

THE Signs of the Times

"Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12.

VOLUME 14.

OAKLAND, CALIFORNIA, SIXTH-DAY, JANUARY 6, 1888.

NUMBER 1.

The Signs of the Times.

PUBLISHED WEEKLY, FOR THE

International Tract and Missionary Society.

(For terms, etc., see last page.)

Entered at the Post-Office in Oakland.

LET US GIVE THANKS.

Let us give thanks! To praise the Lord is meet;
His streams of love and mercy ceaseless flow.
Unto his courts O come, with willing feet,
Your fervent hearts with gratitude aglow.

Let us give thanks! There have been clouded days,
And days of gloom, that hid him from our eyes;
But grief, at times, doth call for loudest praise,
And sorrows oft are blessings in disguise.

Let us give thanks! for winter's storms no less
Than summer's glow, or autumn's fruitful tide.
From one dear hand they come, and come to bless;
Though seasons change, love's purposes abide.

Let us give thanks! Nor forward look nor back
Need serve to stay a single strain of praise.
Our Shepherd God, no good thing can we lack,
We shall have cause to bless him all our days.
—Robert M. Offord.

General Articles.

THE WISDOM OF THE PEOPLE OF GOD.

BY MRS. E. G. WHITE.

"Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you. Your eyes have seen what the Lord did because of Baal-Peor; for all the men that followed Baal-Peor, the Lord thy God hath destroyed them from among you. But ye that did cleave unto the Lord your God are alive every one of you this day."

THE claim has been made that the commandments of God are a yoke of bondage, that it is impossible for man to keep them, and that ancient Israel found them unendurable, and failed to fulfill their righteous obligations; but such a claim is proven to be false by the words we have presented. The commandments were not grievous while the people were firm in their allegiance to God; but when they separated from him and gave their powers to the service of the prince of evil, they became aware of their inability to execute the holy enactments of Heaven. The law that had once been their delight, became

an unendurable weight, because they had deprived themselves of the love and power of God, and had taken a willful course to resist the authority of the Most High.

The ancient Israelites had not too much will,—it needs will to be a servant of God,—but when they fixed it on the side of self-indulgence, and in opposition to the direct commands of God, it only wrought for their destruction. They placed their will on the side of the first great rebel, and followed his example in complaining of the precepts of Heaven. All murmuring against the law of God is instigated by the lawless one who first created dissatisfaction in the courts of Jehovah, and incited rebellion among the ranks of the angels.

Satan is ever on the alert for the first word of complaint against God and his service. He takes advantage of a spirit of murmuring, and fills the mind with his dark doubts and suggestions. He is constantly seeking to sow the seeds of dissatisfaction in the heart, concerning the requirements of God, presenting them as unjust in their restraints, and unreasonable in their demands. It is the work of Satan to belittle the law that condemns him, and all who love sin show the characteristics of their commander. Many of the people of God had fallen under his temptations and left their allegiance to God, but here was a living testimony, presented by the faithful servant of the Most High, setting forth the blessedness of obedience. It was transgression that had brought disaster, and laid the nation under the curse of God. Those who had left their loyal service and turned to idolatry, were smitten with disease and death. In contrast to the fate of the transgressor, Moses points out the prosperity of those who had kept the commandments of the Lord; no harm had befallen them; they were alive every one of them that day.

All who have determined to serve God will seek to know and to do his will, at whatever cost to themselves. The true servants of God will be made manifest by their willing obedience to all the commandments of their Master. They will not be murmuring and finding fault with the law, but will declare by word and action, "This is the love of God, that we keep his commandments; and his commandments are not grievous." In obey-

ing the law, they are doing that which is well-pleasing in the sight of Heaven, and all the promises of the word of God are pledged to the support of the faithful and obedient. They may hope in his mercy, build on his immutable counsels, obtain the desires of their hearts, because their wills are placed on the side of God's will. It is their meat to do the will of God and to finish his work. The gates of the eternal city shall open for the nation that has kept the truth. The servants of God shall eat of the tree of life, and enjoy the unsearchable riches of eternity.

What astonishing benevolence on the part of God to make conditions for the re-instatement of rebel man to his divine favor! Oh that the mercy of God might not be lightly esteemed! Oh that we might appreciate the forbearance of the great God of the universe, comply with his requirements, and receive the great reward that he has promised to those who love him! Should we not from humble and grateful hearts present our services to him who "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"? We may become the sons of God, the heirs of an eternal inheritance, partakers of the divine nature, kings and priests unto God. The most exalted privileges are offered to the obedient. Shall we turn away in rebellion and unbelief, and propose to go back to Egypt? Never! Our march should be onward, toward the heavenly Canaan. Every step should be from faith to a greater faith, from obedience to a more perfect obedience, from light to a brighter light; for "the path of the just is as the shining light, that shineth more and more unto the perfect day."

We are the Israel that God is leading out of the errors of the world in these last days to live by every word that proceedeth out of his mouth. The truth for this time will not fail to sanctify the soul that receives the love of it and obeys it from the heart. It will enable us to overcome every besetting sin, and to surmount every difficulty in our onward march. We can run and not be weary, walk and not faint.

"Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land

whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people."

The wisdom and understanding of ancient Israel before all the nations, was their obedience to God's law. This doing of God's commandments worked an elevation of character and life that even the heathen world recognized and commended. Those who have rendered obedience to God in all ages, have been transformed in character, and in these last days, when iniquity abounds on every hand, our wisdom and understanding before all people will consist in our obedience to the standard of righteousness. The servants of God will not be foolish, ignorant, uncourteous, and coarse; but as they conform their lives to the holy laws of Heaven, they become like Jesus Christ, who was a living example of perfect obedience to the statutes of Jehovah. They will become refined, ennobled, elevated, and will manifest that courtesy that forgets the interests of self, that others may be blessed and benefited.

The follower of Jesus will place his will on the side of his Master's will. He will have a consciousness of the nearness of God's presence. Doubts will vanish before the beams of the Sun of Righteousness, as the shadows fly before the morning. The true Christian identifies his interest with the interest of Christ, wears the yoke of his Master, lifts his burden, bears his reproach; but no murmur escapes his lips. No, he rejoices that he is counted worthy to suffer for His sake who suffered for him. You may expect complaint, but you will hear only the language of thanksgiving from Christ's burden-bearers. They do not bear the load alone; for He whom their soul loveth, walks with them, and the heaviest weight is borne by his loving and mighty heart. Those who come to Christ, weary and heavy-laden, find rest unto their souls. Those who learn of him and take his yoke upon them, find that his yoke is easy, and his burden is light. "Jesus Christ the same yesterday, and to-day, and forever," promises, "Lo, I am with you alway, even unto the end of the world." Yes, this God is our God forever and ever. Then why should we chafe and fret under the commandments of our God? He who leadeth us and teacheth us to profit, declares, "I have kept my Father's commandments;" and those who follow Christ will do as he has done. Their steps will fall in his foot-prints all along the path of obedience that he has trodden before them as their example. The law of our God "is holy, and just, and good," and it is to our highest interest that we come into perfect harmony with its precepts. It is ordained unto life. The world knows that it is wisdom to serve the God of Heaven. However reluctant men may be to acknowledge it, they look upon the obedient children of God as favored of Heaven.

Moses asks: "For 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? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy sons' sons."

Here is the solemn charge that was given to ancient Israel, and it comes echoing down the ages to us, with accumulated force; for we are under greater obligation and increased responsibility, because we have the record of their experiences to teach us to avoid their errors and profit by their mistakes. Their departures from God, their backslidings, their murmuring, their sins "are written for our admonition, upon whom the ends of the world are come." The judgment of God in the destruction of the guilty is marked before us, that we may take heed to the warnings, and escape from the paths of transgression. The rich rewards and blessings bestowed upon the obedient are recorded as encouragements to those who will follow the way of the Lord and delight in his testimonies.

In the commendation of God to the faithful among ancient Israel, is unmistakable evidence that he highly appreciates those who are peculiar in character, because they render perfect obedience to his holy laws. The spiritual excellency of these people is manifested in their words and works. They are branches of the living vine, and partakers of the divine nature.

Like seeks like. Like appreciates like. Christ recognizes his own Spirit and image in his followers. As they become more like him, they seek a closer association with him. His character shines with new attractions. They see matchless charms in their Redeemer, and he becomes "the chiefest among ten thousand," and the one "altogether lovely." His ways are precious to them, and it is their delight to do his will.

The words of Jesus test the profession we make. He declares: "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. . . . If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me." "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever: even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you."

The conditions and promises are the same in the Old Testament as they are in the New. The favor of God is promised only to those who obey him. "If ye keep my commandments, ye shall abide in my love," says the Master. If we would claim the rich promises, if we would have the pardon of our sins, and

eternal life at last, we must yield a royal service to the God of Heaven. In our faithful performance of his requirements consists our prosperity as a church and as individuals. Not in great talents, not in great possessions, not in grand appearances, but in humble service to our Maker is our strength, wisdom, and understanding.

We must not take a feeble, vacillating course; but with unchangeable purpose, place our wills on the side of God's will, become rich in faith, rich in the knowledge of his word, and rich in the power of his Spirit. If we do those things that are pleasing in the sight of our God, we may hold the keys of the invisible world. We may unlock Heaven's storehouses, and draw upon their inestimable treasures.

Then let none of us entertain the thought that it is of little moment whether we heed the commandments of God, or pass them by with indifference. When the great books of Judgment are opened, and the motives of every heart are laid bare, there will be no excuse for those who trifle with God's plain words. "The wages of sin is death." This is the awful and inevitable sentence pronounced upon the transgressor. But the righteous shall enter into life. Says the Son of God, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

PAPAL CONTROL OF THE PRESS.

From the invention of printing, about 1444, the Pope and the Church of Rome have sought to control the press. Sixtus IV., in 1472, commenced the crusade. Alexander VI., in 1501, ordained, under the severest penalties, that no books of any description should be published without the sanction of the Romish bishop of the diocese. Leo X. renewed the prohibition. The fifth Council of Lateran, at which Leo presided, 1515, decreed "that no book, whatever, should be printed without examination and license by the bishop, his deputy, or an inquisitor." The penalty for violating this decree was of the most terrible description. A committee was appointed by the Council of Trent, whose duty it was to prepare a list of prohibited books. It was published on the 24th of March, 1564, and called *Index Prohibitions*.

The committee was made permanent, and was called "the congregation of the index." The writings prohibited by this body include many of the standard works of literature, to which others are added constantly, as the labors of the committee are continued to this day. Among the books condemned are Milton's "Paradise Lost," Young's "Night Thoughts," "The Dairyman's Daughter," and the writings of Addison, Lord Bacon, Jeremy Taylor, Mosheim, Locke, Calvin, Luther, Wickliffe, Zwinglius, Melancthon, Robertson, George Buchanan, Cave Grotius, and a host of others. In Popish countries the index is posted up from time to time on the church doors. Besides this index there is another

called *Index Expurgatorius*, which includes books not entirely prohibited, but which have certain passages expurgated. Mendham's "Literary Policy of the Church of Rome" has a very full account of both catalogues.

Pope Pius IV., in the bull issued in 1564, published ten rules, descriptive of the books to be condemned.

1. All books condemning Popes or Councils.
2. All books upon religion, written by heretics, are totally condemned.
3. Translations of the Bible, except for the use of learned men, at the discretion of the bishop.
4. The Bible, translated even by Romish authors into the mother tongues, not allowed to be used except on permission in writing given by the bishop.
5. Lexicons and other compilations must have the sanction of the priests.
6. Books of controversy are subject to the same rules as the use of the Bible.
7. The classics are permitted only to the aged.
8. Books, in the main good, must be amended by the priests.
9. Books on science must be carefully examined.

10. Enjoins printers and booksellers and all other persons from having anything to do with the prohibited books, under severe pains and penalties executed at the will of the inquisitors. These rules conclude as follows: "Finally it is enjoined on all the faithful that no one presume to keep or read any books contrary to these rules, or prohibited by this index. But if anyone keep or read any books composed by heretics, or the writings of any author suspected of heresy or false doctrine, he shall instantly incur the sentence of excommunication; and those who read or keep works interdicted on another account besides the mortal sin committed, shall be severely punished at the will of the bishops."—*Landmarks of Truth*.

PERFECT FAITH.

We must make our faith perfect by works. If we see it to be our duty to keep the Sabbath, we must begin to keep the Sabbath. If we see it to be our duty to be baptized, we must go forward in that ordinance. If we see it to be our duty to partake of the Lord's Supper, we must eat of the bread and drink of the wine, consecrated for this service. If we believe it to be our duty to follow Christ in the ordinance of humility, we must wash one another's feet. If we believe we should have a family altar, we must establish and maintain it.

We have not a perfect faith in these things unless we put them in practice. We must reduce to practice the whole of present truth, or we have not a perfect faith in it. If we have a knowledge of some of the truths intended for this time and reduce them to practice, we are in a fair way to get hold of other kindred truths of equal importance. If we receive these truths in the love of them, we shall rejoice in them. If they abide in us we shall

rejoice without ceasing. If they be in us and abound, the blessing of the God of truth will roll in upon us like a flood. All who truly abound in faith are active in diminishing human woe. If we think we hold a perfect faith and do not put it in practice we deceive our own selves. It will surely slip from us, we shall backslide, and our light will become darkness. Faith is brightened, burnished, polished, and perfected by use; by disuse it is sure to rust and decay. All are dead in trespasses and sin who are not living by a perfect, active faith in the Son of God.

E. J. ROGERS.

"WHOSOEVER."

THERE were children by the door
Conning Bible verses o'er.

"Which word, all the Bible through,
Do you love best?" queried Sue.

"I like 'faith' the best," said one.
"Jesus' is my word alone."

"I like 'hope,'" "And I like 'love,'"
"I like 'Heaven,' our home above."

One, more small than all the rest,
"I like 'whosoever' best."

"Whosoever," that means all;
Even I, who am so small."

"Whosoever!" Ah! I see
That's the word for you and me.

"Whosoever will" may come,
Find a pardon and a home.

—Selected.

WHAT IS CONSCIENCE?

THERE are but few subjects upon which more widely different views have been expressed than the subject of conscience, and yet among all that has been written, it is rare to find a clear statement of what conscience is in the light of mental science. One principal source of complexity among orthodox writers has been a confounding of conscience with the judgment, which places conscience in the mental department of the intelligence, where it does not belong. This might be shown by quotations from many and some of our best writers, but brief quotations from two distinguished authors will be sufficient. Dr. Francis Wayland says: "Conscience is that faculty of the mind by which we distinguish between right and wrong in our actions, whether they have respect to our fellow-men or to God. And as we form the same judgment respecting the actions of other men as we do respecting our own, we say that conscience is the faculty by which we distinguish between right and wrong in our moral actions."

