is not one who does not hold to doctrines that naturally lead to immorality. They teach that man is himself a part of God, and so is amenable to no power but himself; that he is a law to himself, and is his own judge. Now it makes no difference how much men practice their culture, refinement, elevation, and morality, when they shut themselves off from the only Source of morality. When men teach that the impulses of their own natures are the only law to be followed, they must eventually land in the pit of corruption. {SITI November 23, 1888, p. 712.46}

But when men despise the government of God, it is but a step to the despising of all human authority. Indeed, when men do not regard the claims of God, whatever obedience they render to human laws is due solely to fear of immediate punishment. In the Bible honor to earthly kings is placed next to the fear of God. Says Peter, “Fear God. Honor the king.” 1 Peter 2:17. And the commandment to ancient Israel was:“Thou shalt not revile God, nor curse a ruler of thy people.” Exodus 22:28, Revised Version. It is worthy of note that most Spiritualists are open sympathizers with anarchy. Respect for authority is the prime factor in true religion. The man who is not afraid to speak evil of those who are in authority, who rails at those who are in official position, whether in Heaven, or in earthly governments, is a dangerous man. He *may* not do any great evil, because of lack of opportunity; but once let him have an opportunity, without the fear of physical punishment to deter him, and there is nothing to restrain him from going to the greatest lengths. It is a bad sign to see a man railing at even a wicked ruler. When Peter wrote, “honor the king,” and Paul wrote, “Let every soul be subject unto the higher powers” (Romans 13:1) wicked kings were reigning. But they occupied the place of authority and their official position was to be respected, however wicked they might be. {SITI November 23, 1888, p. 712.47}

Says the apostle: “They allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.” A man always falls, if he does fall, in the direction toward which he leans. Says Christ: “For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness.” Mark 7:21, 22. Now with these propensities existing naturally in the heart, it inevitably follows that when a man heeds the words of those who “despise government,” he will fall to the lowest depths of vice. {SITI November 23, 1888, p. 713.1}

So the apostle continues: “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.” These false teachers, and their same nowadays is legion, talk a great deal about “liberty.” They refuse to be bound down by laws. They tell their dupes to assert their godlike power and be free. It was thus that Satan tempted Eve. “Ye shall be like God,” said he, and he made her believe that the just law of God was arbitrary, and devised solely for the purpose of keeping man in an inferior position. Too late she found out the baseness of such a charge. “The bondage of corruption” is the worst bondage conceivable. Even in this life men find that liberty is found only in obedience to law. Daniel Wise truly said that “perfect liberty is perfect obedience to a perfect law.” Law is the best friend that man has. And “the glorious liberty of the sons of God” will be shared only by such as “keep the law of God.” They will have the freedom of God’s universe throughout eternity, while to those who seek liberty in following their own desires is reserved “the blackness of darkness forever.” {SITI November 23, 1888, p. 713.2}

**“The Commentary. Israel Under Judges” The Signs of the Times, 14, 45.**

E. J. Waggoner

**NOTES ON THE INTERNATIONAL LESSON.  
ISRAEL UNDER JUDGES.  
(December 2.-Judges 2:23.)**

Only a generation had passed since the Israelites had vowed to devote themselves to the service of God. The inspired record declares that “the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that he did for Israel.... And there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel. And the children of Israel did evil in the sight of the Lord, and served Baalim.” The startling testimony of history declares that the people of whom Moses had inquired, “What nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? and what nation is there so great that hath statutes and judgments so righteous as all this law, which I set before you this day?” forsook the Lord to serve Baalim. {SITI November 23, 1888, p. 713.3}

The only way that we can have any fair comprehension of the degradation this implies, is to compare the idolatry they had chosen to the sacred and glorious worship they had forsaken. The thought of such depths of debasement following such heights of exaltation fills us with horror and astonishment. It seems a thing incredible. The psalmist, speaking of the requirements of God’s service, says, “Behold, thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom.” The children of Israel had been chosen to obedience. For a time they shone as lights in the midst of the perverse and crooked nations of the world, reflecting the divine image. The blessings of Heaven were for them. But they did evil and served Baal. They forsook their God. Probably this was not done by a sudden departure. We know how apostasy comes: First it is a conviction stifled, a duty neglected, then a glorifying of self and a worshiping and serving of the creature more than the Creator, and then a sinking down into grosser and grosser sins till we are corrupted, full of wounds and bruises and putrefying sores. Says the prophet of one who had forsaken God, “A deceived heart hath turned him aside.” {SITI November 23, 1888, p. 713.4}

They served Baalim. Language fails to describe the degradation, the utter vileness, of the idolatry chosen by the people of God as a substitute for the worship of the Holy One of Israel. The worship of Baal, or the sun, was the most abhorrent of all heathen worship. It was the lowest of all idolatry, with which was connected licentious rites of the most debasing character. It afforded an opportunity for the display of the carnal nature to the full. {SITI November 23, 1888, p. 713.5}

That the worship of the sun was the most abominable form of heathenism, is evident from the words of the Lord to the prophet Ezekiel. While the prophet was with the captives in Babylon, he was taken in vision to Jerusalem, and shown the abominable deeds of the Jews who still remained in that city. He was first shown the “image of jealousy” at the door of the inner court of the temple, and the Lord said to him: “Seest thou what they do? even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, and thou shalt see greater abominations.” Ezekiel 8:6. {SITI November 23, 1888, p. 713.6}

Then he was shown “every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall” of the temple, and seventy elders offering incense, and was again told that he should see even greater abominations. {SITI November 23, 1888, p. 713.7}

Next he was brought to the door of the temple, and there saw the women “weeping for Tammuz,” the Babylonian Adonis, whose worship was conducted with the most lascivious rites, but was told that he should be shown greater abominations still. These last and greatest abominations are thus described:- {SITI November 23, 1888, p. 713.8}

“And he brought me into the inner court of the Lord’s house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east.” Verse 16. {SITI November 23, 1888, p. 713.9}

The “Encyclopedia Britannica,” speaking of Baal, says:- {SITI November 23, 1888, p. 713.10}

“As the sun-god he is conceived as the male principle of life and reproduction in nature, and thus in some forms of his worship is the patron of the grossest sensuality, and even of systematic prostitution. An example of this is found in the worship of Baal-Peor (Numbers 25), and in general in the Canaanitish high places, where Baal, the male principle, was worshiped in association with the unchaste goddess Ashera, the female principle of nature. {SITI November 23, 1888, p. 713.11}

