

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.

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The Signs of the Times.

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AMEN.

I do not know
Where falls the seed that I have tried to sow
With greatest care;
But I shall know
The meaning of each waiting hour below
Sometime, somewhere.

I do not look
Upon the present, nor in nature's book
To read my fate;
But I do look
For promised blessings in God's holy Book,
And I can wait.

And I will try
To keep the hot tears back, and hush that sigh,
"It might have been,"
And try to still
Each rising murmur, and to God's sweet will
Respond, "Amen!"

—Selected.

General Articles.

THE NEED OF HUMILITY.

BY MRS. E. G. WHITE.

"Humble yourselves in the sight of the Lord, and he shall lift you up."

WE are not charged with the task of exalting ourselves. We need not labor for the highest place in the estimation of others, or seek supremacy for our opinions in the counsels of our brethren. The task that God points out to us is that of self-humiliation. We are to "do justly, and to love mercy, and to walk humbly" before God. We are not to encourage self-esteem and personal pride, nor to cherish the thought that we are not appreciated, and that our ability is underestimated. It is our work to take up our duties, however lowly, and perform them with fidelity and courage, doing all things "heartily, as to the Lord."

We are the property of God; and shall we not be willing to stand in the lot that he assigns us, trusting his judgment, and gratefully accepting the privilege of becoming co-laborers with him in any part of his vineyard? If we are capable of a larger service,

a more important work, the Lord knows all about it, and it is his work to lift us up. How thankful we should be that we are not burdened with the responsibility of estimating our own ability, and choosing our own place and position. It is our duty to exercise the talents that God has given us, and to study to show ourselves approved unto God, "a workman that needeth not to be ashamed." Every duty should be done with faithfulness and care, and the smile of God will rest upon him who is "faithful in that which is least." Let the humble service be devoted to God, and in due time you will be made "ruler over many things." Give yourselves unreservedly to God, and trust in his love and wisdom to dispose of all your interests and affairs.

Says the apostle, "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him; for he careth for you." Oh that everyone who professes the name of Christ among us would heed the admonition and humble himself, take up every duty, and co-operate with Christ in the work of salvation. If this were done, we would not be complaining at the lack of spirituality, for the showers of God's blessing would fall upon his church. All murmuring at the hardships of the way would be changed into songs of thanksgiving and praise to God; for he would lift you up according to his promise.

Cultivate the precious grace of humility. This will make you valuable in the sight of Heaven, for "God resisteth the proud, and giveth grace to the humble." Those who esteem themselves more highly than they should, make themselves a center of thought. They neglect their duty to their fellow-beings, for they do not cultivate that tender, care-taking spirit which should characterize the servant of Christ. All their care is spent upon the interests of self; but God would have us show thoughtful courtesy to others. We are not to set up our individual opinions as infallible. We are to respect the opinions of others. God would have us counsel to-

gether. We should be tractable, teachable, kind to each other, not striving which shall be esteemed as the greatest and have the highest honors.

Paul writes, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the spirit in the bond of peace." It should be the constant effort of every disciple of the meek and lowly Jesus, to keep "the unity of the spirit in the bond of peace." It is the desire for the exaltation of self that brings discord and dissension among brethren. If all were "kindly affectioned one to another with brotherly love, in honor preferring one another," the peace of Christ would abide in our midst, and rule in our hearts.

Jesus, the precious Saviour, was the majesty of Heaven; but he came to our world and walked among the children of men, not as a king demanding homage, but as one whose work was to serve others. He estimated man by the price he paid for his redemption. He said, "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." His constant anxiety and care was not how he could obtain the services of men, but how he could aid and bless humanity. His heart had been touched with compassion for a fallen world, and he left the heavenly courts, clothed his divinity with humanity, made himself of no reputation, "took upon him the form of a servant," and "became obedient unto death, even the death of the cross," that we might be cleansed from sin, and share in his eternal glory. The cross of Christ puts to shame our selfish desires and ambitions, our strife for position and the honor of men. Jesus was "despised and rejected of men; a man of sorrows, and acquainted with grief;" and shall his followers expect to be exalted and favored? Christ is our example, and he says to every one of us, "Learn of me; for I am meek and lowly in heart." Have we learned this precious lesson in the school of Christ? If we have not, let it be our first work to seek the lowly spirit of Jesus; for we are unfit to become teachers of the truth until we have learned

this first great principle of true religion: "Whosoever of you will be the chiefest, shall be servant of all."

God forbid that any of us should be deceived. We must study the life of Christ, for by beholding we are to become changed. We must be like Christ or we shall never see him as he is. We must constantly abide in the Vine if we bring forth the fruits of righteousness. With living faith we must present our petitions to the compassionate Saviour, for "without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." We may lay hold on the arm of infinite strength, and draw from the source of infinite power. We must individually have more of the grace of Christ. We want to be settled, rooted and grounded in the faith. We are called upon to be bold, faithful soldiers of Jesus. We need not be weak and inefficient in the work of God. Every need has been provided for in the great gift of Heaven. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

There is need of elevating our thoughts to dwell upon the promises of God. There is need of encouraging our faith and hope by exercise. Lay your soul before your heavenly Father in all its weakness and want, and repeat the assurances, of his word, and claim their fulfillment, not because you are worthy, but because Christ has died for you. Plead the merits of his blood and take the Lord at his word. We must learn the simple art of perfect trust; and we shall be "kept by the power of God through faith unto salvation." Let nothing interpose between your soul and Christ. Let no darling sin be cherished. Present to God your whole body, soul, and spirit, a living sacrifice, holy and acceptable.