This not only confounds conscience with the judgment but makes judgment the conscience. It cannot be denied that the judgment decides all questions of right and wrong in moral actions; but Dr. Wayland says conscience is the faculty that does this work of judging in regard to right and wrong; therefore the judgment must be the conscience, and must belong to the intellectual department of the mind. His language makes this same conscience the judge of the right and the wrong of other men's actions, which makes conscience objective in its action. It

not only places conscience in the department of the intelligence, but assigns to it the word of reason, which cannot be sound philosophy.

Dr. Alexander says: "The exercise of the moral faculty, or conscience, is not simply an intellectual act; it is complex, including a judgment and an emotion, or a feeling of a peculiar kind. All judgments of the mind, whatever be the subject of them, appertain to the understanding. This comprehensive faculty includes all intellectual acts. So far, therefore, as conscience is a judgment respecting any moral subject, so far it is an exercise of the understanding. But more is included under the name of conscience than a mere intellectual act or judgment, and as this judgment is attended with a peculiar feeling called moral, and easily distinguished from all other emotions, and as emotion or feeling can with no propriety be referred to reason, therefore conscience is, so far as this is concerned, different from the understanding."

This makes conscience complex indeed, as Dr. Alexander says it is. It makes conscience consist of two distinct mental phenomena, given by two very distinct mental departments, the intelligence and the sensibility. It makes conscience consist of two things, a judgment and an emotion, both of which Dr. Alexander assumes to express by the one name, conscience. The judgment and the emotion must each be a part of conscience, for neither is conscience without the other, and both together constitute conscience in Dr. Alexander's view. The smallest criticism that can be offered is to say that it is very mixed philosophy.

The phenomena given by distinct mental departments are as distinct as the departments by which they are given, and cannot blend so as to become one thing and be expressed by one name. The name "conscience" cannot express both a judgment and an emotion, which are distinct things. The judgment or the emotion cannot belong to conscience; conscience must be the one or the other, or neither. One is a judgment, and the other is a feeling. The judgment cannot feel, and the feeling cannot judge, nor can judgment and feeling blend into a third element to be called conscience. Can an explanation be given and conscience be defined? An attempt can be made.

All philosophers agree that mental phenomena indicate three and only three general departments of mental faculties, which are the sources of our three classes of phenomena—the intelligence, the sensibility, and the will. The intelligence does all the thinking, knowing, reasoning, and judging; and the sensibility does all the feeling, including all emotions of all classes; and the will does all the willing. To one of these mental departments conscience must belong; it cannot belong to two or all of them. All agree that a feeling of remorse and a feeling of approbation are fundamental elements of conscience. Even Dr. Alexander affirms this, and therefore conscience must belong to the mental department of sensibility, which does all the feeling for the soul. The intelligence cannot

feel. Upon this statement of facts I rest my definition, as follows: Conscience is that moral susceptibility of the soul which causes us to feel the pain of remorse when we do what our judgment tells us is morally wrong, and which causes us to feel the pleasure of approbation when we do what our judgment tells us is morally right.

To give conscience a place in the intellectual department of the mind, because it acts in response to the decisions of the judgment, as Dr. Wayland and Dr. Alexander have done, is as absurd as to refer any other emotion to the intelligence, for every emotion and every passion is aroused by intellectual perceptions or conceptions.

The action of the judgment relative to the sensibility is objective; it acts not upon itself, but upon the sensibility. The action of the sensibility in response to judgment is subjective, acting in and upon itself as the *ego* of the soul; and here do we find the conscience.

I will close with a brief statement of two important facts: 1. Conscience is not, and cannot be, a rule of action. It is not a rule or law or command in any proper sense. It is only a feeling of pain or pleasure of a peculiar kind. It is not a judge, but only feels under the judgments pronounced by the intelligence. This is its nature and design, and all it has to do, or can do, is to feel. The conscience cannot anticipate the judgments of the intelligence, and go behind them to influence the action of the will, but can only respond to the judgments with a feeling of pain or pleasure as they come. The action of the conscience is a sequence of the judgment, and cannot be a rule of action. 2. Conscience is capable of being so trained under the action of the intelligence and will as to be made better or worse. It is well understood that the practice of wrong-doing hardens the heart, as the common expression is; the conscience becomes less sensitive, and the wrong-doer feels less compunction the longer he lives in the practice of sin, and the deeper he descends into the deeper depths of crime. Paul speaks of a class of abandoned sinners in his day whose conscience was "seared with a hot iron"—a figurative expression to denote extreme hardness or a loss of moral feeling. Hardened sinners are sometimes aroused under a powerful awakening influence; but there is great danger that they will not awake until it will be too late, and the danger increases every day they live in sin. It may be supposed that conscience is never destroyed, but only stupefied, by which its action is suppressed, and that every conscience will be roused in the end, under the terrors of actual perdition, if not before.

But conscience can be improved. Let the will resolve to do right, and let it hold the intelligence to honest, earnest search for a knowledge of truth, right, and duty; and let it enforce every judgment in regard to the requirements of moral right and duty, and conscience will be all right, and become very sensitive. Those who pursue this course will find themselves in possession of the con-

science for which Mr. Charles Wesley prayed in the following lines:—

"Oh! that my tender soul might fly
The first abhorred approach of ill,
Quick as the apple of an eye,
The slightest touch of sin to feel."

—Luther Lee, D. D., in *Christian Advocate*.

THE EVERLASTING ARMS.

"THE eternal God is thy refuge, and underneath are the everlasting arms." Surely no promise could have been more infinitely precious than this promise was, when its words fell upon the ears of the Israelites. It was so wonderfully adapted to the circumstances of a people who had been traveling, houseless and homeless, without any fixed habitation, for a long time. Now they knew that the Lord was to be their dwelling-place; the words had a home-like sound. The thought of stability and permanence must have been like music in the ears of this homesick people. Every blessing seemed to be contained in this promise, an abiding and unchanging dwelling-place where no evil could befall them, an everlasting arm to sustain and support them, strong enough to bear every burden, every care.

The words came down to us as a priceless legacy from the God who is the same yesterday, to-day, and forever, and we may each know for ourselves the comfort contained in them for every weary, heavy-laden soul. The eternal God is our refuge. What need we care then if dark clouds of sorrow lower, and the bitter waters of affliction overflow us? God will never leave or forsake us, and, pavilioned in his eternal love, we need fear no evil.

And God is not only a refuge, he is a dwelling-place. Too many of us are accustomed to go to God only in times of weakness, or to flee to him as a very present help only in time of trouble. When the clouds gather and the storm breaks, then we turn to God to protect us, but when the storm has passed, and all is bright and fair again, we forget him as if we were now self-sufficient. We make God our refuge only, instead of our dwelling-place; we go to him as a covert for a little season, till the danger is overpast; we do not make him our home. If we made God our dwelling-place as well as our refuge, I believe it would alter our lives completely, and increase our happiness an hundred-fold.

Think for a moment what a blessed thing it is to dwell in God; then there is not one thing in our lives that we have to do alone, not one trouble that comes to us that we have to bear alone, not one joy that we have to share alone, not one purpose to make alone, not one temptation to conquer alone and unaided.

The least event in our history quite as much as the greatest does not happen to us alone, but God shares our life with us, and every moment we are dwelling in him, with the everlasting arms beneath and about us.

What a revolution it would make in our lives if we realized this! How many things would be left undone that are now done! How many new duties would be begun! What

a new sanctity and sweetness would fill our joys! What deeper responsibility would invest our thoughts and actions! What victories we would gain over temptations that have heretofore defeated us! We would attach a new sacredness and greatness to our common life if we once felt that God was our refuge and dwelling-place, not only in times of distress and in trouble alone.

Of course those times will come, but underneath us are the everlasting arms, strong enough to bear us up through any trouble. Should we ever be crushed by the burdens and cares of life as they gather about us, we feel also the tightening of those everlasting arms which have borne so many precious souls through deepest waters safely to the other side.

Only by casting ourselves upon the Lord will we feel beneath us the everlasting arms; if we stand in our own strength we cannot claim the promise of help, but surely no one will hesitate when the weak arm of flesh, so inadequate to help, is compared to the everlasting arms of the eternal God, our refuge.—*Christian at Work*.

THE WHOLE HEART.

KING SOLOMON, who was the wisest man that ever lived, once made a remarkable decision in a very difficult case. Two women came to him with an infant, which each claimed as her own. The one said, pointing at the other: "This woman's child died in the night; because she overlaid it. And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom." But the other denied this and said, "The living is my son, and the dead is thy son." And on this evidence they expected Solomon to decide whose the child was. Seemingly, this would be impossible; but his knowledge of a mother's heart came to the rescue, and he called for a sword, and said, "Divide the living child in two, and give half to the one, and half to the other." But the mother of the child cried out in anguish, "O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, but divide it." Thus Solomon knew by the expressions of the two women which was the mother. The real mother could not bear to see her child divided, while the false one was content to take half.

The Lord asks a question by the prophet Isaiah; says he, "Can a woman forget her sucking child?" There seems to be only one answer to that, yet he says, "They may forget, yet will I not forget thee." Here the Lord illustrates by comparison his love for the human soul, and shows it to be a love far passing the love of women. As a woman could not bear to see her child divided, but must have all or none, so the Lord cannot have the heart divided, but claims all. Says he, "My son, give me thine heart." He demands *all* the heart, all the mind, all the soul, and all the strength. This in itself shows that he is our Creator and Father. The devil,

like the false mother, is glad (although not satisfied) to get anything he can, but the Lord wants all. You must either do one thing or the other; if the Lord is your God, then follow him, but if Baal is god with you, then follow him. Says the true Witness, "I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth."

In spite of this requirement, how many there are in these last days who try to serve the Lord with a divided affection. The religious world is cursed with half-heartedness. Many, even at the time of their conversion, who give their hearts to God, reserve a small corner for themselves or for the world; some pet idol is often cherished. These find the Christian life a hard one; they will be fighting a constant battle, more or less in their own strength, and obtaining little or no satisfaction; they will spend money for that which is not bread, and labor for that which satisfieth not. They will experience a lack in their religious life, and will have a constant craving for something they cannot reach. There are thousands who themselves testify that they are in this condition. To such the invitation is, "Come, buy wine and milk without money and without price." But to those who make an unconditional surrender to Jesus, who unresistingly give their whole hearts to him, the Christian life will be full of love, joy, and peace. They will have the mighty power of Jesus to back their own feeble efforts, and so will be able to work out his good pleasure. They will experience a satisfaction that no one else can have, and consequently will be the happiest and most cheerful people on the earth. They will be joyful even in tribulation and persecution, as were Paul and Silas when they in the night sang songs to God from their Philippian prison.

But the matter of not giving the Lord the whole heart is not only unsatisfactory to the donor, but is extremely sinful. We have the case of Ananias and Sapphira. They sold a possession and pretended to give all the money to the Lord, but in reality kept back a portion. In doing this we are told that they sinned against the Holy Ghost, and we know the terrible results, God smote them both and they died. Are not those who openly give the Lord their hearts, but in reality withhold a part, doing precisely the same thing? Are not they grieving the Holy Spirit? If so, it behooves all who come to God to make thorough work. The scriptures quoted above seem to indicate that they were better not converted at all than only half converted. It surely is a solemn thing to draw nigh unto God, and all of us ought to examine our hearts as with a lighted candle and see if we are wholly the Lord's. If we are not, "it is of the Lord's mercies that we are not consumed, because his compassions fail not."

FRANK HOPE.

WHOSOEVER would be sustained by the hand of God, let him constantly lean upon it; whosoever would be defended by it, let him patiently repose himself under it.—*Calvin.*

THE NEW TESTAMENT SABBATH.

It is the fashion of the present day to assume that, under the Mosaic dispensation, the law of the Sabbath was altogether arbitrary, and in a very high degree oppressive, and that under the gospel it has been essentially modified. The position seems to be that there is a large abatement of the divine claim in regard to Sabbath observance. Under the Mosaic dispensation there were certain theocratic regulations and requirements, which, as belonging to the civil government, as administered by Moses and his successors, were not designed to be of permanent obligation. But it was a leading object of these precepts to impress upon the minds of the Jewish people a sense of the sacredness of the Sabbath, as a holy day. It was the purpose to give them an impressive lesson in regard to the spirituality of the law and the extent of its application. And the divine legislation, under the theocracy, was of such a character as to leave no one in doubt in regard to its import. The precepts of the law and the teachings of the prophets, during the subsequent history of the Jewish nation, taught the people how to keep the Sabbath. And so far as relates to the essential spirit of the command, there has been no change.

During the later history of the Jews, their religious teachers gave such an exposition of the law of the Sabbath as rendered it burdensome and oppressive, but for every precept in regard to it, which was inconsistent with the highest and best interests of the people, temporal not less than spiritual, their teachers, and they alone, were responsible. There was nothing in the commandment, in itself, nor in any precept of the Old Testament in regard to it, of which they had the smallest reason to complain. There was nothing that forbade any work of necessity or mercy. The conscientious Jew did not hesitate to care for his own necessities, nor for the necessities of those dependent upon him. He did not hesitate to supply the wants of his domestic animals, or to afford relief to such as were in distress, and what might be done for a beast might certainly be done for a fellow-man.

In his exposition of the law of the Sabbath, our Lord added nothing to the precepts of the Old Testament. He simply delivered his disciples from the bondage into which they had been brought by Jewish tradition. He made no abatement of his claim, and he put no new construction upon the fourth commandment. He simply corrected the misconstruction of the Jewish teachers. He taught his hearers how the commandment was to be obeyed.

It is somewhat remarkable that writers who claim for the New Testament law a great superiority over that of the Old Testament, should altogether lose sight of the unscriptural and dishonoring imputation involved. They assume that the cruel and oppressive ruler of the Hebrew people has become the gracious and beneficent Saviour of the new dispensation. But the Son of man is the same person who revealed himself to ancient Israel as "The Lord, The Lord God, merciful

and gracious, long-suffering, and abundant in goodness and truth." And there has been no change in his character or work. The personal ministry of Christ was simply a fuller and clearer manifestation of the same character and the same general plan of saving lost men.—*Presbyterian Teacher.*

THE SEARCH FOR GOD.

If we would by searching find out God, we must ask him first to search and to find us. He knows us infinitely better than we know ourselves, and he knows whether we truly desire to find him. He who begins Psalm 139 with the words, "O Lord, thou hast searched me, and known me," ends it with a prayer that God would still more search him and know him (verse 23). He wished to lay his heart open to God, well knowing that it was already before him, and that the darkness of willful concealment, as well as the light of candid confession, were "both alike" to that all-seeing Eye (verse 12). Thus the psalmist knew something of God; he recognized that before Him with whom we have to do all things are naked and open for God had taught him this great truth in his deepest heart, and was ever teaching it more and more in answer to his prayer.