Have we not marveled and inquired, How could these people go to such depths of debasement? Perhaps we have thought that such idolatry and defilement was a thing of the past, and belonged alone to those of earlier ages. Alas! that this is not true. These things were written for our admonition. “The heart is deceitful above all things, and desperately wicked; who can know it?” Not man, certainly, for the Lord declares, “I the Lord search the heart.” Let the Spirit of God be grieved away, let circumstances remove their restraint, let it become popular to serve Baal, and who will be like Elijah and the seven thousand who withstood the tide of idolatry? Even now if you could penetrate into the secret chambers as did Ezekiel you would see many who bear the name of Christ worshiping before Baal and Ashteroth. Yes, even in the gates of the house dedicated to God, the idols of pride, lust, and selfishness are worshiped publicly. Says Paul: “In the last days perilous times shall come. For men shall be lovers of their own selves, ... having a form of godliness, but denying the power thereof.” Even the professed church of Christ is to be defiled with the lovers of self, and these times are perilous times, for it is a time when Israel is sweeping off into the outgoing tide of idolatry, and only he will stand who is anchored to the eternal Rock. {SITI November 23, 1888, p. 713.12}

“And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger.” Were the children of Israel so blinded that they could not read in the nations the direful effects of idolatry? Did they not behold the image of the earthly, the sensual, the devilish, in those who had corrupted themselves with the gods they had served? Their gods were simply the image of their own debased and ever degrading nature. They bowed themselves down indeed, when they were making obeisance to such idols. {SITI November 23, 1888, p. 713.13}

“And the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers ... so that they could not any longer stand before their enemies. Whithersoever they went out, the hand of the Lord was against them for evil, ... and they were greatly distressed.” Again and again it has been demonstrated that “the way of the transgressor is hard.” Every transgressor experiences this bitter result, and yet the slave of Satan is deceived, beguiled again and again into the paths of sin. The children of Israel had been warned. God had set before them life and good, and death and evil, and they made their own choice. They sowed to the flesh, and of the flesh reaped corruption. {SITI November 23, 1888, p. 713.14}

But God is long-suffering and plenteous in mercy. His heart of infinite love yearned for his rebellious children, and the next verse after the terrible description of their foul apostasy begins, “Nevertheless the Lord raised up judges, which delivered them out of the hand of those that spoiled them.” And still they did not acknowledge his hand. Perhaps it seemed to them as an ordinary thing that they were plucked from the power of their enemies, for “they would not hearken unto their judges, but they went a-whoring after other gods.” Again they tasted the bitter fruit of transgression, bringing anguish upon their souls. The Lord heard their groaning by reason of those that oppressed them, and again in the abundance of his pity he delivered them. {SITI November 23, 1888, p. 713.15}

Israel’s course was like the fluctuation of the sea. They progressed to retrograde, and retrograded to return, but at last “they ceased not from their stubborn way.” The Lord had promised to drive out their enemies if they would walk in his ways, but now he declares, “I also will not henceforth drive out any from before them of the nations which Joshua left when he died.” But, even in this stern and just sentence, runs a thread of divine compassion, for he adds, “That through them I may prove Israel, whether they will keep the way of the Lord to walk therein.” God could not give them up. Bad as they were, he saw in them the possibility of purity through the infinite merit of his grace. He would use the nations as scourges to chasten his people, that they might return to him who could cleanse their sins, and redeem their lives from destruction. It is thus he deals with us in this season of apostasy; but the day of his patience is fast hastening to its close. Says the prophet: “Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.” Now is the time to tear down the idols, for soon a selfish but bitter cry will sound from the fearful and unbelieving, from liar and idolater. “The harvest is past, the summer is ended, and I am not saved.” {SITI November 23, 1888, p. 713.16}

**“Back Page” The Signs of the Times, 14, 45.**

E. J. Waggoner

The festival ceremonies in honor of the three Jesuits who were canonized last January by Pope Leo XIII., were inaugurated on the 11th inst. in St. Ignatius Church, San Francisco. The ceremonies on that day were in honor of St. Peter Claver. The following Sunday was devoted to the veneration of “St.” John Berchmans, while on the last Sunday in the month like idolatrous homage will be paid to “St.” Alphonsus Rodriquez. {SITI November 23, 1888, p. 720.1}

Among other things the *New England Evangelist* for October asks information- {SITI November 23, 1888, p. 720.2}

“As to the place in the Bible where we are taught that the first day of the week is a *holy day*, and to be observed by Christians as such, as the Sabbath was observed by the Jews.” {SITI November 23, 1888, p. 720.3}

All we can do is to pass the *Evangelist’s* query along. We know of no place in the Scriptures where anything of the kind is even intimated. We do, however, remember having seen a text which says, “Remember the Sabbath day to keep it holy.... The seventh day is the Sabbath of the Lord thy God.” There is no reason why anybody should get tangled on the Sabbath question: the teaching of the word of God is very plain upon that point. {SITI November 23, 1888, p. 720.4}

Says an Eastern exchange: “In 1877, the import of opium into China reached the enormous amount of 9,825,611 pounds, and this means an increase of *four hundred tons* over the import of the preceeding year. And this work is fostered under the protecting care of a Christian Government.” {SITI November 23, 1888, p. 720.5}

To what base uses is the name Christian put when it is applied to even the best civil Governments which this world has ever seen. The simple recognition of Christianity by a State no more makes it a Christian nation than submitting to the rite of baptism makes an individual a Christian. We read not long since a statement that all the saloons in Constantinople are kept by Christians’ but it is false, the man who keeps a liquor saloon is not a Christian, and no more is the nation Christian that sustains the opium of liquor traffic. {SITI November 23, 1888, p. 720.6}

“Rejoicing in hope; patient in tribulation” are two of the characteristics of the Christian. The Lord has no use for a discouraged man; and it is certain that a gloomy, morose, despondent man cannot be a perfect Christian. This is evident from the exhortation of the apostle, “Rejoice in the Lord always, and again I say, Rejoice.” Philippians 4:4. A man’s rejoicing is the evidence that he has hope, and if he has no hope, he is in a pitiable condition indeed. See 1 Corinthians 15:19. If a man really has hope in God, and in his promises, he must rejoice. If he doubts the fulfillment of these promises, and so fears that he may fail of them, then he does not really hope to receive them; but if he has a well grounded hope in God, he cannot help rejoicing. This does not imply that the Christian is to have vain self-confidence, as though, having once professed faith in Christ, nothing can cause him to fail. The psalmist says, “Serve the Lord with fear, and rejoice with trembling.” Psalm 2:11. We are to remember that we stand by faith, and so are not to be high minded, but to fear. But this kind of fear, distrust of self, only leads us to depend on Christ, who is everlasting strength; and so long as our trust is in him we are safe, and have good reason to rejoice. And so it is that our very fear and trembling may and should be turned into joy even hope. {SITI November 23, 1888, p. 720.7}