When you are tempted to give expression to doubt, restrain your words. Educate your lips to speak the praise of your Creator and Redeemer. Praise belongeth unto God, for he is full of loving-kindness and tender mercy. Let not coldness and ingratitude bind your souls and keep you away from Christ, who is your only hope.

We must not allow self so much time and attention. We do not study the life of our Example as we should. His life was one of continual self-denial, sacrifice, and cross-bearing, and shall we, the subjects of his grace, the objects of his great love, be found depressed and discouraged, because we have trials to meet, and sacrifices to make? Shall we go mourning and complaining because the road that leads to Heaven and eternal life, is strait and narrow? Jesus trod every step of the way before us, and shall we not gladly take up the cross, and say, "I will follow thee, my Saviour, wheresoe'er thou leadest me"?

If we were all walking in the footsteps of the Man of Calvary, our proud hearts would be subdued by the grace of Christ. There would be no contention existing among the brethren, but in lowliness of mind each

would esteem others better than himself. Your love for one another would be expressed in words and acts of tenderness, and this cold hard-heartedness would be melted away by the love of Jesus. You would obey the injunction of the apostle, when he says, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."

We are to be growing Christians, growing up in "the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." We are to be living stones in the temple of God; and now we must endure the hewing, the chiseling, the squaring of the Master-builder, until all roughness is removed, and our characters are polished and perfected for the heavenly building. There are many who claim to believe the truth, who are content with their defects of character. They do not make efforts to reform, or seek earnestly for a fitness to stand before God; but everyone who enters Heaven will enter as a conqueror, and will wave the palm branch of victory. There is no need of deficiency. Christ is a perfect Saviour, and those who seek him with their whole heart, will find that where sin abounded, grace shall much more abound. There is no reason why we should not be overcomers. God has "given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." We are not to live like the world. We must show that the grace of Christ has a sanctifying influence upon our lives. Our natural appetites and passions must be brought under the control of the Holy Spirit. We must reveal Christ in our daily words and actions. He bore reproach, insult, shame, mockery. He was rejected, maligned, crucified, that we might reflect his image, and be made perfect in his righteousness. When we fail to meditate upon the example of Christ, we do not comprehend its meaning, and we become sensitive, and unwilling to endure hardness. We shrink from becoming partakers of his sufferings. We lose sight of the cross of Calvary, while self attracts our attention, and claims our care and affection.

Let us change our course of action. God's standard must be our standard, or we shall fail of everlasting life. We are still in the precious hours of probation, "and if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins." He worked out the wonderful plan of redemption, and united fallen and finite man with the holy and infinite God. The world that Satan had claimed and ruled over with cruel tyranny, the Son of God, by one vast achievement, encircled in his love, and connected again with the throne of Jehovah. Cherubim and seraphim, and the unnumbered hosts of Heaven, sang anthems of praise to God and to the Lamb, when this triumph was assured. The worlds rejoiced that the way of salvation had been opened for rebellious man, and that earth would be

redeemed from the curse of sin; and shall we, who are the objects of his unmerited favor, be unappreciative of the love of God? How shall we escape, if we neglect so great salvation?

We are invited to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." We have an advocate with the Father, who pleads in our behalf with prevailing power. Christ's intercession is that of a pierced and broken body. It is the intercession of a spotless and victorious life, the pleading of all the wounds of Calvary. It is the intercession of our great High Priest, who is touched with the feeling of our infirmities, who was tempted in all points like as we are, yet without sin. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

Let us then put away all self-exaltation. As long as the cross of Calvary stands as a monument of the cost of our salvation, as a reminder of the amazing love and humiliation of the King of glory, let us walk in its shadow, and seek to reflect the character of our Redeemer. Go to him as a perfect Saviour, for he has said, "Him that cometh to me I will in no wise cast out." There is no reason why we should seek to exalt ourselves, for we are full of weakness. As you realize this, trust in him whose grace is sufficient for you, for "we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." Therefore "humble yourself in the sight of the Lord, and he shall lift you up;" for "whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." Let self and self-interest be lost in the great themes of redemption. "Show forth the praises of Him who hath called you out of darkness into his marvelous light." The Lord says, "Whoso offereth praise glorifieth me; and to him that ordereth his conversation aright will I show the salvation of God."

THE ONE THING NEEDFUL.

It is not always the man who possesses the greatest talents, or who is the most highly educated and cultured, that is the most useful. Talent and learning and culture, when properly estimated and wholly consecrated to God, are an important means in his hand for the accomplishment of good; but there is such a tendency in poor, weak human nature to trust in these things, and to consider them sufficient in themselves to accomplish the work, that they are often diverted from their proper use and become the means of exalting the individual in his own estimation rather than in promoting the glory of God.