When God has thus searched the heart, the man is no longer left in utter ignorance, standing aloof before an unknown God; he has had dealings which he can never forget with his Maker, and having known God as the Searcher, he cannot rest till the Holy Spirit of God reveals him also as the Cleanser of the heart. To know God thus, we must know him in Jesus Christ, who came to reveal him to man. Enlightened by this glorious revelation, we can find God because God has found us.—*Selected.*

UNLESS we are saved from sin in this life, we cannot hope to be glorified in the life to come, for nothing impure can enter Heaven. If saved at all, we must be saved by faith in Christ. He is the only Saviour of sinners. We must consecrate ourselves unreservedly to him, and by the power of his Spirit and grace be pardoned and purified, before we are fit to enter Heaven. We must not make any parley with sin. The old leaven of wickedness must be cast out. Christ did not come to cripple but to destroy the works of the devil; and we should not be satisfied with anything else. The Bible makes no allowance for sin, and we should not give it any quarter. It is our great enemy, and we should not be satisfied until we have gained a complete victory over it. This is our privilege, and also our duty. Sin, we are assured, shall not have dominion over us. The strong man armed must be cast out, and Christ enthroned in the heart as Lord of all. Thus saved from sin through Christ on earth, we shall be glorified with him forever in Heaven.—*Selected.*

No conflict is so severe as his who labors to subdue himself.

The Signs of the Times.

"Can ye not discern the signs of the times?"

E. J. WAGGONER, }
ALONZO T. JONES, } EDITORS.

CORRESPONDING EDITORS.

S. N. HASKELL, }
GEO. I. BUTLER, }

OAKLAND, CAL., SIXTH-DAY, JANUARY 6, 1887.

THE SURE WORD.

(Continued.)

Now read from the word of the Lord which came unto Zephaniah:—

"I will utterly consume all things from off the land, saith the Lord. I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling-blocks with the wicked; and I will cut off man from off the land, saith the Lord. I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, and the name of the Chemarims with the priests; and them that worship the host of heaven upon the house-tops; and them that worship and that swear by the Lord, and that swear by Malcham; and them that are turned back from the Lord; and those that have not sought the Lord, nor inquired for him." Zeph. 1:2-6.

Here we learn again that this destruction is not going to be a local affair. Although the prophecy came to the Jews, it was directed not only against those of them that turned back from the Lord and worshiped Baal and the host of heaven, but against "those that have not sought the Lord, nor inquired for him." In confirmation of this, we read again:—

"Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy." Zeph. 3:8.

We close this list of quotations from the prophecies of the Old Testament, by a portion of "the burden of the word of the Lord to Israel by Malachi." Says the Lord through this prophet:—

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

And after this solemn question and warning, the following view is presented, not only of the destruction that shall attend the coming of the Lord, but also of what shall follow that:—

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

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

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

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

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

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Isa. 60:1-3.

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

"Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that de-

spise thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, the Zion of the Holy One of Israel." "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified." Isa. 60:11-14, 18-21.

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

EXTENT OF THE SABBATH COMMANDMENT.

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

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

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

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

We see that the commandment, as given at creation and renewed on Sinai, furnishes no warrant whatever to the idea that the Sabbath was to be local, or was given simply to the Jews. Not only this, but even in the Old Testament it is expressly stated that the Sabbath was not designed for the Jews alone. Thus we read: "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. . . .

Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, *everyone* that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even then will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt-offerings and their sacrifices shall be accepted upon mine altar, for my house shall be called an house of prayer for all people." Isaiah 56: 2, 6, 7.

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

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

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

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

THE BURDEN OF EGYPT.

EGYPT was one of the very first of nations to attain to power and civilization. She attained to such a height of power that for ages she was the strongest nation in the world; and to such a height of civilization that "the wisdom of the Egyptians" was proverbial even among the wisest people in the world. It was a commendable qualification in Moses that he "was learned in all the wisdom of the Egyptians." And the Scripture, after stating that "God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea-shore," proceeds to give the measure, or at least some sort of an idea, of it, by adding, "And Solomon's wisdom excelled the wisdom of all the children of the East country, and all the wisdom of Egypt." 1 Kings 4: 29, 30.

Esarhaddon and Asshur-bani-pal, the last of the great kings of Assyria, invaded Egypt, and in fact subdued it, but she soon recovered strength, and not only assisted Babylonia and Media in the utter destruction of the Assyrian kingdom, but also in the division of the empire that followed, Egypt received as her share all the Assyrian possessions west of the Euphrates, with her stronghold at Charchemish on the Euphrates. 2 Kings 23: 29; 2 Chron 35: 20, 21. In a few years, however, Nebuchadnezzar, king of Babylon, took all these possessions, even as far as to the very border of Egypt itself. "And the king of Egypt came not again any more out of his land; for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt." 2 Kings 24: 7. This was in B. C. 598. But yet the king of Egypt was "like a young lion of the nations," and "as a whale in the seas," and in 588-586, Ezekiel took up a lamentation for Egypt and declared that her ruin should come as the ruin of Assyria had gone before. Egypt was given to Nebuchadnezzar by the Lord, for the service which he wrought in the destruction of Tyre, and the spoil of Egypt was the wages of Nebuchadnezzar's army, for their work which they did for the Lord in the ruin of Tyre. Eze. 29: 18-20. The secret of this was that Egypt had helped Tyre in her resistance.

We have not space to notice all the prophecies concerning Egypt, but the following passage of Scripture is worthy of special notice:—

"Thus saith the Lord God: I will also make the multitude of Egypt to cease by the hand of Nebuchadnezzar king of Babylon. He and his people with him, the terrible of the nations, shall be brought to destroy the land; and they shall draw their swords against Egypt, and fill the land with the slain. And I will make the rivers dry, and sell the land into the hand of the wicked; and I will make the land waste, and all that is therein, by the hand of strangers; I the Lord have spoken it. Thus saith the Lord God: I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt; and I will put a fear in the land of Egypt." Eze. 30: 10-13.

We have none of the particulars of Nebuchadnezzar's conquest of Egypt. It is known, however, that he did invade it twice, and that he was thoroughly successful, and carried large numbers of the Egyptians captive to Babylon. But aside from this there are three points in the above quotation which stand forth in such perfect fulfillment that no objection can justly be made by any man to the faithfulness of the word spoken by the prophet Ezekiel nearly twenty-five hundred years ago. We shall notice them in reverse order, taking the last one first.

"There shall be no more a prince of the land of Egypt." Although Egypt was subdued by Esarhaddon and Asshur-bani-pal, of Assyria; by Nebuchad-

nezzar of Babylon; and by Cambyses, of Persia; yet the Egyptians still ruled within the country itself. But in B. C. 344 Ochus of Persia invaded the land with 344,000 troops, the Egyptian king Nectanebo had an army of only 100,000 with which to meet him and 20,000 of these were Greek mercenaries. The king of Persia was wholly successful. "All Egypt submitted to Ochus, who demolished the walls of the cities, plundered the temples, and after amply rewarding his mercenaries, returned to his own capital with an immense booty." "Nectanebo in despair quitted the country and fled southward to Ethiopia," and from that day till this there has been no native ruler of Egypt. Nectanebo was the last Egyptian king that Egypt ever had.

"Thus miserably fell the monarchy of the Pharaohs after an unexampled duration of nearly 3,000 years. . . . More than 2,000 years have since passed, and though Egypt has from time to time been independent, not one native prince has sat on the throne of the Pharaohs. 'There shall be no more a prince of the land of Egypt' (Eze. 30: 13) was prophesied in the days of Apries [the Pharaoh-hophra of Jer. 44: 30] as the final state of the land."—*Encyclopædia Britannica*, art. *Egypt*.

Beside the princes of the monarchy itself there were "local princes" throughout Egypt; these continued for about twelve years, to the time when Alexander the Great took possession of Egypt, and then they too disappeared.

"With Alexander the Macedonian dominion began. . . . From this time the Egyptian local princes, who for five centuries, except only during the rule of Psametik and his house, had caused all the divisions of Egypt, disappear from the scene."—*Id.*

Thus the word has been literally fulfilled that "there shall be no more a prince of the land of Egypt."

2. "I will destroy the idols, and I will cause their images to cease." This is a most remarkable prediction. For of all nations that have ever lived on the earth, the Egyptians were the most abundantly idolatrous. Bodies heavenly and bodies earthly, bodies animate and bodies inanimate, real and imaginary, fish, flesh, fowl, and vegetable, all were worshiped as gods in Egypt; and it was literally true that in Egypt it was easier to find a god than a man. "The basis of their religion was Nigritian fetichism, the lowest kind of nature worship. . . . The fetichism included, besides the worship of animals, that of trees, rivers, and hills." The principal gods, such as Phthah, Ra, Shu, Isis, Osiris, etc., numbered up into the hundreds. Of the animals universally sacred, the principal were cows and heifers, apes, ibises, cats, hawks, asps, and dogs. Others, whose worship was more local, were lions, crocodiles, wolves, jackals, shrew-mice, the hippopotamus, antelopes, ibexes, frogs, goats, vultures, fish, ichneumons, and others too numerous to mention.

Yet as numerous as the idols were, and as base as the idolatry was, the idols have been totally destroyed and the images have ceased utterly.

3. "I will make the land waste and all that is therein by the hand of strangers." All history from the conquest of Egypt by Ochus, before mentioned, till this day, bears continuous testimony to the literal fulfillment of this prophecy. From the day that King Nectanebo fled into Ethiopia till now, strangers have spoiled Egypt of her wealth and drained her of her treasures. When Alexander the Great had defeated Darius at Issus, he was welcomed by Egypt as a deliverer. In the final division of Alexander's dominion Egypt fell to Ptolemy the Macedonian, and he and his successors ruled and rifled it for two hundred and ninety-four years. It fell next under the dreadful dominion of Rome, whose iron hand held it for six hundred and seventy years, until A. D. 641. Then the Saracens took it and spoiled it for six hundred years. In 1250 the Mamalukes seized it two hundred and sixty-seven years, and "if you consider the whole time that they possessed the kingdom, especially that which was nearer the end, you will find it filled with wars, battles, injuries, and rapines."—*Pococke*. In A. D. 1517 the Turks conquered the Mamalukes, and took possession of the whole country, which they still hold. And a hundred years ago, Gibbon, in describing the condition

of Egypt under their rule, stated not only what is still its condition, but gave the best statement in existence of the fulfillment of the prophecy. He said:—

"A more unjust and absurd constitution cannot be devised than that which condemns the natives of a country to perpetual servitude, under the arbitrary dominion of strangers and slaves. Yet such has been the state of Egypt above five hundred years. The most illustrious sultans of the Baharite and Borgite dynasties were themselves promoted from the Tartar and Circassian bands; and the four and twenty beys, or military chiefs, have ever been succeeded, not by their sons, but by their servants. They produce the great charter of their liberties, the treaty of Selim the First with the republic; and the Othman emperor still accepts from Egypt a slight acknowledgment of tribute and subjection."—*Decline and Fall*, chap. 59, par. 20.

And that is exactly as the prophet of God, nearly twenty-five hundred years ago, said it would be.

The statement of these facts has prepared the way for us to give in a few words the fulfillment of another notable prophecy concerning Egypt. After the scattering of the people by Nebuchadnezzar, the Lord said: "I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their habitation; and they shall be there a base kingdom. It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations; for I will diminish them, that they shall no more rule over the nations." Eze. 29:14, 15. In view of the fact that that nation has been so sold into the hands of strangers, and so spoiled by them, it is easy to see how that, from the wisest of nations, she could become the basest of nations. A hundred years ago Volney wrote this:—

"In Egypt there is no middle class, neither nobility, clergy, merchants, nor land-holders. A universal air of misery in all the traveler meets, points out to him the rapacity of oppression, and the distrust attendant upon slavery. The profound ignorance of the inhabitants equally prevents them from perceiving the causes of their evils, or applying the necessary remedies. Ignorance diffused through every class, extends its effects to every species of moral and physical knowledge. Nothing is talked of but intestine troubles, the public misery, pecuniary extortions, and bastinadoes."

Thirteen years ago, Dr. Robert Patterson wrote this:—

"The wretched peasantry are rejoiced to labor for any who will pay them five cents a day, and eager to hide the treasure in the ground from the rapacious tax-gatherer. I have seen British horses refuse to eat the meal ground from the mixture of wheat, barley, oats, lentils, millet, and a hundred unknown seeds of weeds and collections of filth, which forms the produce of their fields. For poverty, vermin, and disease, Egypt is proverbial." "I have seen the population of several villages forced to leave their own fields in the spring, to march down to an old, filthy canal, near Cairo, and almost within sight of the gate of the palace, men, and women, and little boys, and girls, like those of our Sabbath-schools, scooping up the stinking mud and water with their hands, into baskets, carrying them on their heads up the steep bank, beaten with long sticks by the task-masters to hasten their steps; while steam dredges lay unused within sight."

And only last year Mrs. Susan E. Wallace wrote of Egypt and her people, as follows:—

"The valley of the Nile produces three crops a year; and sowing, plowing, reaping go on at the same time. Women worked in the fields with the men, each wearing one loose garment. There was no machinery but the *shadof*, like our old-fashioned well-sweep, the most primitive of pumps, and a rush basket. Swinging the water-tight basket, they moved with machine-like precision, these forever oppressed Egyptians, without recollections of a great past or ambition pointing to a better future. Their very souls are enslaved by centuries of grinding tyranny, knowing no change but a change of task-masters. The locomotive gives them no impulses, and they do not lift their heads as the herald of a new civilization, a chariot mightier than Pharaoh's, rolls past. Among the low-bending figures we saw the tattooed faces and painted blue lips, forbidden by the Levitical law.

"In a slow, heart-broken way they moved steadily, swinging the rush basket, in the hard service of the field named in Deuteronomy, drawing up water from the river and emptying it on the fields in the higher levels. Sometimes the passer-by may hear a dull, droning sound from the unpaid toilers, a melancholy chorus chanted by gangs of boys and girls degraded unspeakably, who are set to work together

along the Nile banks. The Arabic scholar tells us these are the words of the slow, sad song:—

GIRLS.

'They starve us, they starve us!

BOYS.

'They beat us, they beat us!

CHORUS ALL TOGETHER.

'But there's someone above,
There's someone above,
Who will punish them well,
Will punish them well.'

"Another burden in full chorus is:—

'The chief of the village,

The chief of the village,

May the dogs tear him, tear him, tear him!'"