The *Lutheran Standard* is credited with the statement that in some of the schools of Cambria County, Pa., Roman Catholic catechisms are used, as are also text-books prepared by Catholic priests. Twelve sisters of Charity wearing the peculiar costume of their order are employed as teachers. This is carrying things a step further than in Boston, where they only banished a text-book which stated in a very mild manner a well-known historical fact relative to the sale of indulgences by Tetzel in the days of Leo X. {SITI November 23, 1888, p. 720.8}

It is with sincere regret that we learn of the death, on the 30th ult., of Rev. W. C. Van Meter, of Rome, Italy. We formed a very pleasant acquaintance with him while he was on the coast last summer, and his pleas for the Bible in Italy touched and interested many hearts. Following is a brief sketch of his life and labors:- {SITI November 23, 1888, p. 720.9}

He was born in Kentucky in 1820, converted at thirteen; in 1837 he entered Shurtleff College; in 1838, Greenville College, Ohio, where he remained until 1843; preached in Kentucky and in Illinois until 1854, when he removed to New York City, and began his important work there in connection with the Five Point Mission. In 1861 he founded the Home for Little Wanderers. He found homes in the West for two or three thousand children. In 1872 he was appointed by the A. B. P. Society as missionary to Rome. He held this work until 1878, since which time he has organized the Italian Bible and Sunday-school Mission, which he has had warm support from all denominations in England and America. {SITI November 23, 1888, p. 720.10}

After an absence of nearly two months from the office we reached home Sunday evening, the 18th, just before the SIGNS was closed. Our party of forty from the East had a very pleasant trip. Quite a number came to work in the office. Prominent among these is Elder M. C. Wilcox, who comes to bear a share of the editorial work. His experience in the *Review* office at Battle Creek, Mich., and as editor of *Present Truth* in England, will enable him to render valuable help. Bro. C. H. Jones, president of the Pacific Press Company, returns from establishing the branch office in New York and from General Conference. While our trip East was most pleasant, and the friends both at Minneapolis and Battle Creek were kind beyond expression, we feel that “there’s no place like home,” and especially when that home is in Oakland. We would take this opportunity of again expressing our appreciation of the kindness of the Minnesota brethren during General Conference. {SITI November 23, 1888, p. 720.11}

We find the people in the office happy and prosperous, and their hearty greeting makes us feel assured that with the blessing of the Lord, which we confidently expect, we shall have a more prosperous time the year to come than ever before. {SITI November 23, 1888, p. 720.12}

A good work is being done for the church in Oakland. By appointment of the Conference Committee, Elder E. P. Daniels, after holding a series of fruitful meetings in Fresno, began work in Oakland on Sabbath, the 10th inst. The meetings have been held every evening since that time, with marked effect. After preaching three evenings, opportunity was afforded to the members of the church for personal testimony and confession of sin. This opportunity was eagerly embraced. Sabbath, the 17th inst., was quite generally observed as a fast-day, and in the meetings to which the day was devoted the power of the Holy Spirit was manifested as never before in the history of the Oakland church. After the close of the Sabbath-school, at half-past 10 A.M., there was no intermission, it seemed as though no one thought of such a thing. In order to accommodate all who wished to testify or confess, the meeting was divided in the afternoon, the young people going to a separate room. There is much rejoicing in consequence of this visitation of the Spirit, and all look upon the occasion as the dawning of a new era in this church. It is hoped that the influence of this revival will not be confined to this locality; but will be far reaching in blessing others. At the closing of this paper for the press, the meetings continue with unabated interest. {SITI November 23, 1888, p. 720.13}

National Reformers complain bitterly because the Columbus (Ohio) Exposition was opened on Sunday, the 14th inst. In thus opening the exposition the managers thereof, says the *Christian Statesman*, are in disregard of their own promise and in violation of the law of God and of the State. The *Statesman* says: “We are glad to learn that many of the exhibits were closed, with the words displayed in large letters, ‘Remember the Sabbath day to keep it holy.’” “The seventh day is the Sabbath,” might have been added, together with an explanation that by order of the Council of Laodicea (A.D. 364) the keeping of the first day was enjoined and the observance of the day specified in the commandment forbidden under an anathema. This would have enabled all to see at once the connection between the fourth commandment and the Sunday-sabbath, namely, that they have no connection whatever, for whereas the one is divine the other is entirely human. {SITI November 23, 1888, p. 720.14}

Though discomfited in a like effort two years ago, the California ministers and churches are preparing to renew their demand upon the Legislature for the enactment of a Sunday law. The Committee of the M. E. State Conference of California have adopted the following, which appeared recently in their official organ:- {SITI November 23, 1888, p. 720.15}

WHEREAS, “The General Association of Congregational Churches of California,” at its meeting held in Sacramento, October 4-7, 1887, appoint “a committee to present an overture to the State organizations of different denominations,” requesting them to aid in a movement looking to the unification of Protestantism in a system of action against the great evils-intemperance, Sabbath desecration, etc., that curse of society and offense to the church of Christ, and, {SITI November 23, 1888, p. 720.16}

WHEREAS, Said committee has presented said overture to this Conference, asking the appointment of delegates from this body to take their place in a general committee on plans of work, to be constituted by like delegates from all evangelical churches, therefore, {SITI November 23, 1888, p. 720.17}

*Resolved*, That we do hereby express our sympathy with the movement proposed, and that we will appoint three of our number to co-operate with our sister churches in the general committee above named. {SITI November 23, 1888, p. 720.18}

In view of the fact that this question is sure to be sprung upon the Legislature this winter, it behooves every lover of religious liberty to inquire what he can do to aid in disseminating the light of truth among the people. {SITI November 23, 1888, p. 720.19}

**“‘Almost Discouraged’” The Signs of the Times, 14, 46.**

E. J. Waggoner

“I am so weak, and have so much to overcome, that I am almost discouraged.” How often do we hear this expression in social meeting. It is the burden of some testimonies. It seems as though some people think that there is special merit in depreciating themselves. They almost take pride in their humility. Others do not seem to know that there is any better way for them to do. But however true it may be, or however often it is repeated, it cannot but be displeasing to God. We are commanded to “exhort one another,” and to “provoke unto love and good works,” but such language is anything but encouraging. Its effect is seen on the individual who uses it. It soon becomes habitual, for each time it is uttered the discouragement increases. It grows by repetition, but it is withering to the soul. {SITI November 30, 1888, p. 722.1}

It is the language of unbelief. Although the individual may be unconscious of the fact, the spirit which prompts it is the same as that possessed by the ten spies who brought back an evil report. God had said: “My presence shall go with thee, and I will give thee rest.” Having this promise, it was exceedingly wicked for them to say they could not possess the land. On this occasion, as well as at other times of murmuring, God showed his great displeasure. In this instance we see the natural result of such distrust. They did not enter the promised land. “And the Lord spake unto Moses and unto Aaron, saying, How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me. Say unto them, As truly as I live, saith the Lord, as ye have spoken in mine ears, so will I do to you; your carcases shall fall in this wilderness.” Numbers 14:26-29. They said they could not go, and they did not; but Caleb and Joshua, who said, “Let us go up at once, and possess it; for we are able to overcome it,” did enter the promised land. {SITI November 30, 1888, p. 722.2}