The cultivation of the intellect is of great importance, especially when accompanied by the proper training of the heart. But mere intellectual power, unless under the influence of divine grace, instead of being made a blessing to others, may become the means of great injury to them. The usefulness of any kind of power depends entirely on the manner in which it is employed, and the object which it

is intended to promote. While properly controlled and directed, it is capable of accomplishing important purposes, but if not thus directed and controlled it may cause great injury. This is as true of intellectual as of any other power. Hence the importance, whether a man's talents be great or small, whether his learning be extensive or limited, of consecrating all he has to God, placing himself entirely under the direction of his Spirit and grace, and then, and only then, will God condescend to make him a blessing to others, and use him as a means of advancing the interests of his cause.

Piety, after all, is the great essential to success in the work of soul-saving. With this, a man of comparatively limited abilities may be very useful, but without it a man of the highest scholastic attainments will prove a failure. While every man should earnestly seek the best gifts, he should remember that gifts without grace will accomplish nothing in building up the kingdom of Christ.—*Methodist Recorder*.

BEGIN NOW.

I do discover an error, whereby I have long deceived myself, which is this: I have desired to begin my amendment from my birthday, or from the first day of the year, or from some special time, so that my repentance might bear some remarkable date; but when those days were come, I have adjourned it to some other time. Thus, while I could not agree with myself where to start, I have almost lost the running of the race. I am resolved thus to befool myself no longer. I see no day equal to to-day; the present time is always the fittest time. Grant, therefore, that "to-day I hear Thy voice." And if this day be remarkable in itself for nothing else, may it be remarkable as the day of my conversion.—*Thomas Fuller*.

TRUE TO GOD.

NEVER lower your principles to this world's standard. Never let sin, however popular it may be, have any sanction or countenance from you, even by a smile. The manly confession of Christ, when his cause is unpopular, is made by himself the condition of his confessing us before God. If people find out that we are earnestly religious, as they soon will if the light is shining, let us make them heartily welcome to the intelligence. And then, again, in order that the lights may shine without obstruction, we must be simple and study simplicity.

This is by no means so easy as it at first appears; for in this highly artificial and pretentious age, all society is overlaid with numerous affectation. Detest affectation as the contrary of truth and as hypocrisy on a small scale, and allow yourselves to be seen freely by those around you in true colors. There is an affectation of indifference to all things, and a lack of sensibility, which is becoming very prevalent in this age, which is the sworn foe to simplicity of character. The persons who labor under this moral disorder pretend to

have lost their freshness of interest in everything; for them, as they would have it believed, there is no surprise and no enthusiasm. As Christians, we must eschew untruth in every form; we must labor to seem just what we are, neither better nor worse. To be true to God and to the thought of his presence all day long, and to let self occupy as little as possible of our thoughts; to care much for his approval, and comparatively little for the impression we are making upon others; to feed the inward light with oil, and then freely let it shine—this is the great secret of edification. May he indoctrinate us into it, and dispose and enable us to illustrate it in our practice.—*Dr. Goulburn*.

GOD'S KEEPING.

LORD, I cannot keep my soul!
I despair of self-control;
I have tried and tried again,
Wept, and prayed, and toiled in vain;
Now I give it up to thee,
Thou must fight this fight for me!

Not for *dying* grace I plead,
It is *living* grace I need!
Grace to set my spirit free
From sin's galling slavery;
Lord, it needs a power divine;
Thou must keep this soul of mine!

From the depths I cannot see
Subtle forms of sin in me,
Which, unconsciously, create
Character, and fix my state;
Lord, to thee alone I fly,
Thou must "search" and "sanctify"!

Thou art able, thou alone,
Who didst for my soul atone;
Kept by thee, I safely stand,
None can pluck me from thy hand;
If thy mighty power I claim,
Who shall then my soul condemn?
—*The (London) Christian*.

THE AUTHORITY OF THE OLD TESTAMENT.

THE readers of the Bible should always keep in mind that the term "Scripture" or "Scriptures," when occurring in the New Testament, refers to the sacred writings existing among the Jews at the time of Christ, by them regarded as of divine authority, and among Christians now spoken of as the Old Testament, and by them accepted as a part of the Word of God. The manner in which Christ and his apostles treated these writings is a matter of no little importance to the Christian, in this age, or in any age, in determining in what light he should regard them. If they accepted them as of divine authority, then we have in this fact, not only a safe, but a *conclusive* rule for our guidance.

Nothing is clearer, in the New Testament, than that Christ, in the days of his flesh, had frequent occasion to refer to the Scriptures, and that, in doing so, he placed upon them the seal of his own indorsement, as a whole, and in various parts, often quoting from them to confirm his own teaching, not infrequently explaining them, always implying their divine authority, and never suggesting the remotest doubt on this point. Alluding to them as a whole, he said to the Jews: "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me." The record of the interview with the two disciples on the day of his resurrec-

tion, when they were going to the village of Emmaus, contains the following words: "And beginning at Moses and all the prophets, he expounded unto them in *all* the Scriptures the things concerning himself." He met his apostles in the evening of the same day, and said to them: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me." It is said that "then opened he their understanding, that they might understand the Scriptures." He told the Jews before his death that he had not come "to destroy the law or the prophets," but rather to fulfill them.