There is no more a prince of the land of Egypt; the idols have utterly ceased; the land is wasted by the hand of strangers; Egypt is the basest of the kingdoms; the prophecy is literally fulfilled; and this word which Ezekiel wrote, as he dwelt among the captives by the river of Chebar, two thousand four hundred and seventy-four years ago, is the WORD OF GOD.

"Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper."

J.

ORIGIN OF SUNDAY OBSERVANCE.

(Continued.)

Now having found that the first law for Sunday rest gave it a heathen title, that the name is altogether of heathen origin, I proceed to inquire on what basis the law stood, that is, what was the nature of the edict—what the motive which actuated Constantine in giving this decree? This also can be settled to a certainty. Many interested religionists, with far more zeal than piety or regard for the precepts of Jehovah, speak of Constantine's edict as a law for the Christian observance of the Lord's day. The very title that he gave it, the origin of that title, and the known use of the title in those times, disprove their assertion. Indeed, their knowledge of the origin of the title ought to cause them to blush when they make such assertions. But our proof is explicit on the point of the motive that gave rise to the first Sunday law. We are not straitened for testimonies in regard to this; they are so numerous that I cannot give a tithe of them. And their importance on the subject under consideration cannot be overestimated.

1. The fact that Constantine gave it the title by which it was known in pagan worship, shows that it was not enforced as a Christian institution.

2. It was dated March 7, 321, and on the next day, March 8, he issued a decree for the examination of the entrails of beasts, for the determination of portents, or for ascertaining the causes of public calamities. This was a heathen custom, and showed the heathenism and superstition that swayed his mind at that time.

3. At the time when these decrees were issued, he had made no profession of Christianity. Indeed, authorities have been quite willing to place the time of his professed conversion after the time when he presided over the Council of Nice, that it might be after the commission of many of his most perfidious and criminal acts.

4. Historians freely testify that at and after the time of issuing his Sunday decree, he was a worshiper of Apollo, the sun-god, and to the close of his life, about 337, retained the title of Pontifex Maximus, or high priest of the heathen hierarchy.

Milman, in the "History of Christianity," b. 3, chap. 1, says:—

"It is the day of the sun which is to be observed by the general veneration; the courts were to be closed, and the noise and tumult of public business and legal litigation were no longer to violate the repose of the sacred day. But the believer in the new paganism, of which the solar worship was the characteristic, might acquiesce without scruple, in the sanctity of the first day of the week."

This is well expressed. It was, indeed, a new phase of paganism; for, though the venerable day of the sun had long—very long—been venerated by them and their heathen ancestors, the idea of rest from worldly labor in its worship was entirely new. Gibbon also gives a clear testimony on the charac-

ter of Constantine as a sun-worshiper. In chapter 20 of "History of the Decline and Fall of the Empire," he says:—

"The devotion of Constantine was more peculiarly directed to the genius of the sun, the Apollo of Greek and Roman mythology; and he was pleased to be represented with the symbols of the god of light and poetry. . . . The altars of Apollo were crowned with the votive offerings of Constantine; and the credulous multitude were taught to believe that the emperor was permitted to behold with mortal eyes the visible majesty of their tutelary deity. . . . The sun was universally celebrated as the invincible guide and protector of Constantine."

In a note on the same page is found the following:—

"The panegyric of Eumenius, which was pronounced a few months before the Italian war, abounds with the most unexceptionable evidence of the pagan superstition of Constantine, and of his particular veneration of Apollo, or the sun."

Keightly, "History of Rome," speaking of Constantine at and after his profession of Christianity, says:—

"Constantine, however, was still a polytheist, and his principal object of worship was the sun-god, Apollo. At the same time, with the compliant spirit of polytheism, he held the God of the Christians and the Author of their faith in respect and reverence."

And Dr. Schaff testifies to exactly the same thing; in his "Church History," vol. 2, pp. 14, 15, he says:—

"At first Constantine, like his father, in the spirit of Neoplatonic syncretism of dying heathendom, revered all the gods as mysterious powers; especially Apollo, the god of the sun, to whom, in the year 308, he presented munificent gifts. Nay, so late as the year 321, he enjoined the regular consultation of the soothsayers in public misfortunes, according to ancient heathen usage; even later, he placed his new residence, Byzantium, under the protection of the god of martyrs, and the heathen goddess of fortune; and down to the end of his life he retained the title and dignity of Pontifex Maximus, or high priest of the heathen hierarchy. His coins bore on the one side the letters of the name of Christ, on the other side the figure of the sun-god, and the inscription, *Sol Invictus*."

On this point in regard to Constantine's Christianity after he professed it, the "Religious Encyclopedia" says:—

"The notion of conversion in the sense of a real acceptance of the new religion and a thorough rejection of the old, is inconsistent with the hesitating attitude in which he stood toward both. Much of this may indeed be due to motives of political expediency, but there is a good deal that cannot be so explained. Paganism must still have been an operative belief with the man who, almost down to the close of his life, retained so many pagan superstitions. He was at best only half heathen, half Christian, who could seek to combine the worship of Christ with the worship of Apollo, having the name of the one and the figure of the other impressed upon his coins, and ordaining the observance of Sunday under the name of *dies solis* in his celebrated decree of March, 321, though such a combination was far from uncommon in the first Christian centuries. Perhaps the most significant illustration of the ambiguity of his religious position is furnished by the fact that in the same year in which he issued his Sunday decree, he gave orders that if lightning struck the imperial palace, or any public building, the haruspices, according to ancient usage, should be consulted as to what it might signify, and a careful report of the answer should be drawn up for his use."

Mosheim, in "Historical Commentaries," p. 469, on the same point says:—

"How long Constantine retained these vague and undecided views of religion and religious worship, regarding the Christian religion as excellent, and salutary to the Roman State, yet not esteeming other religions, or those of inferior gods, as vain, pernicious, and odious to God, . . . it is difficult to determine. Zosimus, as is well known, reports that Constantine did not openly profess Christianity, and show himself hostile to the Romish sacred rites, until after the slaughter of his son Crispus, and his wife Fausta; which truly detestable crimes were perpetrated in the year 326."

It cannot be disguised that, at the time of his issuing his Sunday decree, he was a pagan of no very high grade; and his profession of Christianity never raised him much above the average pagan. The "Encyclopedia Britannica" gives a just estimate of his character. Speaking of the title of "The Great" being conferred upon him, it says:—

"Tested by character, indeed, he stands among the lowest of all those to whom the epithet has in ancient or modern times been applied."

Dr. Schaff is justly esteemed as a man of extensive learning, and whose testimony regarding facts, no one would call in question. He is a theologian, and a warm friend of Sunday-keeping. But his theological relations have not prevented his giving the facts in regard to the first Sunday law. He says:—

"He enjoined the observance, or, rather, forbade the public desecration, of Sunday, not under the name of *Sabbatum* or *dies Domini*, but under its own astrological or heathen title, *dies solis*, familiar to all his subjects, so that the law was as applicable to the worshippers of Hercules, Apollo, or Mithras, as to the Christians."

And more so, for it referred to heathen, and not at all to Christian worship. Again Dr. Schaff says:—

"He enjoined the civil observance of Sunday, though not as *dies Domini* but as *dies solis*, in conformity to his worship of Apollo, and in company with an ordinance for the regular consultation of the haruspex, 321."

Concerning its claim to be considered a sacred day, it is not necessary to add much to what has already been said by the writers quoted. It would be presumption in the extreme to claim that God ever conferred any blessing or sanctification directly upon it. By a system of false reasoning, they try to make out that the blessing that was conferred upon the seventh day, was transferred to the first; but of course no scripture is ever quoted to justify the claim. The authorities here given say that it was dedicated to the sun; and that dedication is its only claim to sanctity. In perfect harmony with these, is the following from the Douay Catechism:—

"It is also called Sunday from the old Roman denomination, *dies solis*, the day of the sun, to which it was sacred."

Now, as far as the first proposition is concerned, I think I have done all that I proposed: I have given such proofs, and such an abundance of them, that every candid person must admit that it is clearly proved that the name origin, authority, and sacredness of the Sunday institution are altogether and only pagan. Thus far there is not a Christian feature about it. With great confidence I approach the examination of the second question, for which the way is so well prepared. But in passing, I will say that I have carefully avoided giving the testimony of anyone who was committed in favor of Sabbath-keeping. Every author quoted was in favor of the Sunday. If ever anybody had a right to feel confident in their position, we surely have in regard to the assertion that the Sunday is, in every feature, a heathen institution.

2. Is the institution of Sunday, as a church festival, or day of Christian observance, of papal origin? In other words, did the Papacy set up the Sunday in the church as a substitute for the Sabbath of the Lord?

It is easy to see where the advocates of Sunday fail to apprehend the truth on this point. Their failure no doubt lies right here: they do not appreciate the fact that almost everything that is attributed to the Catholic Church, and can be traced to no other source, is more or less veiled in obscurity as to its origin. I invite them to take up in order the institutions which are attributed to the Papacy, and show the precise or exact origin of each. For instance: Do they believe that the Popes of Rome ever exercised civil power? They must answer in the affirmative. Will they inform us when and where that power was conferred, or how they took that power? And if they cannot clearly and satisfactorily do that, will they therefore deny that the Popes ever exercised that power? or will they assert that their power must be of divine origin? A Catholic work now before me, "with the approbation of the Lord Bishop of Beverly" (Sadlier, New York), speaking of this, says:—

"And now we approach a most important topic—the rise of the temporal power of the Popes. There is this which plainly marks it as the gradual, silent work of God. No one can point with precision and certainty to the precise time when it did rise. . . . It grew as the trees grow from the soil. You cannot say when the acorn first bursts its shell and the

lordly oak springs forth. Tell me whence the broad river draws its waters; tell me of all the streams, all the little rivulets and fountains that feed it, and I will then tell you every source which gave rise to the temporal sovereignty of the Popes. Like everything natural, everything providential, we can only catch indications of it here and there, in the days of its infancy, for I speak of times long before Charlemagne."

Very few of the dogmas called Papal can be traced to their origin. As seen above, the Catholics base their claim on this fact, that you cannot mark their origin; that, being believed or practiced so early, they must have been derived from the apostles. This is exactly the popular argument for Sunday. But Archbishop Whately drew an argument against them from this very fact; inasmuch as the Scriptures thoroughly furnish the man of God to all good works, if these dogmas were of divine institution we could easily trace them to their divine origin—to the word of God. It matters not a whit how many or who kept Sunday, or how near to the time of the apostles it was kept. Did God command it? do the Scriptures thoroughly furnish us with proofs for its observance? Lacking this, it lacks everything that is required to make it a Christian ordinance.

I do not make these remarks because they apply to the Sunday; I do not admit that it stands with the other Papal institutions, veiled in even comparative obscurity. In this respect it has a prominence all its own—it can be traced to the Papal power without the least shadow cast upon the evidence. I am confident that I can point out the two springs which, more than all others, gave rise to the baleful stream of temporal church power. But I have called attention to the obscurity of the origin of Papal dogmas, solely to show that the advocates of Sunday are inconsistent and unreasonable in their claim; they ask for the Sunday what they cannot begin to give for other institutions which they freely admit are of Papal origin. Fortunately, we can meet their most unreasonable demand with full and sufficient proof, as I shall now show.

The reader will bear witness that the origin of the Sunday as a day of rest from labor, has been clearly shown: it is only pagan. We have now to consider its authority as a church institution. I shall show that the Papacy took it up from the hands of the emperors, and strictly enforced its observance, and took most effective steps to suppress and utterly abolish the observance of the seventh-day Sabbath. Eusebius, Bishop of Caesarea, was the first to speak of the transfer of the honors and duties of the Sabbath to Sunday. Let the reader carefully note this important fact. His words are as follows:—

"And all things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's day, as more appropriately belonging to it, because it has the precedence and is first in rank, and more honorable than the Jewish Sabbath."

I cannot give the room for all the notice that this first Sunday-sabbath testimony deserves. The Lord, in his own institution, doubtless knew best to which day the duties were most appropriate, and which day was most honorable. See Isa. 58:13. In this transaction the pronoun "we" cuts a great figure—much greater than it will be able to maintain in the day when God shall bring every work into judgment on the authority of his commandments. Eccl. 12:13, 14; Rom. 2:12, 16. Eusebius did not intend to disparage the transfer of Sabbath obligation; he was the obsequious flatterer of Constantine, and fully coincided with his decree in favor of the venerable day of the sun; and he never failed to speak in a manner to tickle the vanity of his royal patron. He spoke the exact truth in regard to the transfer. That the church took it up and united with the emperors in enforcing its observance, Dr. Heylyn, a historian of undisputed veracity and of unbounded research, testifies thus:—

"And as the day of rest from labors, and restraint from business upon that day, it received its greatest strength from the supreme magistrate as long as he retained that power which to him belongs; as after from the canons and decrees of councils, the decretals of Popes and orders of particular prelates, when the sole managing of ecclesiastical affairs was committed to them."

J. H. W.

(To be continued.)

The Missionary.

THE AUSTRALIAN FIELD.

For the last two months the work here has been moving forward very encouragingly. A good work has been done at Wychitella, where Elder M. C. Israel held meetings about three weeks in September and October. One of the brethren at Ballarat went to Wychitella to canvass for "Thoughts on Daniel and the Revelation;" and, seeing that a good interest had been awakened, he called on Brother Israel to go and carry on the work. The time thus employed was well spent, as ten good, substantial persons took a stand on all points of the truth.

Brother Israel has recently spent a few days in Ballarat. He went there to hold a few meetings with the church, to strengthen and encourage the brethren and sisters; but the interest was so good that he stayed longer than he intended. Some who had given up the truth came back, and a few signed the covenant for the first time. Brother Israel held three Bible-readings with one gentleman who has been in the Government employ, and has retired on a pension. The first was on the Saints' Inheritance; the second on the coming of the Lord and kindred themes, awakening an interest in the state of the dead; and the third on the nature of man. The gentleman accepted it all as truth, and is still interested and investigating. He gave Brother Israel ten shillings (\$2.50) at parting.

There has been from the first an excellent interest in the tent-meetings in Melbourne. Elder Curtis has presented the truth in a clear and forcible manner. The congregations have been very good; and the people, Bible in hand, have listened with marked attention. The covenant has not been presented as yet; but nine or ten have taken a stand on the Sabbath, and many more are interested, and are on the point of deciding either for or against the truth. It costs more here than it does in America to decide between the present life and that which is future and immortal. May God help them to choose the better part.

The work in the office, too, has been increasing. For some time past there has been, in some departments, at least, just about as much as could be done with the number of hands employed at present, and the prospect is good for the future.

Quite an effort has been made to increase the circulation of the *Echo* by canvassing for it from house to house, and selling single copies where subscriptions could not be obtained. Several of the sisters have developed quite a talent for this work. One of them sold one hundred and twenty copies of the November number, and in one instance sold thirty copies in a day. In this way many have had their attention called to the truth, and much good has been done.