Distrust and faint-heartedness are as displeasing to God now as then. His promises are abundant. Listen to a few: “For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.” Hebrews 4:15, 16. “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.” James 1:5. God does not upbraid us, does not taunt us with our weakness. A child has not the strength of a man, and no father will ridicule his infant child because of its weakness. Its very helplessness appeals to his sympathy. So God says, “Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust.” Psalm 103:13, 14. But it is necessary to “ask in faith, nothing wavering,” for “without faith it is impossible to please him.” Again we are exhorted: “Be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee.” Hebrews 13:5. And yet again, “He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?” Romans 8:32. One more passage ought forever to stop all our murmurings and doubtings: “There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.” 1 Corinthians 10:13. Read also: Hebrews 2:18; 12:1-4; 13:8; Philippians 4:4, 13; and especially Psalm 139:17, 18, and Lamentations 3:22-33. {SITI November 30, 1888, p. 722.3}

Do we really believe these promises? If we did would we not appropriate them to ourselves? We read them, and say we believe them, and yet to very many they seem vague and unreal. But if they are to be of any benefit to us we must consider them as real, and make our requests accordingly. Our belief is measured by our actions, not by our words. Is it not as much infidelity to disbelieve a promise that God has given as it is to disbelieve any other portion of his word? Let us take heed lest there be found in any of us “an evil heart of unbelief in departing from God.” {SITI November 30, 1888, p. 722.4}

But ought we not to be sensible of our weakness? Certainly the more so the better. But we are not to think of it in such a way as to become discouraged. There are two ways of looking at our own frailties. One is to brood over them, lose sight of God’s willingness to help, and become discouraged. This pleases Satan. If we are prone to doubt and become faint-hearted, he will assist us to see more lions in the way than really exist. And such a course is really a form of selfishness. The individual becomes so intense by self-conscious that he can take cognizance of nothing else. He thinks of himself so much that he loses sight of Christ. He imagines that he himself must do the great work that is to be done, and when a few attempts show him the impossibility of it, he becomes discouraged. Another way to consider them is in the light of the promises of God. When we do this we have every reason to be encouraged, and God is pleased with us. The more we distrust ourselves while trusting God, the stronger we will be, for God has said: “My grace is sufficient for thee; for my strength is made perfect in weakness.” 2 Corinthians 12:9. And in view of this, Paul was led to say: “Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake; for *when I am weak them am I strong*.” No man ever had more trials than Paul had, or felt less confidence in himself; but he believed God’s promises, and it was no vain boast for him to say: “I can do all things through Christ which strengtheneth me.” {SITI November 30, 1888, p. 722.5}

Thus it was with Caleb and Joshua. It was not vain self-confidence which led them to say, “We are well able to overcome it.” Hear them: “If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us; their defence is departed from them, and the Lord is with us; fear them not.” Numbers 14:8, 9. So the Lord is with us; his promises are multiplied to us. We have the accumulated proofs of his power and goodness through thousands of years past. It is far more sinful for us to distrust God now, than it was for ancient Israel. Then “let us hold fast the profession of our faith without wavering; for he is faithful that promised.” {SITI November 30, 1888, p. 722.6}

**“Christ the Only Source of Strength” The Signs of the Times, 14, 46.**

E. J. Waggoner

Not long since the Michigan *Christian Advocate* contained a eulogy of the work of Sam Jones, the professional revivalist, with some quotations from his wise sayings, among which was the following:- {SITI November 30, 1888, p. 726.1}

“If you want to be good, you must do your part. God will go you halves, and that’s about all he will do.” {SITI November 30, 1888, p. 726.2}

That such an utterance could be quoted with approval in a Methodist paper, is evidence that Methodism has changed greatly since the days of Wesley. For nothing is more certain than that preaching which is like the above quotation, is not gospel preaching, and is calculated either to cause men to despair, or else to become conceited, self-sufficient professors. {SITI November 30, 1888, p. 726.3}

While reading the above quotation, one text comes very forcibly to mind. It is Ephesians 2:8-10: “For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” Boasting is utterly excluded from the gospel of God; but if a man were able to do half in making himself good, then he would certainly have something whereof to boast. {SITI November 30, 1888, p. 726.4}

Not only is such doctrine productive of boasting, but it is discouraging; for everything that tends to bolster up self-confidence, tends also to discourage those who see things as they are. What comfort can there be to the poor sinner who is “holden with the cords of his sins,” to say to him, “You got into that condition through your own fault, and now you must help yourself before you can expect any help.” Says Paul: “For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would.” Galatians 5:17. His recital, in the seventh of Romans, of his own experience, shows the utter powerlessness of any man to free himself from sin. And Christ himself testifies to the weakness of human nature, when he says:- {SITI November 30, 1888, p. 726.5}

“Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.” John 15:4, 5. {SITI November 30, 1888, p. 726.6}

We become branches of the true Vine by being grafted into it. Before that takes place, we are as withered and useless as the branch that has been severed from the vine. Now since the branches of the vine bear fruit only because of their connection with it, what folly to ask the sapless scions that lie around on the ground, to bear a little fruit as evidence that they will bear fruit after they are grafted upon the vine. {SITI November 30, 1888, p. 726.7}

To say to the prisoner who is locked in the iron cell, and bound to the floor with heavy chains, “We will help you out if you will rise from the floor and break at least half of your fetters,” would be the most cruel mockery. Not so does God deal with his creatures. Knowing the helplessness of humanity, he reaches down to the lowest depths, to lift up the fallen and degraded in whose heart his all-seeing eye can discern the longings for purity of soul. {SITI November 30, 1888, p. 726.8}

Read the prayer of the inspired apostle, for us: “Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ.” Hebrews 13:20, 21. So then whatever of good there is in any individual is the direct result of the working of God in the soul,-Christ dwelling in the heart by faith,-and to him is all the glory due. {SITI November 30, 1888, p. 726.9}

Not only are we dependent upon God for the good that may be manifested in our lives, for the power to rise in the scale of morality, but we are dependent on him for the very desire to rise. Says the apostle: “Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.” Philippians 2:12, 13. {SITI November 30, 1888, p. 726.10}