The language of Christ in regard to the flood is an example of a specific reference to a portion of the Old Testament Scriptures. These are his words:—

"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

The book of Genesis gives an account of the flood in the days of Noah; and here Christ sets his seal to the truth of that account. He who denies the occurrence of such a flood, and the destruction of the race thereby, with the exception of those saved in the ark, assumes to be wiser than the great Teacher. He rejects what Christ accepted as true. Christ, beyond all question, did commit himself to the divine authority of the Old Testament. There never was a word of dispute between him and the Jews on this point.

Precisely the same attitude was assumed by his apostles; and of this fact we have a general statement in the following words of Paul to Timothy:—

"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Paul here stamps the Jewish Scriptures, referred to collectively, with the signet of his own authority, and in the most express manner declares them to be stamped with the signet of God's authority. For three Sabbath days in succession he reasoned with the Jews at Thessalonica, "out of the Scriptures," assuming their divine authority, and showing therefrom that the Jesus whom he preached was Christ.

So, also, the same apostle, having in the first and second chapters of his epistle to the Romans declared Jews and Gentiles to be alike sinners and condemned by the law of God, supposes a Jew to ask this question: "What advantage then hath the Jew, or what profit is

there in circumcision?" His answer is the following: "Much every way; chiefly, because that unto them were committed the oracles of God." There is no doubt that he here refers to the Old Testament Scriptures as a whole, of which he speaks as "the oracles of God," without any distinction between different parts. The Scriptures, or oracles of God, of which Paul spoke, and from which he reasoned, included the five books of Moses; and in the first of these books we have an account of the creation of the world, of Adam and Eve as the primitive ancestors of the human race, of their temptation and fall in the garden of Eden, and of the introduction of death among men. This account is a part of the "all Scripture" that was "given by the inspiration of God;" and to it Paul was no stranger. What he thought of it appears in the following references to it:—

"Wherefore as by *one* man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

"For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. . . . And so it is written, The first man Adam was made a living soul. . . . The first man is of the earth, earthy; the second man is the Lord from Heaven."

"For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression."

"But I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ."

These are the words of a man who claimed to have been taught "by the revelation of Jesus Christ," and to speak in the words "which the Holy Ghost teacheth," and whom the Christian world accepts as the great inspired expounder of Christianity. It is impossible not to see that in the passages above quoted, he refers to the creation and fall of Adam and Eve, as stated in the book of Genesis. There was in his mind an Adam and an Eve, who were the first parents of the race. . . .

To say that he simply used current Jewish notions without intending to indicate his own faith in respect to them, is not only an assumption without a particle of evidence to support it, but also discreditable to his sincerity and honesty. If he really believed as he wrote, but was entirely mistaken, as some endeavor to show, then what becomes of his inspiration, and indeed of all his teaching as an apostle? This is a question for those to answer who reject the record which Paul accepted as true.

The fourth chapter of Genesis gives an account of the murder of Abel by Cain, both of whom are described as the sons of Adam and Eve. In the first epistle of John we find an exhortation to love one another, followed by these words: "Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." This shows that John knew the history in Genesis,

and believed the facts there detailed, with regard to these two sons of Adam and Eve. Paul, moreover, makes a reference to these facts in the following words: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh." Still further, Jesus Christ himself refers to this very Abel, saying: "That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar." These words of Christ recognize the history given in Genesis in regard to "the blood of righteous Abel," and assume the truth of that history. Were Paul and John and Jesus Christ alike in error in respect to this history? The infidel may say this, but it will hardly do for the Christian to imitate his example.

Jude, in his epistle, speaks of Enoch as "the seventh from Adam," implying both an Enoch and an Adam, and clearly referring to the record of both as we find it in the book of Genesis. Paul, in his epistle to the Hebrews, cites this Enoch, who was "the seventh from Adam," as one of his examples of faith: "By faith Enoch was translated that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God." So, according to Genesis, there was a Noah and also a flood; and this Noah, in connection with the flood, furnishes another example of faith, as cited in the epistle to the Hebrews. These examples of faith are based on the history given in Genesis, and are no examples at all, but mere fancy-work, if that history be not true.

Luke, in giving the genealogy of Jesus of Nazareth, goes back to Adam, and there stops with all human ancestors, and speaks of Adam as "the son of God," meaning that Adam had no human father, but was himself the first man, as described in Genesis. Adam, according to Luke, was not the product of a protoplasm, fully grown, nor the lineal descendant of a monkey, but was "the son of God" by direct creation; and this is just what Moses says about him.

We thus see that the New Testament, in the words of Christ, and in the writings of his apostles, places the stamp of its own authority upon the Old Testament, including the writings of Moses. If we accept and believe the former, we must also accept and believe the latter. This indorsement of the latter by the former ought, with Christians, to be the end of the question in respect to the divine authority of the Old Testament. Such teachers as Christ and his apostles are not to be set aside or corrected by any uninspired human wisdom.

There are, however, some scientists who profess to have discovered that the Mosaic account of the origin of man is not correct, that the race did not begin as described in the book of Genesis, and that at least the earlier parts of this book are not to be regarded as historical, but rather as legends or fables

which Moses or somebody else incorporated therein. What shall the Christian do with these scientists? The answer is that, if he is a scientist himself, he may reason with them, if he chooses, upon the merits of the question as one of simple science, and that whether he does so or not, he should not hesitate a moment to accept as true that which has the indorsement of Christ and his apostles, especially as the scientists, so-called, are at almost an infinite distance from *certainty* as to what they affirm, and what they deny. Their theory, taken at its best, does not rise much, if at all, above a mere conjecture on a subject in respect to which every man, except as taught by a revelation from God, must necessarily be profoundly ignorant.