Our courage is good. Will the brethren and sisters in America pray that the blessing of the Lord may continue to rest on the work here.

E. J. BURNHAM.

Melbourne, November 29, 1887.

THE KINGDOM OF CONGO AND THE ROMAN CATHOLIC MISSIONARIES.

THE following is a portion of an article written by the Rev. John Leighton Wilson, missionary in Western Africa, which was published in the *Bibliotheca Sacra*, of January, 1852. The article, somewhat condensed, will continue through several numbers of the SIGNS, and will, we think, be found very interesting and profitable.

No part of Western Africa is so well known to history as the kingdom of Congo. And the circumstance that has contributed to its notoriety, but not to its honor as a nation, is the fact that from the earliest period of its discovery by the Portuguese up to the present moment, it has always borne the lead in the foreign slave trade, and, in all probability, has furnished a larger number of victims for the markets of the New World than any other region of Africa whatever. Congos or their descendants may still be identified in many parts of the United States, throughout the West India Islands, and in large numbers in Brazil, where they have not yet laid aside their vernacular tongue.

But the circumstance which, above all others, has contributed to give it interest in the eyes of the civilized world, is the fact that it has been the stage upon which has been achieved one of the most successful experiments ever made by the Church of Rome, to reclaim a pagan people from idolatry. For more than two centuries, the kingdom of Congo, according to the showing of the missionaries themselves, was as completely under the influence of Rome as any sister kingdom in Europe; so that if the inhabitants of that country are not now, in point of civilization and Christianity, what Rome would have them to be, or all that a pagan people are capable of being made under her training, the fault lies at her own door. In relation to the missions which she planted about the same time in India, China, and other parts of the world, it has been alleged, with some degree of justice, that her designs were thwarted in consequence of political changes in Europe, which placed Protestant nations in the ascendant, and gave them a preponderant influence in those countries where her missions had been established. With no less justice it has been urged that the failure of her efforts among the Indian tribes, both of North and South America, ought to be ascribed to the fact that these tribes have been overshadowed and borne down by the presence of more powerful races, without allowing sufficient time for the full development of her peculiar principles. But whether these things can be regarded as satisfactory explanations of the causes of failure in other parts of the world or not, nothing of the kind can be urged in relation to her missions in Congo. Here she has always had the field to herself; and for more than two centuries enjoyed facilities and advantages for propagating her religion among this people, which she can scarcely ever expect to have again in any future efforts of the kind that she may make.

It is our intention in the present article to examine the character and results of this mission. But in order to render our views intelligible, we must give a hasty sketch of the civil as well as the religious history of the country, before entering upon the proposed investigation.

The kingdom of Congo, as also the great river of the same name, was discovered by the Portuguese about the year 1485. It was not a new or isolated discovery, but an extension of those they had made some years previously higher up the coast. At the time, however, it was regarded as immensely valuable, and it awakened an interest in Portugal, in behalf of this people and country, that has not entirely subsided after the lapse of more than three centuries.

The kingdom of Congo lies entirely on the south side of the river, which forms its northern boundary; while on the south it is bounded by the Portuguese province of Angola, on the west by the Atlantic, and on the east by the mountains of Matamba, which separate it from the country of the savage and war-like Giaghis. It is of an oblong figure, extending along the sea-coast about 250 miles and interiorwards about 350. At the time of its discovery, or very soon afterwards, it was divided into six provinces, viz., Sogno, Bamba, Pemba, Batta, Pango, and Sundi, to the chiefs of which the Portuguese gave the names of dukes, counts and marquesses, which they ever after retained. Of these provinces, Sogno and Bamba were the largest and altogether the most important.

San Salvador, the capital and metropolis of the whole kingdom, was situated in the province of Pemba, about 50 Italian miles southeast of the mouth of the Congo, and about 140 northeast of Loando St. Paul, the capital of Angola. It was situated upon the summit of a high mountain, and not only enjoyed a magnificent prospect of the surrounding country, but was reputed healthful even for Europeans. It was not only the residence of the king, but was the headquarters of the missionaries, as also for a large number of Portuguese merchants, who resorted thither on account of the facilities it offered for trade. At the time of its greatest prosperity, which was probably the early part of the seventeenth century, it is said to have contained about 40,000 inhabitants.

For many years, a bishop and his chapter, a college of Jesuits, and a monastery of Capuchins, were supported in San Salvador at the expense of the Portuguese Government. The only other towns of any considerable importance were the capitals of Sogno and Bamba, neither of which, however, is supposed to have contained more than six or eight hundred houses. In both of these there were monasteries of Capuchins, and in Sony, the capital of Sogno, there were six churches, the largest of which could contain five or six hundred people. Sony was situated upon a small creek, that emptied into the Congo a few miles from its mouth, and was the great sea-port of the kingdom.

Diego Cam, the original discoverer, having

entered the river and learned by signs from natives whom he found upon its banks, that there was a great kingdom in the interior by the name of Congo, was so much elated by the discovery that he took very little time to verify these equivocal proofs, but made all speed back to Portugal to report his success. The interest which this discovery awakened in the mind of the king and people of Portugal was scarcely less than that felt by Diego Cam himself; and he was sent back almost immediately with three Dominican friars. On his second arrival he had an interview with the king, and was treated with the utmost kindness and courtesy. Two of the friars that accompanied him died soon after their arrival, probably of the effects of the climate; and the third was killed some years after by the Giaghis, while acting as chaplain to the Congolan army.

On his third voyage to Congo, Diego Cam took with him twelve missionaries more, of the Franciscan order, who are regarded as the founders of the Christian religion in the kingdom of Congo. The count of Sogno, and the king of Congo, his nephew, were among the first converts to Christianity. For a time the latter showed great zeal in promoting the new religion among his subjects; but as soon as he found that he was required to give up the multitude of wives and concubines with which he was surrounded, and be married to a single wife, he renounced it and returned to the religion of his fathers. His son and successor, Don Alphonso the First, felt no such difficulty. He not only embraced Christianity himself, but did all he could to promote its interests throughout his realms. His brother Pasanguitama was a man of a very different spirit, and finding there was quite a popular dislike to the new religion, availed himself of it to raise a rebellion against his brother. The armies of the two brothers had scarcely engaged in battle when St. James was distinctly seen fighting on the side of the king; and victory, of course, soon turned in his favor. Pasanguitama was not only beaten, but was made a prisoner. He refused to ransom his life by embracing Christianity, and was accordingly executed. It fared differently with his general, who was pardoned on the condition of becoming a Christian, but had to do penance in the way of bringing water for all who were baptized in the capital. Soon after this signal victory in behalf of Christianity, a large re-enforcement of missionaries was sent out by the *Société de Propaganda Fide*, most of whom were from the Italian States; and in the course of fifteen or twenty years the entire population of Congo was gathered into the pale of the Roman Catholic Church.

To be accepted at the throne of grace one must "be clothed with humility;" but, says an old divine, "Humiliation, though it does not properly cleanse your hands, yet it plucks off the gloves and makes them bare for washing." This old divine is right, for John tells us that it is "the blood of Jesus Christ" that "cleanseth us from all sin."—*Zion's Herald*.

The Commentary.

CREATION AND THE SABBATH.

LESSON 2.—SABBATH, JANUARY 14.

1. Who was the direct agent in the creation of the earth? John 1:1, 3.

2. State briefly what was done on each of the first four days.

3. What was made on the fifth day? Gen. 1:20-23.

4. What upon the sixth day? Verses 25-27.

5. How did God regard his work when it was done?

"And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day." Verse 31.

6. How did he spend the seventh day?

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made." Gen. 2:1, 2.

7. After he had rested on the seventh day, what did he do?

"And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Verse 3.

8. What is the meaning of "sanctify"?—*"To set apart for a holy or religious use."*—Webster.

9. What is the name of the seventh day?

"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." Ex. 20:10.

10. For whom was the Sabbath made?

"And he said unto them, The Sabbath was made for man, and not man for the Sabbath." Mark 2:27.

11. What is necessarily implied in the statement that after God had rested upon the seventh day he sanctified or set it apart?—*That he told man what he had done, and commanded him to keep it holy.*

12. Give two instances of the use of the word "sanctify," which confirm this. Ex. 19:12, 23; Josh. 20:7, margin.

13. What is the great object of the Sabbath?

"Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctified them." Eze. 20:12.

14. How does the Sabbath serve as a "sign" to make us know the true God?

"Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord; whosoever doeth any work in the Sabbath day, he shall surely be put to death." "It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Ex. 31:15, 17.

15. What is God's distinguishing characteristic?

"For the Lord is great, and greatly to be praised; he is to be feared above all gods. For all the gods of the nations are idols; but the Lord made the heavens." Ps. 96:4, 5; Jer. 10:10-12.

16. What is the difference between God and men?

"Know ye that the Lord he is God; it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture." Ps. 100:3; Isa. 55:9; 40:15, 17.

17. Then what was the Sabbath designed to do for men?—*To be a continual reminder of God's greatness, and of their dependence upon him, and of their duty to serve him with humility.*

18. If Christ created the heavens and the earth, who must have made the Sabbath?—*Christ, for the same one that worked six days, rested on the seventh.*

19. Then what relation does he sustain to it?

"Therefore the Son of man is Lord also of the Sabbath." Mark 2:28.

20. Then in keeping the Sabbath, whom do we honor?

21. And when the Sabbath is not kept, who is dishonored?

NOTES ON THE INTERNATIONAL LESSON.

JESUS AND THE AFFLICTED.

(January 22.—Matt. 15:21-31.)

JESUS now left the vicinity of Jerusalem and went to the coasts of Tyre and Sidon. Here a woman who was a Canaanite met and besought him to heal her daughter, who was grievously vexed with a devil. The woman well knew that the Jews had no dealings with the Canaanites and that they refused even to speak to them; but having heard of the miracles of mercy which Jesus had performed, she resolved to appeal to him to relieve her daughter from the terrible affliction that was upon her. The poor woman realized that her only hope was in Jesus, and she had perfect faith in his power to do that which she asked of him.

BUT Jesus received the importunities of this representative of a despised race in the same manner as the Jews would have done; this was not only to prove the faith and sincerity of the woman, but also to teach his disciples a lesson of mercy, that they might not be at a loss how to act in similar cases after Jesus should leave them and they could no longer go to him for personal counsel. Jesus designed that they should be impressed with the contrast between the cold and heartless manner in which the Jews would treat such a case, as evinced by his reception of the woman, and the compassionate manner in which he would have them deal with such distress, as manifested by his subsequent granting of her petition in the healing of her daughter.

ALTHOUGH Jesus was apparently indifferent to her cries, yet she did not become offended and leave him, but still had faith that he would relieve her distress. As he passed on, as if not hearing her, she followed him, continuing her supplications. The disciples were annoyed at her importunity and asked Jesus to send her away. Their sympathies were not aroused by her distress. They saw that their Master treated her with indifference, and they therefore supposed that the prejudice of the Jews against the Canaanites was pleasing to him. But it was a pitying Saviour to whom the woman made her plea, and, in answer to the request of the disciples to send her away, Jesus said, "I am not sent but unto the lost sheep of the house of Israel." Although this answer was in accordance with the prejudice of the Jews, it was an implied rebuke to the disciples, which they afterward understood as reminding them of what he had often told them: That he came to the world to save all who would accept him. Whoever sought the Saviour, ready to believe on him when he should be manifested to them, were of the lost sheep whom he had come to gather in his fold.

THE woman was encouraged that Jesus had noticed her case sufficiently to remark upon it, although his words conveyed no definite hope to her mind, and she now urged her case with increased earnestness, bowing at his feet and crying, "Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil." Jesus, still apparently rejecting her entreaties, according to the un-

feeling prejudice of the Jews, answered, "It is not meet to take the children's bread, and to cast it to dogs." This was virtually asserting that it was not just to lavish the blessings brought to the favored people of God upon strangers and aliens from Israel. This answer would have utterly discouraged a less earnest seeker. Many would have given up all further effort upon receiving such a repulse, and would have gone away feeling humiliated and abused, beyond all patience; but the woman meekly answered, "Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table."

FROM the abundance upon which the right family feasts, the crumbs fall to the floor and are devoured by the dogs that watch for them under the table. She acknowledged that she occupied a like position to that of the brutes that accept thankfully whatever falls from their master's hand. While favoring God's people with rich and bountiful gifts, would not Jesus bestow upon her one of the many blessings he gave so freely to others? While confessing that she had no claim upon his favor, she still pleaded for a crumb from his bounty. Such faith and perseverance were unexampled. Few of the favored people of God had so high an appreciation of the Redeemer's benevolence and power.

JESUS had just departed from Jerusalem because the scribes and Pharisees were seeking to take his life; but here he meets one of an unfortunate and despised race, that had not been favored with the light of God's word; yet she yields at once to the divine influence of Christ, and has implicit faith in his ability to grant her the favor she asks. She has no national nor religious prejudice or pride to influence her course of action, and she unconditionally acknowledges Jesus as the Redeemer, and able to do all that she asks of him. The Saviour is satisfied, he has tested her confidence in him, and he now grants her request and finishes the lesson to his disciples. Turning to her with a countenance of pity and love, he says, "O woman, great is thy faith. Be it unto thee even as thou wilt." From that hour the daughter became whole, and the demon troubled her no more. The woman departed acknowledging her Saviour, and happy in the granting of her prayer.

THIS was the only miracle that Jesus wrought while on this journey. It was for the performance of this very act that he went into the coast of Tyre and Sidon. He wished to relieve the afflicted woman, and at the same time to leave an example, in this work of mercy toward one of a despised people, for the benefit of his disciples when he should be no longer with them. He wished to lead them from their Jewish exclusiveness to be interested in working for others besides their own people. This act of Christ opened their minds more fully to the labor that lay before them among the Gentiles. Afterward, when the Jews turned still more persistently from the disciples because they declared Jesus to be the Saviour of the world, and when the partition wall between Jew and Gentile was broken down by the death of Christ, this lesson, and similar ones which pointed to a gospel work unrestricted by custom or nationality, brought a powerful influence to bear upon the representatives of Christ in directing their labors.—*Mrs. E. G. White, in Great Controversy, Vol. 2.*

"To the children of men!" We must acknowledge God's goodness to the children of men, as well as to the children of God; to others as well as to ourselves.—*Henry.*

The Home Circle.

NEW-YEAR THOUGHTS.

Now dawns the beautiful New Year;
Like dreams the old days disappear.
Dear friends, when thinking o'er
The varied scenes these held in store,
How very sweet to you and me
Some of our memories will be!
How very sad to you and me
Some others cannot fail to be!