When Adam sinned, he suffered a complete moral fall. He placed himself in direct antagonism to God, and in perfect accord with Satan. His sin was not the light thing that many suppose, but a complete renunciation of allegiance to God, and as complete a surrender to Satan. If he had been left to himself, his desires would have been as fully toward the ways of the devil as are those of the fallen angels. But God in his mercy interposed. The plan of salvation provided not only a way of escape from sin, but the desire to escape. And so God said to the serpent, “And I will put enmity between thee and the woman, and between thy seed and her seed.” Genesis 3:15. Whatever desire for a higher and holier life any man has is due to the mercy of God. God has implanted in the soul of every man some knowledge of right and wrong, and some natural desires for the right; and whenever a man gives himself wholly to sin, he does so only by resisting the strivings of the Spirit. {SITI November 30, 1888, p. 726.11}

So it is that to Christ we are indebted for every good not only in fact but in possibility. So it is that Christ is the “true Light, which lighteth every man that cometh into the world.” John 1:9. Thus it is that Christ is made unto us, “wisdom, and righteousness, and sanctification, and redemption.” 1 Corinthians 1:30. And so the true child of God, while continually growing in grace, patiently continuing in well-doing, and steadily rising to new heights of holiness, will ever exclaim, “God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.” Galatians 6:14. And when all the redeemed stand at last before the throne of God, and see his face, their whole ascription of praise will be “unto him that loved us, and washed us from our sins in his own blood.” Revelation 1:5. W. {SITI November 30, 1888, p. 726.12}

**“The Papacy. (Continued.)” The Signs of the Times, 14, 46.**

E. J. Waggoner

That the church should be corrupted in the first centuries was the inevitable result of the methods employed to make converts. Says the historian:- {SITI November 30, 1888, p. 726.13}

“As the lower ranks of society are governed by imitation, the conversion of those who possessed any eminence of birth, of power, or of riches, was soon followed by dependent multitudes. The salvation of the common people was purchased at an easy rate, if it be true that, in one year, twelve thousand men were baptized at Rome, besides a proportionable number of women and children, and that a white garment, with twenty pieces of gold, had been promised by the emperor to every convert.”-*Decline and Fall of the Roman Empire, chap. 20, paragraph 18*. {SITI November 30, 1888, p. 726.14}

There is not reason to disbelieve this statement, for it is related upon good authority that Gregory Thaumaturgus (Gregory the miracle worker), bishop of Neo-Cæsarea, on the anniversaries of the martyrs (and they were numerous) allowed his flock to give a loose rein to pleasure, to indulge in conviviality, and to do all the things that the worshipers of idols were accustomed to do in their temples, on their festival days, hoping thereby to gain the heathen, and thinking that in process of time they would, as “Christian,” voluntarily leave off such customs. (See Mosheim’s Ecclesiastical History, book 1, cent. 2, part, 2 chap. 4, sec. 2, note 3.) This was not an isolated case, for Mosheim says that “the Christian bishops purposely multiplied sacred [?] rites for the sake of rendering the Jews and the pagans more friendly to them.” Thus was pure Christianity crowded into obscurity, and that which took its name was in reality paganism with all of its corruption. Speaking of the barbarians who conquered Rome, Wylie says:- {SITI November 30, 1888, p. 726.15}

“These rude warriors, who had overturned the throne of the Cæsars, bowed down before the chair of the Popes. The evangelization of these tribes was a task of easy accomplishment. The ‘Catholic faith,’ which they began to exchange for their paganism or Arianism, consisted chiefly in their being able to recite the names of the objects of their worship, which they were left to adore with much the same rites as they had practiced in their native forests. They did not much concern themselves with the study of Christian doctrine, or the practice of Christian virtue. The age furnished but few manuals of the one, and still fewer models of the other.”-*History of Protestantism, book 1, chap. 3, paragraph 9*. {SITI November 30, 1888, p. 726.16}

How could there be any models of virtue, when the truly virtuous were slaughtered, and the only virtue recognized was adherence to the dogmas of Rome? Henry Charles Lea, in his “History of the Inquisition of the Middle Ages,” graphically portrays the condition of the Papacy. On this point he says, among other things:- {SITI November 30, 1888, p. 726.17}

“Uniformity of faith had been enforced by the Inquisition and its methods, and so long as faith was preserved, crime and sin were comparatively unimportant except as a source of revenue to those who sold absolution. As Theodoric Vrie tersely puts it, hell and purgatory would be emptied if enough money could be found. The artificial standard thus created is seen in a revelation of the Virgin to St. Birgitta, that a Pope who was free from heresy, no matter how polluted by sin and vice, is not so wicked but that he has the absolute power to bind and loose souls. There are many wicked Popes plunged in hell, but all their lawful acts on earth are accepted and confirmed by God, and all priests who are not heretics administer true sacraments, no matter how depraved they may be. Correctness of belief was thus the sole essential; virtue was a wholly subordinate consideration. How completely under such a system religion and morals came to be dissociated is seen in the remarks of Pius II. Quoted above, that the Franciscans were excellent theologians, but cared nothing about virtue. {SITI November 30, 1888, p. 726.18}

“This, in fact, was the direct result of the system of persecution embodied in the Inquisition. Heretics who were admitted to be patterns of virtue were ruthlessly exterminated in the name of Christ, while in the same holy name the orthodox could purchase absolution for the vilest of crimes for a few coins. When the only unpardonable offense was persistence in some trifling error of belief, such as the poverty of Christ; when men had before them the example of their spiritual guides as leaders in vice and debauchery and contempt of sacred things, all the sanctions of morality were destroyed, and the confusion between right and wrong became hopeless. The world has probably never seen a society more vile than that of Europe in the fourteenth and fifteenth centuries.”-*Vol. 3, pp. 641, 642*. {SITI November 30, 1888, p. 726.19}

The custom of selling absolution, which was devised for the purpose of filling up the depleted Papal treasury, is one of the worst things that the Papacy has ever done against God and his worship. It set at naught the atonement, counting the blood of the covenant an unholy thing, and fastened the world far more securely than it had ever before been in “the bond of iniquity,” which must hold those who think that the gift of God can be purchased with money. {SITI November 30, 1888, p. 726.20}

Perhaps some may think that the Papacy has improved, since we no longer see crimes so openly committed under its sheltering wing. They think that its wickedness was due to the ignorance of the age, and that “advancing civilization” has made such wickedness impossible. Such should remember that “Rome never changes.” The only reason why crimes are not so openly committed under its protection is because it has not now the power to protect them. As evidence that the seeming improvement in the character of the Papacy is due to lack of power and not to the spread of education, we quote the following:- {SITI November 30, 1888, p. 726.21}

“In Italy the revival of letters, while elevating the intellectual faculties, had been accompanied with deeper degradation in both the moral and spiritual condition of society. Without removing superstition, it had rendered skepticism fashionable, and it had weakened the sanctions of religion without supplying another basis for morality. The world has probably never seen a more defiant disregard of all law, human and divine, than that displayed by both the church and the laity during the pontificates of Sixtus IV. and Innocent VIII. and Alexander VI. [1471-1503.] Increase of culture and of wealth seemed only to afford new attractions and enlarged opportunities for luxury and vice, and from the highest to the lowest there was indulgence of unbridled appetites, with a cynical disregard even of hypocrisy.”-Id., p. 203. {SITI November 30, 1888, p. 726.22}