A Christian pays a very poor compliment to the Bible, and to his own faith in it, when he starts out with the assumption that on such a subject science is the fixed point of certainty, and that the Bible is the variable point of uncertainty, and that if there be any seeming conflict between the two, the Bible must yield to the supreme authority of science. This, in respect to the matter involved, is giving to science more honor than it deserves, and to the Bible far less honor than it deserves. What Christ thought and Paul thought about the Mosaic record is a much better guide, to the Christian, as to what he shall think, than any scientist that ever lived or died. Christ and his apostles treated it as a true record; and this fact, though not enough for an infidel, ought to be enough for everyone, whether learned or unlearned, who believes in him and in the inspiration of his apostles. It is not possible to rest our faith upon a higher or more reliable authority. We must trust Christ and his apostles in respect to the great doctrine of our salvation. Why not trust them in every other matter to which they have affixed their signet?—*Samuel T. Spear, D. D., in Independent.*

AN EVIDENT DANGER.

THE General Assembly of the Presbyterian Church at its last meeting appointed a committee of thirteen on home mission work. A circular issued by the committee presents several dangers which, in their opinion, menace the moral well-being of this country. The fifth specification is as follows:—

"And even more alarming and pressing is the problem of our modern cities. In 1800 our entire population, except some three per cent., was rural. In 1850 twelve per cent. lived in cities, and now a quarter of our citizenship. In 2000 A. D. one-third of our population will be civic. Commerce, manufactures, railroads, sanitary reform, and infrequency of wars have made it possible for enormous masses of men and women to swarm at certain centers. Social congestion and disease result. Poverty becomes the grievance of hundreds of thousands, vice abounds, and Socialism and Anarchism arise to mock at wealth and culture and to assail society. Thus in New York nearly one million of human beings dwell in

tenement houses; and the prevalent social depravity, which, like physical contagion, flourishes nowhere so virulently as in crowds, bids fair to rival the common personal discomfort and discontent. From these overcrowded retreats of human misery, churches and all self-supporting institutions of social or religious culture flee away. In 1840 there was in New York one Protestant church to two thousand of population; now there is one to four thousand. A like fate seems to impend over all our great or growing cities. And these misbegotten, unfed, untaught, and unhappy multitudes are American citizens, and, at the ballot-box, peers of the most eminent of our voters; their political freedom, a perilous privilege for them, is a fearful menace to us. It is no exaggeration whatever to say that all our institutions and our very civilization are challenged and threatened by facts so colossal and portentous."

AMERICAN HOMAGE TO THE POPE.

A good deal of adverse comment continues to be made upon the gift of President Cleveland to the Pope on the occasion of his jubilee, not so much in respect to the gift itself, as in respect to the significance which the friends of the Pope have attached to it in its presentation at Rome, and in the Catholic papers of this country.

Archbishop Ryan, of Philadelphia, in presenting the gift, said: "It is a tribute paid to your Holiness by the ruler of sixty million of freemen." And after stating that the Pope represents "a moral conquest over the greatest nations of the earth," the Archbishop added: "This conquest, your Holiness, which received respectful recognition from the kings of the world, receives through the most worthy President, the tribute of a free and independent people."

This tribute is thus magnified beyond all appropriate dimensions, for about eight or nine-tenths of the American people did not unite in it.

Quite in contrast with the course of our President was that of King Christian of Norway and Sweden. It was intimated to him that a present for the Pope's jubilee would prove acceptable. Whereupon the king replied that he was a Protestant prince, ruling over Protestant subjects, and neither gift nor homage was sent or rendered to the head of the Roman Church by him.

In order to understand the significance of Pope Leo's efforts to secure political recognition, and to interfere in the political affairs of nations, his real character and the purpose of his policy must be taken into consideration. Dr. Miller, in the November number of *A Voice from Italy*, sketches his career and design as follows:—

"Leo XIII. is a much shrewder and abler man than his garrulous predecessor. It is said that from the day he assumed the tiara he has been animated with the desire to establish peace between princes and peoples, and especially to place the church in Italy on a better footing relatively with the State. His

ambition is to give the church greater political influence and greater spiritual power than she has ever had, and he is shrewd enough to see that he must stoop to conquer. He will study the things which make for peace, and if need be, feign the most resigned acquiescence in the altered condition of the Papacy, if by any means he can attain to uncontrolled supremacy in spiritual and ecclesiastical things, not only in Italy but throughout Christendom. This is the policy which the Jesuits have dictated, if not imposed. It was mainly due to their influence that Cardinal Pecci became Leo XIII. He has already rewarded them by revoking the Bull and Encyclicals which suppressed their order, and restoring them to all their former rights and privileges. And now it is only too evident that he has consented to personify the system they have built up. His allocution of May 23, which may be regarded as the first overt step toward conciliation, breathed the spirit of this Jesuit policy; and though that allocution aroused the wrath of the irreconcilables throughout the Papal world, Leo XIII. wants conciliation, and he will have it if he can."