We may have tried to live aright,
To make our words and actions white;
Yet I am sure that memory
Will conjure up to you and me
Some things we might have better done;
Some victories we might have won
O'er sin and self; some moments born
For fruitful missions, wasted. On
So broad a scale before us lie
The failures of the year gone by.

But, ah! the future comfort lends:
Sweet thought, that we may make amends!
The fair young time woos you and me
To strive with God's help, earnestly,
To make the New Year fresh begun
Much better than the year that's done;
To fight life's battles valiantly
(So doing we shall stronger be),
To strive for others' happiness,
Finding therein ourselves we bless.
And so, I think, whate'er befall,
Right happy days will come for all.

—Selected.

ONLY A LITTLE THING.

"FORBEARING one another in love." "Kindly affectioned one toward another." It sounds very nice to talk about, but I wonder if many people really do it. It would be a great deal nicer world if they did. I don't see how I could do it very well. Sam is always so cross and disagreeable, it wouldn't do a bit of good to try to be kind to him. He wouldn't even notice it, and never would think of being kind to me. But Miss Hale talked about our being kind, no matter whether anyone was kind to us or not."

Ellen was walking home from Sunday-school, musing on what she had heard there. She was not very happy at home. No one there seemed to care whether she was or not, and the years of her childhood had been passing without much thought of it on her own part. But she was getting less and less satisfied with herself, as well as with her surroundings, and some of the things she had lately heard were leading her to think seriously upon the possibility of her troubles being made any lighter.

"Wait a minute, Het." She turned at the sound of voices behind her, and saw Harry Vane running to catch up with his little sister.

"Here," he said breathlessly, holding out to her his Bible, Sunday-school book, and a loose paper or two. "Take these home. Tell mother I'm gone down to the Y. M. C. A. rooms to see some pictures of Jerusalem they've got there. I want you to carry my books."

"But I don't see how I can," said Hetty, as he hastily piled his things upon her small hands, already well filled with her own books.

"Oh, you're clumsy!" he exclaimed impatiently, as her Bible fell upon the pavement. "Tell mother I'll soon be home."

And he was off, without waiting to see how she could get along with all she had to carry.

Ellen turned to help Hetty, expecting to hear a petulant complaint against Harry as she picked up her nicely bound Bible, and carefully wiped it with her handkerchief.

But Hetty did not say anything, except to remark that it was a birthday present, and she was trying to keep it very nice.

"I'll help you carry your books," said Ellen. "I think it was mean of Harry to treat you so."

"Oh!" said Hetty, with a smile, "he didn't stop to think. Boys don't, you know. But mother says the best way to make them think is to be forbearing with them, as Miss Hale said just now. And she says," little Hetty's voice grew more sober, "that a sister can have a great influence over a brother by being kind to him; and that we never know when such an influence may be of great use when they are older. She says a brother ought to think his sister the dearest and sweetest thing in the world, except, of course, his mother. Good-by. Thank you for helping me. I can get along nicely now."

Ellen packed the books on Hetty's arm so that she could easily carry them, and then went on by herself, still thinking. It was easy to be obliging to Hetty, for Hetty was always so pleasant herself. It was a very different thing to try to be kind to peevish, disobliging Sam.

But surely it was not "forbearing" to be kind only to those who were agreeable.

"Oh, dear!" sighed Ellen, with tears very near her eyes. "I wish my mother was here. Things are so much easier when girls have a mother."

Sam came home from school at noon the next day, and entered the dining-room with the rough manner and sullen look which had grown upon him until they seemed to belong with him. Helping himself, without regard to anyone else, he was beginning an ample dinner when his father arose hastily, looking at his watch, as he said:—

"I have to take a run down to Hartley on the 1:30 train. I can barely make it; and—here, Sam, I want you to hurry to the post-office with this letter. It is important that it should catch the early afternoon mail. Quick; now!"

"Can't I eat my dinner first?" asked Sam.

"No," he said, a little impatiently, although not unkindly; "boys mustn't be too anxious about their dinners. Be off at once, and eat when you come back."

Sam was very hungry, and looked ruefully at his plate, as he took the letter and hurried away, knowing that his father's commands must be promptly obeyed. He felt sure that there would be little comfort in his meal, when he should return from the long walk. Susan, the girl, was always very busy and always rather cross on Monday. She would eat her own dinner, and then leave the table until she was done washing, and Sam's dinner would be cold and uninviting.

Ellen looked after him as he passed the window. His face was, if possible, more

sour and peevish than usual; and for a moment she felt as if he deserved any little annoyance which might come to him.

But the words "kindly affectioned" came to her mind. How pleasant it would be if she and Sam were kind to each other! She did not know whether Sam could be kind—he was always surly to her. But had she been much better to him? She had always kept out of his way as much as possible, never showing him the little cares which a sister can show, and which a motherless boy must sadly miss.

With a thoughtful face she went back to the table, where his untasted dinner lay. Making a few additions to it, she carried it to the kitchen stove, where it would keep hot. And, with everything she did, a warmer feeling toward Sam came into her heart.

Have you ever realized, boys and girls, how the delight of a kind thought or action grows upon you? Try it, and see. A host of tender feelings toward her brother seemed to spring up in Ellen's heart with her trifling care for his comfort. She began to wish to do something else.

"I'll make him a cup of chocolate," she said to herself; "Sam's fond of chocolate, and he doesn't often get it."

She brought some milk, and set it on the stove to heat, while she grated the chocolate. Susan grumbled a little about things being in her way when she was so busy. It was beginning to rain, and she would have trouble drying her clothes. So she, like Sam, was a little crosser than usual.

"I won't bother you long, Susan," said Ellen. "Sam had to leave his dinner to go on an errand, and I thought I'd have it nice for him when he comes back."

Susan turned and looked at her with an astonished face.

"Well," she exclaimed, "in all the while I've lived here it's the first blessed time I've ever knowed one of you to do a good turn to t'other."

The blood rushed to Ellen's face as, in real shame and humiliation of spirit, she felt how just was the girl's blunt rebuke. She made no answer, but stirred her chocolate until the foam on the top showed that it was properly cooked, then set it on the back of the stove, and went to see if Sam was coming.

She watched him with a look of quickened affection as he came near. The raw, windy morning had given promise of a storm, which was now setting in, and the rain was beating against his face. And she saw, what she had never looked close enough to see before, that it was thin and pale. Could it be that Sam was not well, and that no one had ever thought or cared about it? Perhaps it had something to do with his crossness. It was hard that he should have been obliged to leave his dinner, and how glad she was that she had concerned herself about it.

She ran to the kitchen, and was bringing his hot meat and vegetables just as he sat down to the table.

"Someone's taken away my dinner," he said with a growl, as she opened the door; but he

stared in surprise as she set it before him, hot and daintily arranged.

"Was that you or Susan?" he asked.

"It was I, Sam."

He said no more, but seemed to like to have her stay and talk with him. And, when she brought the chocolate and a piece of cake to eat with it, he stared again, but only said: "Most makes me think I'm Harry Vane. He always gets waited on when he's late."

"You're just as good to wait on as Harry Vane, Sam."

"That's a new idea, isn't it?" he said.

A cup of chocolate is a small thing, but it made a good beginning. It is in little things that the kindly affections of daily home life are shown. It took some time for the cross look to wear off Sam's face, and the roughness from his manners. But such things do wear off under the soothing influence of smiles and kindly offices. And in after years, when the two found their chief comfort in each other, Ellen had full reason to bless the day in which she had been led to exert the sweet power of sisterly love over her brother, finding it unflinching, as others have found it, in times when a restraining hand and a gentle voice may prove the making, with God's blessing, of a noble life.—*New York Observer*.

SLAVERY IN BRAZIL.

In the course of a lengthy account by the British consul at Rio de Janeiro, of the great Brazilian province of Minas Geraes, which was lately laid before Parliament, reference is made to slavery in Brazil. The number of registered slaves in the province of Minas in 1873 was 340,444; 107,615 are said to have entered after this date, 105,349 went out of the province, 49,316 died, and 17,119 were manumitted, leaving about 276,000. The greatest portion of these are retained for the working of the various mines and the coffee estates in certain districts. Minas and Rio have for many years past been the principal slave-holding provinces of the empire, and in 1872 contained 712,475 slaves, of whom 611,152 were Brazilians and 95,283 were Africans. In 1885 there were 556,896 in both provinces, of whom 30,000 belonged to the municipality of Rio. This number is said to have diminished considerably during the last twelve months, but Mr. Ricketts thinks the statistics furnished on the subject unreliable; for, although there are many who are free *de jure* they are not necessarily so *de facto*. In addition to the 556,896 above mentioned there is a large number of slaves not registered, who are now held as free before the law. There are some 180,000 children of slaves still in the hands of their masters in these two provinces.—*London Times*.

Be always on the watch to do some helpful thing for somebody. Make yourself a blessing to all you meet. Never let it be said of you, "Oh, he's too indifferent to the wants of others to give a body a lift," or, "She feels above lending a helping hand."—*Church and Home*.

Health and Temperance.

THE SLAVE OF A BOTTLE.

I KNOW a young fellow, broad-shouldered and tall,
With a beautiful smile and a classical face.
His hands and his feet are exquisitely small,
And he moves and he speaks with a dignified grace.
Of his birth and degree
He is proud, one can see,
And yet the poor slave of a bottle is he.

"I'd be ruled by no woman," he often declares,
There never was fair who was prudent and wise;
And he who yields meekly to petticoat prayers
Or petticoat scoldings I truly despise.
No she-tyranny,
I thank you, for me."
And yet the poor slave of a bottle is he,

Advice he will never accept from a friend;
"It may be all true," he'll admit, "what you say;
But let those without brains upon others depend,
I happen to have some, I'll go my own way,
Unfettered and free,
In blessed liberty."
And yet the poor slave of the bottle is he.

And when called by his master he quickly obeys,
And soon loses dignity, beauty, and grace;
The charming smile turns to an idiot gaze,
And the mask of a clown hides the classical face.
Ah! the worst slavery
That ever could be
Is his, for the slave of a bottle is he.

—Margaret Eyttinge.

A BETTER WAY.

SPEAKING of the various devices for the absorption of nicotine by tobacco pipes, a secular paper says:—

"Nothing, however, is half so effective as the corn-cob bowl. It absorbs all the nicotine in tobacco, until the pores of the pipe are full. Corn-cob pipes should not be smoked more than a week. After they are saturated with nicotine it is very injurious to smoke them, because then the smoker gets the concentrated nicotine from the bowl. They cost only five or ten cents apiece, and are very sweet when new."

Would not common sense suggest, however, that a much better and altogether safer way would be to let the poisonous weed entirely alone? While a new corn-cob pipe does undoubtedly absorb some of the deadly poison of the burning tobacco, it does *not* absorb it *all*; and if it did, no smoker would care to use one. Tobacco is a narcotic poison, and it is because it is a narcotic that men smoke it. The tobacco-smoker would care no more for tobacco devoid of poison than the beer-guzzler would for lager which contained no alcohol.

BURNING UP A LIBRARY.

A FEW days since, while seated at the dinner table in the house of a friend, the subject of books became the topic of conversation. Said the host: "I consider my 'Encyclopedia Britannica' is worth more than all the rest of my library" and he had a good library. But he added, "When I got it, Mr. I. said, 'How is this? how can you afford it? I cannot. Why, it cost you more than one hundred dollars.' Now, my friend, Mr. I., let us see about it. You smoke, I do not. In less than one year you puff one hundred dollars into smoke; here are one hundred and thirty dollars in this encyclopedia, a lasting blessing to myself and the community." He might

have added, "and your money worse than wasted." This unwise Mr. I. is no exception. Scores of men in every community, not rich by any means, think nothing of watching the curling smoke vanish into nothingness, that might represent a nice little Jersey, besides plenty of feed to keep her on. No doubt, many wives and children are denied, not only comforts, but actual needs, in order that their "lords" may indulge in their after-dinner, after-supper, and after-breakfast smoke, with one or two smokes sandwiched in between meals.—*Selected*.

BEER.

THE *Medical Record* makes the following statements concerning the use of beer:—

"The constant use of beer is found to produce a species of degeneration of all the organisms, profound and deep-seated. Fatty deposits, diminished circulation, conditions of congestions, perversion of functional activities, local inflammation of both the liver and kidneys, are constantly present. Intellectually, a stupor amounting almost to paralysis arrests the reason, precipitating all the higher faculties into a mere animalism, sensual, selfish, sluggish, varied only with paroxysms of anger that are senseless and brutal.

"In appearance the beer-drinker may be the picture of health, but in reality he is most incapable of resisting disease. A slight injury, a severe cold, or shock to the body or mind, will commonly provoke acute diseases, ending fatally. The constant use of beer every day gives the system no time for recuperation, but steadily lowers the vital forces.

"It is our observation that beer-drinking in this country produces the very lowest forms of inebriety, closely allied to criminal insanity. The most dangerous class of tramps and ruffians in our cities is beer-drinkers. It is asserted by competent authority that the evils of heredity are more positive in this class than from alcoholics."

DANGER IN MUSTY MEAL.

It has long been known that moldy and decayed vegetable foods are sometimes productive of violent disease, but the subject has not received that amount of public attention which it deserves. This is especially the case respecting flour and meal. Musty or stale flour and meal are frequently used, and until recently no very serious results have been directly traced to this cause. A short time ago, however, a case of poisoning occurred which clearly demonstrates the exceedingly deleterious character of such food. In a boarding-house at Mt. Holyoke, Massachusetts, forty persons were made violently sick by eating brown-bread. An examination showed that the meal from which the bread was made was stale, and that this was undoubtedly the cause of the sickness.

Meal and flour should always be kept in a cool, dry place; and if it becomes stale or musty, should be devoted to some other purpose than human consumption.—*Good Health*.

A GOOD MAN'S TENDERNESS.

Boys are sometimes tempted to think that to be tender-hearted is to be weak and unmanly. Yet the tenderest heart may be associated with the strongest and most forcible mind and will. Take, for example, the story told of him to whom we owe our wonderful railway system. George Stephenson went one day into an upper room of his house and closed the window. It had been open a long time because of the great heat, but now the weather was becoming cooler, and so Mr. Stephenson thought it would be well to shut it. He little knew at the time what he was doing. Two or three days afterward, however, he chanced to observe a bird flying against that same window, and beating against it with all its might again and again, as if trying to break it. His sympathy and curiosity were aroused. What could the little thing want? He went at once to the room and opened the window to see. The window opened the bird flew straight to one particular spot in the room, where Stephenson saw a nest—that little bird's nest. The poor bird looked at it, took the sad story in at a glance, and fluttered down to the floor, broken-hearted, almost dead.