The principles of the Papacy are the same to-day that they were five hundred years ago. The system is as corrupt to-day as it ever was, and it cannot be reformed. It is sin itself, “the man of sin,” and for it there can be nothing but perdition. The earth will be freed from its course only when it is destroyed by the brightness of the coming of the Lord. {SITI November 30, 1888, p. 727.1}

But the prophecy continues: “And they shall be given into his hand until a time and times and the dividing of time.” The “they” of course refers to the “saints of the Most High” and the “times and laws,” which are mentioned in the same verse. The “time and times and the dividing of time,” then, indicates the period of Papal supremacy, and of the unlimited reign of lawlessness. {SITI November 30, 1888, p. 727.2}

In the first place we may notice that in the Douay Bible, as well as in the Revised Version, “time and times and the dividing of time,” is rendered, “time, and times, and *half* a time.” We have no need to conjecture what this means, for the Bible is its own interpreter. In Revelation 12:14 we find the same period of time mentioned: “And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.” Now in verse 6 of the same chapter the same event is brought to view in these words: “And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.” From these two verses we learn that “a time, and times, and half a time” is only another expression for twelve hundred and sixty days. Then the little horn of Daniel 7 was to have supremacy for twelve hundred and sixty days. {SITI November 30, 1888, p. 727.3}

But the question now arises, “Is it possible that only twelve hundred and sixty days, three years and a half, cover the whole time which the prophecy allows to the Papacy?” We answer, No; and the explanation is simple. The prophecy is symbolic; four mighty empires are represented by short-lived beasts; the Roman Catholic power is represented by a little horn of one of these beasts. It is obvious, then, that the prophecy would not be consistent if it should express the duration of those powers in literal years. The time would be out of proportion to the nature of the symbol representing the power. Therefore it is evident that the time must also be symbolic. We inquire, then, What is the standard of time when used in symbolic prophecy? In Ezekiel 4:4-6 we read the answer:- {SITI November 30, 1888, p. 727.4}

“Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it; according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days; so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days; *I have appointed thee each day for a year*.” {SITI November 30, 1888, p. 727.5}

Since all prophecy of Scripture proceeds from the same source, and is not of private interpretation (2 Peter 1:20, 21), the interpretation given to a symbol in one prophecy; therefore the “time, and times, and half a time,” or twelve hundred and sixty days, indicate just twelve hundred and sixty years. {SITI November 30, 1888, p. 727.6}

The next question to be settled is, When does this period of time begin and end? There are several dates given by various authors to mark the rise of Papal supremacy, but 538 A.D. seems to be the one that has the only just claim to consideration. The prophet, in describing the rise of the little horn, says, “He shall subdue three kings.” Daniel 7:24. This is in explanation of the fact that three horns were to be plucked up before it. Of course the only powers that would be rooted up to make room for the Catholic power would be those who were opposed to it. Now long before 538 A.D., paganism, as a State religion in the Roman Empire, was dead. Since the time of Constantine, Rome had been nominally Christian. The barbarous tribes by which the empire was divided into the ten parts, also embraced the Christianity of the empire. Says D’Aubigne:- {SITI November 30, 1888, p. 727.7}

“Already the forests of the North had poured forth the most effectual promoters of the Papal power. The barbarians who had invaded the West and settled themselves therein,-but recently converted to Christianity,-ignorant of the spiritual character of the church, and feeling the want of an external pomp of religion, prostrated themselves in a half savage and half heathen state of mind at the feet of the chief priest of Rome.”-*History of the Reformation, book I, chap. 1, paragraph 31*. {SITI November 30, 1888, p. 727.8}

But not all of these tribes were favorable to the pretensions of the bishops of Rome. Some of them, especially the Heruli, the Vandals, and the Ostrogoths, were professedly followers of Arius. The contest between the Catholics and Arians was bitter and unrelenting, and so long as these powers held Italy and the adjacent country, the Pope could not assert Papal authority. In the year 493 A.D., the power of the Heruli was annihilated by the death of Odoacer. From that time it is impossible to trace them in history. In 534 the Vandals were conquered by Belisarius, the general of Justinian; and in 538 A.D., Rome, which until that time had been in possession of the Arian Ostrogoths, was occupied by the Roman army, and the Catholic religion was established. These conquests are described in detail in the thirty-ninth and forty-first chapters of Gibbon. W. {SITI November 30, 1888, p. 727.9}

(*To be continued.*)

**“The Commentary. Second Epistle of Peter” The Signs of the Times, 14, 46.**

E. J. Waggoner

**2 Peter 3:1-7.  
(Lesson, Sabbath. Dec. 15.)**

1. To whom was the second epistle of Peter addressed? {SITI November 30, 1888, p. 730.1}

“Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ.” 2 Peter 1:1. {SITI November 30, 1888, p. 730.2}

2. Why was it written? {SITI November 30, 1888, p. 730.3}

“This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance.” 2 Peter 3:1. {SITI November 30, 1888, p. 730.4}

3. Of what does the apostle wish us to be mindful? {SITI November 30, 1888, p. 730.5}

“That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour.” Verse 2. {SITI November 30, 1888, p. 730.6}

4. What purpose does prophecy serve? {SITI November 30, 1888, p. 730.7}

“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 day star arise in your hearts.” 2 Peter 1:19. {SITI November 30, 1888, p. 730.8}

5. Upon what is special light given by the prophecy? {SITI November 30, 1888, p. 730.9}

“When it testified before hand the sufferings of Christ, and the glory that should follow.” 1 Peter 1:11, last part. {SITI November 30, 1888, p. 730.10}

“But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these.” Daniel 2:28. {SITI November 30, 1888, p. 730.11}

6. Give reference to some prophecies which foretell the final glory of Christ, and give the substance of each. Psalm 50:1-3; Habakkuk 3:3-6; Isaiah 63:1-6, etc. {SITI November 30, 1888, p. 730.12}

7. What must we look for just before the end? {SITI November 30, 1888, p. 730.13}

“Knowing this first, that there shall come in the last days scoffers, walking after their own lusts.” 2 Peter 3:3. {SITI November 30, 1888, p. 730.14}

“But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.” Jude 17, 18. {SITI November 30, 1888, p. 730.15}

8. Mention some other places in the writings of the apostles where this is foretold. 1 Timothy 4:1, 2; 2 Timothy 3:1-5; 4:1-4; 2 Thessalonians 2:8-10. {SITI November 30, 1888, p. 730.16}

9. Of what do these scoffers profess to be ignorant? {SITI November 30, 1888, p. 730.17}

“And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.” 2 Peter 3:4. {SITI November 30, 1888, p. 730.18}