It is well for Protestants to remember that the Jesuits are again in the ascendant in the Roman Church, and that all the methods they can employ to gain influence and power in Protestant countries, will be employed in the future as in the past; and there is no country in the world in which they are so free to carry out their schemes as in the United States.—*Lutheran Observer*.

THE FOUR GOSPELS.

In the attempt to unify by harmonies, much of the true scope of the Gospels is lost sight of. The evangelists differ, but do not disagree. Dean Stanley says that few persons have any idea of the distinct features of any one of these four records. The opinions of some men are that these differences are to be accounted for by the apostles' copying from one another, by each one's supplying the omissions of the preceding writers, or by the fertility of their memories, or the fact that accounts were obtained at second hand. But these opinions entirely deny the divinity of the Gospels.

In the beginning we must rest on the foundation that God is their author. They stand in their right order, in the right relation to each other, beginning the canon of the New Testament. Matthew, Mark, and Luke give the outward and earthly work of Christ, and John his inward and heavenly works. The four great countries of that time, Palestine, Italy, Greece, and Asia Minor, were the places where the Gospels were written. Matthew is the Jewish Gospel, connecting the Old Testament with the New Testament, and is written to prove the Messiahship of Christ. Mark is written to the Gentiles, and its theme is Christ's ministry, his works. Luke applies universally to both Jew and Gentile, and brings out Christ's humanity; while John's is an essentially spiritual Gospel, dealing wholly with the divinity of our Lord.

The first speaks of Christ as the Son of David, hence his genealogy is given complete (1:1-16); in Mark there is no genealogy, for there he is spoken of not as a son at all, but as a servant. Luke calls Christ the Son of man, and gives so comprehensive an account of his birth as to defer the genealogy to chapter 3: 23-38, while John begins with it and calls Christ the Son of God. In Matthew he is said to have been born king of the Jews; in Luke the good tidings are of the birth of a Saviour, and John proclaims him pre-existent. The key to each Gospel, giving its theme, may be found in Matthew 1:1, Mark 10:44, 45, Luke 19:10, John 20:31. In the first Gospel, Christ is described as a king, in the second as a worker, and in the other two as a philanthropist and as God manifested, respectively.

The central truth emphasized in Matthew is righteousness, in Mark power, in Luke sympathy, and in John divine glories. The great discourse of Matthew is the Sermon on the Mount, and that of Luke is the sermon on the plain, and that of John the gospel in the upper room, which extends through chapters 13-17. This very fact shows the inspiration of the Scriptures. All four evangelists heard this discourse, but it was left to John to describe it. The great subjects of the Gospels are respectively law, labor, love, and life. Matthew always introduces a quotation with "that it might be fulfilled," Mark, with "as it is written;" and John, with "as said Esaias." Luke seldom makes any introductory references.

Matthew prefaces the parables with reference to the kingdom of heaven; Mark, to the kingdom of God; Luke makes it impersonal by beginning, "A certain man;" while John emphasizes their importance by saying, "Verily, verily, I say unto you." The parables are grouped in Matthew, and given in order in Luke. In Mark only two are recorded, and in John new parables not mentioned by the others are recorded. The character of Matthew as a writer is topical, that of Mark is chronological, of Luke biographical, and of John metaphorical. The ministries of Matthew and Mark were Galilean; that of John, Judean; and that of Luke partook of the characteristics of both. Christ is said to have come to save the lost sheep of the house of Israel in Matthew; in Luke, it is "all flesh," and in John, "whosoever will."

The most important of all is the conclusion. Here is seen the development in the Gospels as they are arranged in the New Testament. Matthew announces that Jesus is risen; Mark, that he is risen and ascended; but Luke goes further and adds the promise of the Holy Spirit; while John is beyond them all in declaring Christ's promise to come again.—*Rev. W. W. Clark*.

TRUE benevolence is, in every respect, a blessing to him who practices it; for what goes out to others for their good, comes back and enriches the soul whence it sprang. They who impart most of good themselves receive most.

The Signs of the Times.

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

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OAKLAND, CAL., SIXTH-DAY, MARCH 9, 1888.

THE SPIRIT OF ANTICHRIST. NO. 12.

ONE point more remains to be noticed in the work of antichrist. In the remarkable discourse concerning the signs of his second coming, our Saviour first said: "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many." Matt. 24:4, 5. This was given in answer to the question, "What shall be the sign of thy coming, and of the end of the world?" The Saviour's language plainly indicates that attempts would be made to counterfeit his second coming, and so successfully made as to deceive many.

Again he says, speaking of the time following the great persecution: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Verses 23, 24. This shows that the counterfeit will be very close. From these statements and warnings, we can come to no other conclusion than that just before the coming of Christ, his great adversary, Satan, will, as far as is possible, counterfeit all the wonderful signs that Christ has said would attend his coming. This conclusion is stated in express terms, in 2 Thess. 2:7-10. The apostle Paul says:—

"For the mystery of iniquity doth already work; only he who now letteth will let [hinder], until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness."