Stephenson drawing near to look was filled with unspeakable sorrow. There sat the mother bird, and under it four tiny little ones—mother and young all apparently dead.

Stephenson cried aloud. He tenderly lifted the exhausted bird from the floor, the worm it had so long and so bravely struggled to bring to its home and young still in its beak, and carefully tried to revive it, but all his efforts proved in vain. It speedily died, and the great man mourned for many a day. At the same time the force of George Stephenson's mind was changing the face of the earth, yet he wept at the sight of this dead family, and was deeply grieved because he himself had unconsciously been the cause of death.—*Manchester Times*.

News and Notes.

RELIGIOUS.

—There are about 2,000,000 Finns, who are said to be in a state of dense spiritual darkness.

—Fifty years ago the Scriptures were circulated in 136 languages; now they are circulated in 280.

—It is said that the ratio of Sunday-school membership to population has decreased four per cent. in Michigan in four years.

—The Roman Catholic Cathedral of the Immaculate Conception, in Brooklyn, N. Y., the foundations of which were laid twenty years ago, is to be completed at once.

—Joseph Cook thinks that "many signs indicate that the churches are growing towards religious unity, and there is a prophecy that they will ultimately become one organic confederation."

—A call has been issued for a general conference on foreign missions to be held in London next June. Forty European missionary agencies are represented in the call, and the American societies are to be invited to send delegates.

—Rev. Robert Colyer thinks that "among the various denominations there was never before so much toleration, so much liberality of feeling and thought, or such an earnest desire to unite in defense of public and private morals."

—There are thirty-four missionary societies at work in Africa, and the *Missionary Review* says that all its 200,000,000 souls are practically within the reach of Christian missions. At the same time the fact remains, that for every missionary that goes to Africa, 70,000 gallons of liquor are sent.

—Says Spurgeon: "I regard full-blown 'modern thought' as a totally new cult, having no more relation to Christianity than the mist of evening to the everlasting hills." The figure is an apt one, for as the mist hides the hills from view, so does "modern thought" obscure the clear light of Christianity.

—Foreign missionary organizations raised \$3,898,944 in the United States last year. This is less than fifteen cents for each individual. There are individual men who like to be thought charitable who could give more than that and not deprive themselves of a single comfort. The conversion of the world is not in sight yet.

—A Sunday-school teacher says that the question has been raised in his class as to the immediate state or condition after death, and asks the *Christian Union* whether it is a sleep, or an unconscious state till the Judgment, or whether the dead are immediately with God. The editor says: "It certainly is not an unconscious state. We can perhaps best help you by referring you to the book, 'Beyond the Shadows.' Why not refer him to the Bible?"

—The *New York World* says: "A dispatch from El Paso, Texas, announces that the celebration of 'Our Lady of Guadalupe' is being beautifully carried out just across the river in the Mexican end of the town. The festival is made up of bull-fighting, and every species of all-around gambling. The American tourists in that part of the world are being highly edified, and the managers of the bull-fights are encouraged to ask for an extension of the merry festival until the latter part of next month."

SECULAR.

—General Marmaduke, Governor of Missouri, died on the 28th ult.

—One hundred and thirty Arab immigrants arrived at New York last week.

—The inhabitants of Sota Valley, Montenegro, are said to be suffering from famine.

—Both England and Germany will oppose Russia should she make war on Austria.

—The Bulgarian Sobranje has authorized a loan of \$1,000,000 for railway construction.

—Two men were seriously burned in San Francisco on the 26th ult. by an explosion of mill-dust.

—The Russian ambassador at Berlin has assured Count Kalnoky that Russia is pursuing a policy of peace.

—The death rate among the colored people of Georgia is said to be three times as great as that of the whites.

—Gandilla, in the West Indies, recently suffered severely from a hurricane. Fifty-four buildings were destroyed.

—A snow-bound passenger train on an Iowa road was run into a few days since by a freight train, and several passengers were severely injured.

—Seventeen hundred cigar-makers in Pittsburg, Pa., have organized for the purpose of forcing all cigar-makers into factories; that is, to break up small factories.

—The amount of capital of the Southern States, including the capital stock of incorporated companies for the year 1887, was \$256,298,000, as against \$129,226,000 for 1886.

—It has been ascertained that the great raft which was deserted in the Atlantic by the vessel having it in tow has broken up and so is no longer dangerous to steamers.

—On the 30th of December, a railroad train went through a trestle near St. Petersburg, Pa. Seven passengers were injured, but no lives were lost. The wreck was burned.

—A family named Kelly, said to rival the infamous Benders in the number and atrocity of their crimes, were recently captured and lynched in "No Man's Land," Indian Territory.

—Near Shelbyville, Ind., one day last week, a woman aged 62 years was killed and nearly devoured by hogs. She had gone into the barn-yard to milk, when she was attacked by the brutes.

—Sixty-four persons have been made ill and eight have died in Philadelphia, Pa., from eating buns and cakes colored with chrome-yellow. Three bakers have been indicted for adulterating food.

—An infernal machine, containing a bomb, was sent to a New York school inspector one day last week. The matches arranged in the box ignited when it was opened, but the bomb failed to explode.

—A severe gale did considerable mischief on San Francisco Bay on the 28th ult. One partially laden coal schooner was capsized, a number of other vessels were damaged, and the wharves suffered considerably.

—December 26, a large part of the town of Ironwood, Mich., was destroyed by fire. About forty buildings were burned.

—Two serious race collisions occurred a few days since in Georgia. As a result of one of them five men were seriously injured, one fatally.

—The crowned heads of Europe seem to be vying with each other in doing honor to the Pope upon the occasion of his jubilee—that is, the fiftieth anniversary of his ordination as a priest of the Catholic Church.

—Portland, Me., narrowly escaped destruction by a huge tidal wave on the night of the 28th ult. The wave was sixty feet high, and had its force not been broken by huge rocks, would have overwhelmed the city.

—Advices from Auckland, New Zealand, stated that the French have annexed Raiatea. The natives were made willing by the bombardment of several of their villages. All "rebels" against French authority are to be punished.

—A few days since an insane Georgian farmer murdered his wife and six children and then killed himself. The only member of the family who escaped is a half-grown boy, who was absent on an errand at the time of the killing.

—Reports of severe storms and intensely cold weather come from various parts of Europe. In Austria a number of persons have been frozen to death. Steamers arriving at British ports report very severe weather on the Atlantic.

—An Irish clergyman, in a recent speech in Cork, charged certain local Government officials with systematically corrupting girls of a tender age. The *Pall Mall Gazette* says that only one official, a trusted agent of Dublin Castle, is implicated.

—A number of Gloucester, Mass., fishermen are transferring their business to ports on Puget Sound. Cod are said to be abundant along the coast of Alaska, and it is to those fishing grounds that the Gloucester schooners will resort.

—The majority of the Pacific Railroad Commission will recommend to Congress that the time for the payment of the debt which the roads owe the Government be extended fifty years, and that the rate of interest be reduced to three per cent.

—Three hundred feet of the wharf at Port Harford, San Luis Obispo County, Cal., was burned on the night of the 24th ult. Ten freight cars, and one hundred and twenty tons of merchandise, besides grain and other produce, were destroyed.

—Hibernia, a small mining town in New Jersey, was the scene of a miners' riot, December 26, in which over fifty men were more or less seriously injured, and one killed outright. The belligerents were Russian and Hungarian miners, and the exciting cause was whisky.

—The *New York World* is authority for the statement that there are at present in that city 100,000 persons out of employment. The employment agencies are full of people looking for work, and every night the police stations are crowded with persons who are unable to pay for lodging.

—A year ago General Alger, a Detroit millionaire, gave a suit of clothes to each of 500 newsboys in that city and sent coal, wood, and flour to hundreds of poor families. This year the newsboys were again remembered, and 1,000 poor families were each supplied with a ton of coal and a barrel of flour.

—On the 29th ult. cold weather was reported all along the Atlantic coast, and storm signals were up from Maine to Florida. At New York the velocity of the wind was forty-eight miles per hour, with the thermometer only 14° above zero. Several deaths from exposure are reported from various quarters.

—December 31, a frightful railroad collision occurred near Meadville, Pa. Five persons were killed and thirteen seriously injured. The colliding trains were running at an aggregate speed of sixty miles per hour. The same day two minor disasters occurred, one in Indiana and the other in Kentucky. Several were reported killed in the latter accident.

—In Chicago, December 30, a stove was accidentally overturned in a hall where a holiday celebration was in progress. The Superintendent thoughtlessly yelled, "Fire," at which the great crowd of children were seized with panic, and in attempting to escape almost all were injured and one was killed. The Superintendent was placed under arrest.

—The Mexican Government has granted the right of way to a San Francisco capitalist for a railroad to commence at Tepic, State of Jalisco, and run northwest, touching a number of important cities and connecting with the Southern Pacific Railroad at Yuma. The road will pass through some of the richest mining country in the world, and is to be built by a combination of American and European capital.

Publishers' Department.

OUR GENERAL AGENTS.

Alabama and Mississippi—Elder C. W. Olds, 520 Sixteenth Street, North, Birmingham, Ala.
 Australia—Echo Publishing House, North Fitzroy, Victoria.
 British Guiana—George H. Amsterdam, 238 Murray Street, Georgetown, British Guiana, S. A.
 Canada Tract Society—Mrs. R. S. Owen, South Stukely, P. Q.
 Colorado Tract Society—Mrs. G. W. Green, Sec., 812 Nineteenth Ave., Denver, Col.
 Dakota Tract Society—A. H. Beaumont, Sec., Vilas, Miner Co., Dakota.
 District of Columbia—International Tract Society, 1831 Vermont Avenue, N. W., Washington, D. C.
 England—The Present Truth, 451 Holloway Road, London, N. Florida—Lysle Reynolds, Sorrento, Orange Co., Fla.
 Georgia—Charles P. Curtis, 229 South Pryor St., Atlanta, Ga.
 Hawaiian Islands—International Tract Soc., Honolulu, H. I.
 Illinois Tract Society—F. T. Poole, Sec., 2 and 4 College Place, Chicago, Ill.
 Indiana Tract Society—John Moore, Sec., 175 Central Ave., Indianapolis, Ind.
 Iowa Tract Society—Leroy T. Nicola, Sec., 603 East Twelfth St., Des Moines, Iowa.
 Kansas Tract Society—L. Dyo Chambers, Sec., No. 821 West Fifth St., Topeka, Kan.
 Kentucky—Elder J. H. Cook, Elizabethtown, Hardin Co., Ky., and Elsie K. Scott, Cecilian, Hardin Co., Ky.
 Louisiana—Elder D. T. Bourdeau, 910 Magazine St., New Orleans, La.
 Maine Tract Society—M. Russell, Sec., No. 1 Johnson St., Bangor, Me.
 Michigan Tract Society—Hattie House, Sec., *Review and Herald Office*, Battle Creek, Mich.
 Minnesota Tract Society—H. P. Holser, Sec., 336 Lake St. E., Minneapolis, Minn., P. O. Box 1058.
 Missouri Tract Society—Clara E. Low, Sec., 3025 Finney Ave., St. Louis, Mo.
 Nebraska Tract Society—N. H. Druillard, Sec., 1505 E. St., Lincoln, Neb.
 New England—N. E. Tract Society, Mrs. E. T. Palmer, Sec., South Lancaster, Mass.
 New York State—J. V. Willson, Sec., N. Y. Tract Society, 317 West Bloomfield St., Rome, N. Y.
 New York City and Brooklyn, L. I.—International Tract Society, 264 President St., Brooklyn, N. Y.
 New Zealand—International Tract Society, Turner St., off Upper Queen St., Auckland, N. Z.
 North Carolina—Elder J. M. Rees, Springfield, Tenn.
 North Pacific—N. P. Tract Society, Charles A. Wyman, Sec., Box 18, East Portland, Or.
 Norway—*Sundhedsbladet*, Christiania, Norway.
 Ohio Tract Society—L. T. Dyser, Sec., 173 Warren St., Toledo.
 Pennsylvania Tract Society—L. C. Chadwick, Sec., 1125 Main St., Wellsville, N. Y.
 South Africa—Charles L. Boyd and Ira J. Hankins, Cape Town, Cape Colony.
 Switzerland—Imprimerie Polyglotte, 48 Weiherweg, Basel.
 Tennessee—J. H. Dorch, Springville, Henry Co., Tenn., and Elder J. M. Rees, Springfield, Robertson Co., Tenn.
 Texas Tract Society—Mrs. Lee Gregory, Sec., Peoria, Texas.
 Upper Columbia—U. C. Tract Society, Mrs. L. A. Fero, Sec., Walla Walla, W. T.
 Vancouver Island—Bernard Robb, Victoria, B. C.
 Vermont—Lizzie A. Stone, South Lancaster, Mass.
 Virginia—Amy A. Neff, Quicksburg, Shenandoah Co., Va.
 Wisconsin Tract Society—F. W. Field, Sec., 1029 Jennifer St., Madison, Wis.

RECEIPTS.

NOTICE.—The change of figures on the address labels will be in all cases a sufficient receipt for money sent for the paper. If these changes do not appear in due time, and if books ordered by mail are not received, please notify us. All other business is acknowledged below.

MISSIONARY SHIP.—J. Clausen \$3.

STATE CAMP-MEETING FUND.—W. A. Pratt \$15.

CALIFORNIA GENERAL FUND.—G. H. Heald \$40.

EUROPEAN MISSIONS.—S. A. Condon \$1.60, Mrs. M. Rickey \$1.10, W. D. Salisbury \$15.

INTERNATIONAL MISSION FUND.—J. D. Rice \$500, G. H. Heald \$40, Linnie Heald \$30.

RECEIVED ON ACCOUNT.—Mich. T. and M. Society \$1,000, Ohio T. and M. Society \$76, North Pacific T. and M. Society \$200.10, Kan. T. and M. Society \$225, Neb. T. and M. Society \$100, Iowa T. and M. Society \$21.

CALIFORNIA CONFERENCE FUND.—L. A. Scott \$7, Mrs. Bainbridge \$3.65, Maggie Gable \$2, G. A. Pierce \$4, M. Rickey \$2.65, Lucy Brown \$2.50, Selma \$30, San Jose \$14.30, Dow's Prairie per Olive Burg \$3, Healdsburg per H. C. Hizerman \$12.25, Fresno per R. Morton \$15.

AGENTS WANTED

To canvass for the *Pacific Health Journal*, a 32-page monthly magazine of hygiene and temperance; price, \$1.00 per year, or with the premium book—*"Practical Manual and Cooking Recipes"*—\$1.40 postpaid. Terms to agents and clubs sent on application. Address, *Pacific Health Journal*, 1059 Castro Street, Oakland, Cal.