10. Is there any excuse for such ignorance? {SITI November 30, 1888, p. 730.19}

“For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water.” Verse 5. {SITI November 30, 1888, p. 730.20}

11. What notable event recorded in Scripture shows that all things have *not* continued as they were from the beginning of the creation? {SITI November 30, 1888, p. 730.21}

“For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water. Whereby the world that then was, being overflowed with water, perished.” Verses 5, 6. {SITI November 30, 1888, p. 730.22}

12. How did the earth come into existence? {SITI November 30, 1888, p. 730.23}

“By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth.” “Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him. For he spake, and it was done; he commanded, and it stood fast.” Psalm 33:6, 8, 9. {SITI November 30, 1888, p. 730.24}

13. In what condition was the earth at first? {SITI November 30, 1888, p. 730.25}

“And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.” Genesis 1:2. {SITI November 30, 1888, p. 730.26}

14. What division was first made in this watery mass? {SITI November 30, 1888, p. 730.27}

“And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so.” Verses 6, 7. {SITI November 30, 1888, p. 730.28}

15. What was done with the waters that were beneath the firmament? {SITI November 30, 1888, p. 730.29}

“And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so.” Verse 9. {SITI November 30, 1888, p. 730.30}

“He gathereth the waters of the sea together as a heap; he layeth up the depth in storehouses.” Psalm 33:7. {SITI November 30, 1888, p. 730.31}

16. When, by the word of the Lord, the flood destroyed the earth, how did the waters that were stored up in the earth contribute to that result? {SITI November 30, 1888, p. 730.32}

“In the six hundredth year of Noah’s life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.” Genesis 7:11. {SITI November 30, 1888, p. 730.33}

17. What fate, by the same authority, now awaits the earth? {SITI November 30, 1888, p. 730.34}

“But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.” 2 Peter 3:7. {SITI November 30, 1888, p. 730.35}

18. Where has the word of the Lord declared this? Nahum 1:7; Isaiah 34:8-10; Deuteronomy 32:22. {SITI November 30, 1888, p. 730.36}

19. What positive assurance have we that this will be done?-*We have the word of Him who spoke the earth into existence, and who caused the water that constituted a portion of the earth, to contribute to its destruction*. See 2 Peter 3:5-7. {SITI November 30, 1888, p. 730.37}

20. Show the analogy between the destruction of the earth by water, and its destruction by fire. See note on verses 5-7. {SITI November 30, 1888, p. 730.38}

**NOTES**

The phrase, “the earth standing out of the water and in the water,” does not at all express the idea of the original. The Greek word which in the authorized version is rendered “standing,” should, as the margin indicates, be rendered “consisting.” Robinson’s “Lexicon of the New Testament” says of the word: “To *place together* parts into a whole, *i.e.*, to constitute, to create, to bring into existence. Hence, in N. T., intransitive, *to be constituted, created; to exist*,” as in Colossians 1:17, “by him all things *consist*.” Wakefield translates the passage thus: “A heaven and earth formed out of water and by means of water.” Bloomfield says: “The earth... being formed out of water, and consisting by means of water.” Murdock’s translation of the Syriac has it: “The earth rose up from the waters, and by means of water, by the word of God.” The meaning is that the earth in its chaotic state was simply a watery mass, as indicated by Genesis 1:2: “And the earth was without form, and void; and darkness was upon the face of the *deep*. And the Spirit of God moved upon the face of the *waters*.” {SITI November 30, 1888, p. 730.39}

“Whereby the world that then was, being overflowed with water, perish.” When God gathered the waters together into one place, and made the dry land appear, he evidently stored large quantities of water in the interior of the earth. This is indicated in the second commandment by the phrase, “the waters which are under the earth,” and by Psalm 136:6: “To him that stretched out the earth above the waters,” and also by Psalm 33:7; 24:1, 2. In the flood which destroyed the earth in the days of Noah, the waters in the interior of the earth united with the rain from heaven, as the record says: “The same day were all the fountains of the great deep broken up, and the windows of heaven were opened.” Genesis 7:11. The idea of the passage in Peter’s epistle is that one of the very elements from which the earth was formed, was made to contribute to its destruction. Having disproved the assertion that all things continue as they were from the beginning of the creation, the apostle draws a parallel thus: {SITI November 30, 1888, p. 730.40}

“But the heavens and the earth, which are now, by the same word [the word of God, see verse 5] are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.” 2 Peter 3:7. Instead of, “are kept in store, reserved unto fire against the day of Judgment,” a better translation would be, “stored with fire, reserved unto the day of Judgment.” Now the comparison is at once apparent. By the word of God, the earth, in the beginning, was formed from the watery mass which God had spoken into existence. Part of this water was stored up in the earth, and by the word of God was afterward caused to overflow the earth, and contribute to its destruction. And the same word of God, which performed this, has stored the interior of this present earth with fire, and is keeping it till the day of Judgment, when, as in the case of the waters of the flood, the fire within the earth, uniting with that which comes down from God out of Heaven (Revelation 20:9) will destroy it. {SITI November 30, 1888, p. 731.1}

Particular attention should be given to the word “kept.” Instead of all things continuing as they were from the beginning of the creation, the earth has within it the elements of its destruction, and it is only the power of God that stays the catastrophe. {SITI November 30, 1888, p. 731.2}

Some have fancied that this chapter teaches that the earth will be annihilated at the Judgment-day. This is a mistake. This earth will be destroyed in the same sense that the original earth “perished” by the waters of the earth. It was all broken up, and the face of it was changed, so that the earth after the flood had no resemblance to the earth before the flood. This was the last and greatest curse caused by sin, and completed the desolation of the earth. But the matter which composed the earth was not destroyed. So by the fires of the last day “the elements shall melt with fervent heat,” but they will not be annihilated. From those melted elements, “new heavens and a new earth” will be formed which will have no more resemblance to this sin-cursed earth than this earth does to Eden, the garden of God. The people that shall dwell in it will all be righteous (Isaiah 60:21); and “the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God.” Isaiah 35:1, 2. {SITI November 30, 1888, p. 731.3}

**“Back Page” The Signs of the Times, 14, 46.**

E. J. Waggoner

The *Bible Echo*, Melbourne, Australia, which during the three years of its existence has appeared as a monthly, is to be published semi-monthly beginning with January, 1889. The subscriptions will be 5s. 6d., or about $1.50 per year. {SITI November 30, 1888, p. 736.1}

A national convention in the interests of Sunday observance is to be held at Washington, D.C., December 11 to 13. This meeting is the outcome of their recent meeting in Chicago, of the Illinois “Sabbath Association.” No doubt plans for the more systematic influencing of national legislation will be laid, and we await the results of it with the greatest interest. {SITI November 30, 1888, p. 736.2}