The run of the apostle's argument is very clear. The whole chapter is devoted to the time of the coming of the Lord. Some unscrupulous person had written a letter to the Thessalonian brethren, telling them that the Lord's coming was close at hand, and had signed Paul's name. See verses 1-3. Compare also chap. 3:17. Paul wrote to them that that day could not come until after the great apostasy, and the setting up of the Papacy, and reminded them that when he was with them he had told them so. Paganism then hindered the complete establishment of the Papacy, but soon that would be taken out of the way, and when that was done, then should the Papacy be fully revealed, to be destroyed by the brightness of the coming of Christ. And the coming of Christ to destroy the Papacy, would be, he said, just after the working of Satan with all power and signs and lying wonders.

We inquire, Is there any present prospect that these predictions of Jesus and Paul, concerning Satan's counterfeiting Christ's second advent, will be fulfilled? Our answer must be, There is. Spiritualism is even now planning such a campaign, one that is calculated to turn the attention of people away from Christ's literal coming. In the *World's Advance Thought* (published at Salem, Oregon) of April 5, 1886, there was the following editorial utterance upon the subject of "A Coming Messiah":—

"In a recent Harmony Hall lecture on 'The Messianic Idea,' the necessity for a new messiah, and the certainty of his early advent, were philosophically considered, as well as prophetically proclaimed.

"The messianic idea is involved in the theory that all the phenomena of spiritual manifestations, however diverse and widely separated, may be referred to a single mediumistic source of distribution.

... The time has already come for logically arranging the authenticated facts which shall demonstrate it.

"There are regular cycles of spiritual progress, of truth unfoldments; and we are now passing from one into another. Another 'Sun of righteousness' is called for on earth, and the messenger cannot be far off whose life mission it shall be to practically illustrate the new truths that will be vouchsafed. He will not be a mere racial messiah, to which class belonged Buddha, Zoroaster, Pythagoras, Mahomet; nor a half-world messiah, as was the great Nazarene; but steam locomotion and lightning communication, and the harmonizing influences of commercial intercourse, have made a whole-world messiah possible, and such the next one shall be. Though themselves ignorant of the fact, as a body, the great and multiplying army of mediums are his *avant-couriers*."

In the same paper a lecture delivered in Harmony Hall, Salem, Oregon, by Judge H. A. Maguire, is reported thus:—

"I say, 'as one having authority,' Spiritualists, and all, may see a hope, that shall be a realization to this very generation, of the higher spiritual forces getting control over and governing all the institutions of earth. Silently and invisibly to the worldly-wise, these forces have been, and are being, under the direction of a divine intelligence, extended into every department and station of human life, and the culmination is near at hand,—the ushering in of a new messiah and a new spiritual dispensation."

The editor of the *Golden Gate*, of April 2, 1887, in an article entitled, "Significance of Prophecy," speaks as follows concerning the second advent:—

"It is now thought by all who believe in the plenary inspiration of the Scriptures—except a small portion who adhere to the literal but strained and illogical interpretations thereof—that the prophecies pointing to a second coming of Christ, do not contemplate a personal return to earth of the gentle Nazarene whom the Jews crucified; but rather the advent of the Christ spirit to the world—the unfoldment of a new spiritual dispensation.

"Now these prophecies, by several lines of computation, were demonstrated by Miller and his coadjutors to point to the year 1843 as the time when the great cataclysm, the destruction of the world, was to take place. By a revision of their data the time was afterward brought down to 1848, the year when direct and positive communication was opened up between the two worlds—the advent of modern Spiritualism.

"From that time to the present, the believers in a literal second coming of Christ have been daily and hourly looking for his appearance in the heavens, accompanied by a mighty host of angels. The mighty host are here, and the Christ spirit comes with their teachings; hence, may it not be that the prophecies have been fulfilled?"

The well-informed reader knows full well that by no "revision of their data" was the time for the coming of the Lord ever brought down to 1848; but that does not invalidate the fact that Spiritualists expect that all the prophecies concerning the second advent are to be fulfilled by Spiritualism.

But one Ben Franklin French, of Los Angeles, Cal., is still more positive, and in an article entitled, "Who Are the Real Adventists?" written March 18, 1887, he claims that Spiritualists alone are the true Adventists, and that those who are looking for Jesus from Heaven have no right to the name. He says that he was a '44 Adventist, that he did not give up his faith when the time passed, but waited, believing that the prophecy would be fulfilled, although it might tarry, and that the introduction of Spiritualism in 1848, was the fulfillment of Daniel's vision. So the promises of the coming of Christ are all to be fulfilled only by Spiritualism! And professed Protestants, by claiming that the coming of Christ is to be a spiritual coming, are preparing themselves for Satan's deception on this point.

We believe that the Scriptures most plainly teach that Satan will appear in glory surpassing anything that men have seen, and that he will have a host of his followers with him, and that this will be claimed as a fulfillment of the prophecy that "the Son of man shall come in the glory of his Father with his angels." Then the warning, "If any man shall say unto you, Lo, here is Christ, or there; believe it not," will apply.

But will Satan find any who will acknowledge his claims to be Christ? Yes; all who have not received the love of the truth, will follow him. Those who are looking for Christ to take the reins of this Government, will flock to the standard of this usurper.

To show how ready people are to follow anything that offers them present happiness, we quote the utterance of the editor of the *National City (Cal.) Record*, in commenting upon a sermon in which the preacher had declared Spiritualism to be real, but of the devil:—

"We have not yet been allowed the privilege of witnessing a materialization of the dead; have not been so fortunate as the Elder in that respect; but whether they are agents of the devil or not, so the spirits had the appearance of being good spirits, it would matter not, we would go a long way to see the same, and forever after worship the devil."