WHO CHANGED THE SABBATH?

A TRACT of 24 pages, which fully answers this question, and shows how Sunday displaced the Bible Sabbath. Extracts given from Catholic writers. Price, 3 cents.

Address, PACIFIC PRESS, Oakland, Cal.

OXFORD TEACHERS' BIBLES.

PRICES AND STYLES OF BINDING.

Pearl 16mo. (Size 4x5½x1¼ inches.)

NOS.	(Page for Page with the Minion 8vo.)	
500.	French Morocco, boards.....	\$1.25
501.	French Morocco, circuit.....	1.40
502.	French Morocco, limp, round corners.....	1.35
509.	Persian Seal, limp, solid covers, round corners.....	2.15
513.	Persian Seal, Divinity circuit, silk sewed.....	2.50
514.	As No. 513, with round corners.....	2.60
510.	Turkey Morocco, boards.....	2.20
511½.	Turkey Morocco, limp, round corners.....	2.35
512.	Turkey Morocco, circuit.....	2.70
515.	Levant, Divinity circuit, kid lined.....	4.00
515½.	As No. 515, with round corners.....	4.15

Postage, 10 cents extra.

Pearl 16mo. India paper edition. (Size 4x5½x1 inches.)

NOS.	(The smallest Teachers' Bible in the World.)	
514x.	Persian Seal, Divinity circuit, silk sewed, round corners.....	\$3.25
515½x.	Levant, Divinity circuit, kid lined, silk sewed, round corners.....	5.50

Postage, 8 cents extra.

Ruby 16mo. (Size 4½x6½x1½ inches.)

(An entirely new edition. Page for page with the Minion 8vo.)

NOS.		
550.	French Morocco, boards.....	\$1.90
551.	French Morocco, circuit.....	2.30
552.	French Morocco, limp, round corners.....	2.20
559.	Persian Seal, solid covers, round corners.....	3.00
563.	Persian Seal, Divinity circuit, silk sewed.....	3.15
564.	As No. 563, with round corners.....	3.30
560.	Turkey Morocco, boards.....	2.70
561½.	Turkey Morocco, limp, round corners.....	2.85
562.	Turkey Morocco, circuit.....	3.75
565.	Levant, Divinity circuit, kid lined, silk sewed.....	4.65
565½.	As No. 565, with round corners.....	4.80
566.	As No. 565½, Brown Levant.....	4.80
571.	Best Levant, Divinity circuit, kid lined, silk sewed, red under gold edges, round corners.....	7.00

Postage, 12 cents extra.

Ruby 16mo. India paper edition. (Size 4½x6½x1 inches.)

NOS.		
564x.	Persian Seal, Divinity circuit, silk sewed, round corners.....	\$4.50
561½x.	Turkey Morocco, loose limp, round corners, silk sewed.....	4.50
565½x.	Levant, Divinity circuit, kid lined, silk sewed, round corners.....	6.50
566x.	As No. 565½x, Brown Levant.....	6.50
571x.	Best Levant, Divinity circuit, kid lined, silk sewed, round corners.....	7.50

Postage, 9 cents extra.

Nonpareil 8vo. (Size 4½x7x1¼ inches.)

(An entirely new edition. Page for page with the Minion 8vo.)

NOS.		
664.	Persian Seal, Divinity circuit, round corners.....	\$4.00
660.	Turkey Morocco, boards.....	4.00
661½.	Turkey Morocco, limp, round corners.....	4.15
662.	Turkey Morocco, circuit.....	5.00
665.	Levant, Divinity circuit, kid lined, silk sewed.....	5.35
665½.	As No. 665, with round corners.....	5.50
666.	As No. 665½, Brown Levant.....	5.50
671.	Best Levant, Divinity circuit, kid lined, silk sewed, red under gold edges, round corners.....	8.00

Postage, 16 cents extra.

Nonpareil 8vo. Thin paper edition. (Size 5x7x1¼ inches.)

NOS.		
664x.	Persian Seal, Divinity circuit, silk sewed, round corners.....	\$5.75
661½x.	Turkey Morocco, loose limp, round corners, silk sewed.....	5.50
665½x.	Levant, Divinity circuit, kid lined, silk sewed, round corners.....	7.75
666x.	As No. 665½x, Brown Levant.....	7.75
671x.	Best Levant, Divinity circuit, kid lined, silk sewed, round corners.....	9.50

Postage, 11 cents extra.

Minion 8vo. (Size 5x7¼x1½ inches.)

NOS.		
707.	Persian Seal, limp, round corners.....	\$4.30
709.	Persian Seal, limp, solid covers, round corners.....	5.00
713.	Persian Seal, Divinity circuit.....	4.70
714.	As No. 713, with round corners.....	4.85
710.	Turkey Morocco, boards.....	4.50
711½.	Turkey Morocco, limp, round corners.....	4.65
715.	Levant, Divinity circuit, kid lined, silk sewed.....	5.70
715½.	As No. 715, with round corners.....	5.85
716.	As No. 715½, Brown Levant.....	5.85
721.	Best Levant, Divinity circuit, kid lined, silk sewed, red under gold edges, round corners.....	9.00
722.	Seal Skin, Divinity circuit, kid lined, silk sewed, red under gold solid edges, round corners.....	11.00

Postage, 13 cents extra.

Minion 8vo. Thin paper edition. (Size 5x7¼x1 inches.)

NOS.	(The S. S. Superintendents' Edition.)	
714x.	Persian Seal, Divinity circuit, silk sewed, round corners.....	\$7.00
711½x.	Turkey Morocco, loose limp, round corners, silk sewed.....	6.75
715½x.	Levant, Divinity circuit, kid lined, silk sewed, round corners.....	9.00
716x.	As No. 715½x, Brown Levant.....	9.00
721x.	Best Levant, Divinity circuit, kid lined, silk sewed, red under gold edges, round corners.....	12.00

Postage, 13 cents extra.

Minion small 4to. (Size 7x9½x1¼ inches.)

NOS.	(With Wide Margin for MSS. Notes.)	
905.	Persian Morocco, limp.....	\$7.50
911.	Turkey Morocco, limp.....	8.75
915½.	Levant, Divinity circuit, kid lined, silk sewed, round corners.....	12.50

Postage, 32 cents extra.

Brevier 8vo. (Size 5½x8½x1½ inches.)

NOS.		
810.	Turkey Morocco, boards, family register.....	\$7.00
811.	Turkey Morocco, limp, family register.....	7.00
814.	Persian Seal, Divinity circuit, silk sewed, round corners.....	7.75
815½.	Levant, Divinity circuit, kid lined, silk sewed, round corners.....	10.25

Postage, 25 cents extra.

Any books from the foregoing list can be had with Denison's Patent Index. Price, \$1.25 extra.
 When ordering Bibles be sure to give the numbers of those you wish sent.

Address all orders to PACIFIC PRESS, Oakland, Cal.

THE GREAT CONTROVERSY
BETWEEN CHRIST AND SATAN

DURING THE CHRISTIAN DISPENSATION.

BY MRS. E. G. WHITE.

Author of "The Life of Christ," "Sketches from the Life of Paul," "Bible Sanctification," and Other Popular Works.

This volume presents the most wonderful and intensely interesting history that has ever been written of the great conflict between Christianity and the Powers of Darkness, as illustrated in the lives of Christian martyrs and reformers on the one hand, and wicked men and persecuting powers on the other. Beginning with our Lord's great prophecy given while viewing Jerusalem from the Mount of Olives, this book outlines the history of the whole dispensation down to the time when "Sin and sinners are no more; God's entire universe is clean; and the great controversy is forever ended."

Below we give a brief synopsis of the subjects considered—Destruction of Jerusalem; Persecutions in the First Centuries; The Roman Church; The Waldenses; Early Reformers; Luther's Separation from Rome; Luther before the Diet; Progress of the Reformation; Protest of the Princes; Later Reformers; The Two Witnesses; God Honors the Humble; William Miller and His Work; The First, Second, and Third Angels' Messages; The Tarrying Time; The Midnight Cry; The Sanctuary and 2300 Days; An Open and a Shut Door; Modern Revivals; The Investigative Judgment; Origin of Evil; Enmity between Man and Satan; Agency of Evil Spirits; The Snares of Satan; The First Great Deception; Ancient and Modern Spiritualism; Character and Aims of the Papacy; The Coming Conflict; The Scriptures a Safeguard; The Loud Cry of Rev. 18; The Time of Trouble; God's People Delivered; Desolation of the Earth; The Controversy Ended.

The period of history covered by this volume, is one of the deepest interest to all classes of readers. The style of the author is clear, forcible, and often sublime, and, although simple enough in its statements to be understood and appreciated by a child, its eloquence calls forth the admiration of all.

The demand for this popular book is so great that we have had to print ten editions of it, and as we have hundreds of agents in the field canvassing we expect to sell many thousand copies of this valuable book during the next few months. If there is no agent in your town please send us your address and we will send you descriptive circulars or have an agent call upon you.

The "Great Controversy" contains over 500 pages; 21 full-page illustrations and Steel Portrait of the Author; printed and bound in the very best style.

Active Agents Wanted in Every Town and County in the United States.

For Terms and Territory, Address,
 PACIFIC PRESS, Publishers,
 12th and Castro Streets, Oakland, Cal.

GERMAN EDITION OF

THE LIFE OF CHRIST.

BY MRS. E. G. WHITE.

AUTHOR OF "THE GREAT CONTROVERSY BETWEEN CHRIST AND SATAN," "SKETCHES FROM THE LIFE OF PAUL," "BIBLE SANCTIFICATION," AND OTHER VALUABLE RELIGIOUS WORKS.

This new volume from the pen of the above gifted author, who is already so well known both in this country and in Europe from her previous writings on religious and temperance topics, will be hailed with delight by the German-reading public throughout the world.

This work is written in a simple, yet terse and interesting narrative style, and brings out many gems of truth in the life and works of Christ which cannot but awaken new interest and arouse a deeper love for the Saviour of mankind.

The book is for all classes, rich and poor, high and low, young and old. All can learn valuable lessons from this life of the "Great Teacher."

"The Life of Christ" is printed in clear, large type, from new plates, on fine calendered paper, and contains over 600 pages. The 28 engravings which the book contains illustrate the text and assist the reader to more readily understand the circumstances and surroundings of Christ while on earth, and to grasp the truths which the author brings out in its pages.

The narrative of the four evangelists is skillfully woven into the work, and they are shown to be in harmony throughout. While the work will be found to harmonize strictly with the Bible, it at the same time so thoroughly interests the reader that it is with reluctance that he lays it down until the last page has been read.

Cloth, plain, without illustrations, - - - \$1.50
 " " " with 28 full-page illustrations, - - - 1.75

Address, PACIFIC PRESS, Oakland, Cal.

EARLY WRITINGS OF MRS. WHITE.

COMPRISING "Experience and Views" and "Spiritual Gifts, Volume One," bound in one volume. This makes a neat and attractive book of nearly 200 pages, and should be read by old and young. The matter and the style in which it is presented are so interesting that no one who has read one chapter will forego the pleasure and profit of reading the remainder. Price, 75 cents.

Address, PACIFIC PRESS, Oakland, Cal.

The Signs of the Times.

OAKLAND, CAL., SIXTH-DAY, JANUARY 6, 1888.

We send no papers from this office without pay in advance unless by special arrangement. When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the SIGNS are not indebted to the office, and will not be called upon for pay. Please read the papers and hand them to your friends to read.

ACCORDING to the Government Signal Officer's report, the highest temperature in the United States on the 30th of December was about San Francisco Bay.

An opponent of the Sabbath of the Bible says: "When the word 'Sabbath' was used of the seventh day, it was used simply as the long-established name of that day." Very true. No better reason could be given for calling the seventh day the Sabbath than that that is its name. "The seventh day is the Sabbath." God himself gave it its name, and it is daring presumption on the part of any man to deprive it of its rightful title, or to transfer it to another day.

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

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

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

A CORRESPONDENT of the *Golden Gate* has an article "Addressed to the Seventh-day Adventists," which is entitled, "Christian or infidel—Which?" The object of the article is to show that Seventh-day Adventists are infidels, because they do not accept the heathen doctrine that men are by nature immortal, and therefore gods. He starts out thus: "I first propose to let 'Buck's Theological Dictionary'—a standard author among Christians—settle the definitions of soul and spirit." All we have to say is that "Buck's Theological Dictionary may settle the definition of soul and spirit to his satisfaction, but not to ours. We do not recognize any man in this world as authority on any doctrinal point. We once listened to a sermon designed to show that Adventists are infidels, and the way the speaker 'proved' his point was by reading certain portions of his creed, and then showing that Adventists held

different views. Our Spiritualist friend does the same thing. He quotes some Spiritualist definitions from "Buck's Theological Dictionary," and has no difficulty in showing that we do not accept them; hence he says we are infidels. That is, we are infidels because we do not believe as he does. Well, nobody could do us any better favor than to emphasize the fact, and keep it before the people continually, that we are diametrically opposed on every point to the theories advocated by Spiritualists.

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

THE following notice of a book entitled "Romanism and the Reformation," by H. Grattan Guinness of England, which appeared in the *Christian Union*, gives a good idea of the tender regard which the so-called Protestantism of to-day has for the Roman Catholic Church:—

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

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

THE Indianapolis *Journal* tells the following story illustrative of how far some professed Christians come from realizing what the gospel is for:—

"A former minister of Indianapolis mixed with the common people, and from the highways and byways drew all classes—gamblers, toppers, Magdalenes, among the rest—to hear his pulpit teachings. A worthy official, scandalized by this irruption of sinners into the sanctuary, could only gasp in horrified response to congratulations on the 'drawing' power of his pastor: 'But think of the kind of people who come!'"

When Jesus was on earth he gave as one evidence that he was the Messiah, the fact that "the poor have the gospel preached unto them." And yet sometimes churches in which the prevailing spirit is that of the official referred to above, are called churches of Christ.

THE *Christian Advocate* makes the following very just observation:—

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

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

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

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

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

THE SIGNS OF THE TIMES.

PUBLISHED WEEKLY, AT OAKLAND, CAL., FOR THE

International Tract and Missionary Society.

A sixteen-page Religious Family Paper, devoted to a discussion of the Prophecies, Signs of the Times, Second Coming of Christ, Harmony of the Law and Gospel; with Departments devoted to Health and Temperance, The Home Circle, the Missionary Work, and the Sabbath-school.

Price Per Year, post-paid, - - - \$2.00

In clubs of five or more copies to one name and address, to be used in Missionary work, each, - - \$1.50

To foreign countries, single subscription, post-paid, 10s

Address, **SIGNS OF THE TIMES,**

Twelfth and Castro Sts., OAKLAND, CAL., U. S. A.