The revival meetings in the Oakland church still continue with unabated interest. A large number have already given their hearts to God; many have renewed their consecration and have obtained most precious evidences of divine acceptance. The members of the church, with scarcely an exception, have set their hearts to seek God as never before, and his blessing has been poured out in a remarkable manner. {SITI November 30, 1888, p. 736.3}

It seems that “progress” is the watchword in Australia as well as elsewhere. Brother Tenney reports from Melbourne that a publishing house is soon to be erected which will be three stories high, thirty-five by sixty-five feet in size. At the time of writing they were building the press-room, thirty-three by sixty-five feet, which will be in the rear of the main building, and detached. It is doubtless occupied by this time. The greatest lack felt is of laborers. “The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.” {SITI November 30, 1888, p. 736.4}

From a private letter from Elder A. G. Daniells, dated Napier, New Zealand, November 2, we extract the following, which we are sure will be of great interest:- {SITI November 30, 1888, p. 736.5}

“This is a town of about 7,000 inhabitants, about 300 miles south of Auckland, on the east coast. I came down here and started the canvassing work last July, I then went to Melbourne to attend the general meeting, and got back two weeks ago. Brother Hare and I pitched our tent last week, and began meetings last Sunday night. Have held for services, with an excellent attendance. The first night there were over 400 present. Since then the tent, which holds 300, has been just nicely filled. The people seem intelligent, and must be interested, for at the last three services they have bought $30.65 worth of books. Last night they bought over twelve dollars’ worth, and then a number had to go without them, because I had no more of the kind. The interest seems wonderful. Of course the Sabbath question will make a change, but we are praying God to save those who wish to do right.” {SITI November 30, 1888, p. 736.6}

A more full report for the SIGNS, which comes too late for this issue, will appear next week. {SITI November 30, 1888, p. 736.7}

Forty-six workingmen’s societies at Milan have held a meeting in protest against the triple alliance, and against war in general. A resolution was adopted declaring that they would not support the Italian Government in the event of war. The workingmen of France will be invited to adhere in the name of the brotherhood of labor, and Milanese workmen will ask other associations to co-operate. No doubt very many people will affect to see in this movement a long stride towards the time when wars shall cease; but it will be found that when the rulers get ready to plunge the nations into war, the protests of workingmen will be of no more avail than the wail of an infant. Wars and fightings will never cease so long as fleshly lusts war in the souls of men. Wars will cease only after the last great battle, in which sin and sinners shall be destroyed out of the earth; and then under the mild rain of the Prince of Peace, “the meek shall inherit the earth, and shall delight themselves in the abundance of peace.” {SITI November 30, 1888, p. 736.8}

The *Christian Union*, in answer to a question by a correspondent as to how he can defend his position in keeping the first day of the week, when the fourth commandment so plainly says that the seventh day is the Sabbath, replies to the effect that there is no command for the observance of the first day of the week, and that the change from the seventh day to the first was gradual, and then says: “You can best defend your position by Christian common sense.” Now it seems to us that this is requiring a great deal of common sense. “Common sense” is but another name for good sense, and sense is synonymous with reason or understanding. It is the power of perceiving things that actually exist. To say that a thing for which no reason can be given, must be defended by common sense, is worse than the demand that the Israelites should make bricks without straw, for they had the clay, while in this instance the senses have nothing upon which to lay hold. {SITI November 30, 1888, p. 736.9}

The *Herald of Truth* of November 15 has a report of what the editor calls an “able sermon on the Sabbath,” in which occurs the following remarkable paragraph:- {SITI November 30, 1888, p. 736.10}

“He said there never was a command for keeping Sunday because it ran by a better force. He gave facts. He emphasized the fact that for Saturday to be the Sabbath there must be special commands; that this was against it as the primitive Sabbath; that this must take place with any day of the week but Sunday.” {SITI November 30, 1888, p. 736.11}

Do not be incredulous, dear reader, this was actually preached before an association of Baptist ministers, and was actually published in, and commended by, the paper to which it is credited. It is worthy of notice only as showing to what absurdities men are driven in their attempt to uphold the Sunday institution. The absurdity of the above lies in the statement of the fact that the observance of Sunday is of more obligation than Saturday, because Sabbath-keeping was commanded, while Sunday-keeping never was. Think of it! It is seriously claimed that because a certain thing is commanded, it is of less force than something else that is not commanded! Such a theory overturns all law, and makes the Anarchist the most reasonable man in the world. The statement of that theory is all that is needed to show its wicked absurdity. {SITI November 30, 1888, p. 736.12}

By the way, we would ask the reader to lay alongside of the admission that there is no command for the keeping of Sunday, the following definition of superstition: “Extreme and unnecessary scruples in *the observance of religious rites not commanded*.” See Webster. Reader, do you want to be superstitious? {SITI November 30, 1888, p. 736.13}

At the late Switchmen’s Convention, in St. Louis, the following resolutions in regard to Sunday labor and rest were adopted:- {SITI November 30, 1888, p. 736.14}

“WHEREAS, Our Creator has taught us that out of the seven days of the week one should be set apart as a day of rest; and, {SITI November 30, 1888, p. 736.15}

“WHEREAS, With the advancement of civilization, it has become the custom so to do, and believing that the improvement of our social condition demands that we should observe the Sabbath day; therefore, be it {SITI November 30, 1888, p. 736.16}

“*Resolved*, That the Switchmen’s Mutual Aid Association of North America, in the third annual convention assembled, do most heartily recommend that the management of each and every railway in the United States and Canada take such steps as will lead to this desirable result. And we also ask that our representative in the law-making department take action thereon, and we further promise to support only those who pledge themselves so to do. {SITI November 30, 1888, p. 736.17}

“*Resolved*, That resolution be printed, and a copy forwarded to all managers and superintendents in railway lines in the United States and Canada, respectfully asking that they be kind enough to consider the same, and if after due consideration they will reduce Sunday labor, it will be duly appreciated by this association. {SITI November 30, 1888, p. 736.18}

These resolutions have been sent to the railroad managers of the United States and Canada, and the *Switchmen’s Journal* for November prints the replies that have been received from a large number of managers of leading railroad lines. We cannot publish these replies this week, but will only say that they are uniformly favorable to the cessation of Sunday labor. This all may seem very harmless to some, but when it is remembered that the railroads have always been the greatest hindrance to Sunday rest, and that in regard to the Sunday there is a growing feeling that what the majority want to do the minority must be forced to do, we can see in it a great menace to liberty. {SITI November 30, 1888, p. 736.19}

The New York *Independent* well says that if one makes a misuse of the probation he has in this world by refusing to improve it, he would do no better if he had a second. If he improves his present probation, then he will not need a second one hereafter for the same purpose. {SITI November 30, 1888, p. 736.20}