We have in our possession a letter from an infidel, touching the attitude of infidels toward the National Reform movement. Says he:—

"If Jesus will come and sit visibly on the throne where we can see him, and talk to him, there will be no unbelievers, and all will obey."

Thus the way is preparing for Satan's last, overwhelming deception. W.

CHRISTMAS AND SUNDAY.

Soon after the holidays, the following item entitled "Christmas," appeared in *Messiah's Advocate*, a journal published in Oakland:—

"We have paid no attention to this day in the *Advocate*. We have no idea that the 25th of December is the anniversary of our Saviour's birth, but that Christmas is purely a Popish festival, and we think the sooner Protestants cease to adopt Papal customs, the wiser and better they will be."

We heartily agree with our contemporary; we believe that Christmas is purely a Popish festival, and we think that Protestants ought to have nothing to do with Papal customs. Yet we are sorry to know that the greater portion of professed Protestants, do follow the customs of Rome. Since our neighbor professes such a dislike for Popish customs, we have thought that a little comparison of Christmas and Sunday might not be amiss. We shall show that both are Papal institutions, having been borrowed, like all other customs of the Romish Church, from paganism.

Concerning the origin of Christmas, McClintock and Strong's Encyclopedia says:—

"The observance of Christmas is not of divine appointment, nor is it of New Testament origin. The day of Christ's birth cannot be ascertained from the New Testament, or, indeed, from any other source. The Fathers of the first three centuries do not speak of any special observance of the nativity. . . . The institution may be sufficiently explained by the circumstance that it was the taste of the age to multiply festivals, and that the analogy of other events in our Saviour's history, which had already been marked by a distinct celebration, may naturally have pointed out the propriety of marking his nativity with the same honorable distinction. It was celebrated with all the marks of respect usually bestowed on high festivals, and distinguished also by the custom, derived probably from heathen antiquity, of interchanging presents and making entertainments. At the same time, the heathen winter holidays (*Saturnalia*, *Juvenalia*, *Brumalia*) were undoubtedly transformed, and, so to speak, sanctified by the establishment of the Christmas cycle of holidays; and the heathen customs, so far as they were harmless (e. g., the giving of presents, lighting of tapers, etc.), were brought over into Christian use."

Chambers' Encyclopedia says:—

"It does not appear that there was any uniformity in the period of observing the nativity among the early churches; some held the festival in the month of May or April, others in January. It is, nevertheless, almost certain that the 25th of December cannot be the nativity of the Saviour, for it is then the height of the rainy season in Judea, and shepherds could hardly be watching their flocks by night in the plains.

"Not casually or arbitrarily was the festival of the nativity celebrated on the 25th of December. Among the causes that co-operated in fixing this period as the proper one, perhaps the most powerful was, that almost all the heathen nations regarded the winter solstice as a most important point of the year, as the beginning of the renewed life and activity of the powers of nature, and of the gods, who were originally merely the symbolical personifications of these. In more northerly countries this fact must have made itself peculiarly palpable, hence the Celts and Germans, from the oldest times, celebrated the season with the greatest festivities. At the winter solstice the Germans held their great Yule-feast, in commemoration of the return of the fiery sun-wheel; and believed that, from the twelve nights reaching from

the 25th of December to the 6th of January, they could trace the personal movements and interferences on earth of their great deities, Odin, Berchta, etc. Many of the beliefs and usages of the old Germans, and also of the Romans, relating to this matter, passed over from heathenism to Christianity, and have partly survived to the present day."

Prof. J. G. Müller, the author of the article on the worship of the sun, in the Schaff-Herzog Encyclopedia, after mentioning that the sun was worshiped by the Persians, under the form of Mithras, which finally became the *Sol Deus Invictus* of the Romans, says:—

"The Mithras-worship even exercised its influence upon the fixing of the Christian Christmas-festival in December. As the new birth of the sun-god was celebrated at the end of December, so, likewise, in Christ, the new Sun, in the field of spiritual life was adored."

The Encyclopedia Britannica, after mentioning the obscurity in which the origin of the Christmas festival rests, says:—

"By the fifth century, however, whether from the influence of some tradition, or from the desire to supplant heathen festivals of that period of the year, such as the *Saturnalia*, the 25th of December had been generally agreed upon."

Another item pointing to the heathen origin of Christmas is the fact that the mistletoe, which was regarded by the ancient Druids with the highest veneration, has always been, especially in England, a favorite Christmas decoration. McClintock and Strong's Encyclopedia (article Christmas) says that the dressing of houses with mistletoe on Christmas day is "a custom probably as old as the Druidical worship." Druidism, it may be remarked, was the worship of the ancient Britons; it was allied to the Baal or sun worship of the Phœnicians, and, like it, was accompanied by human sacrifices.

Bingham, in his "Antiquities of the Christian Church" (book 20, chapter 4), gives the following account of the status of Christmas in the ancient church:—

"As to the manner of keeping this festival, we may observe that they did it with the greatest veneration. For they always speak of it in the highest terms, as the principal festival of Christians, from which all others took their original. Chrysostom styles it the most venerable and tremendous of all festivals, and the metropolis and mother of all festivals, . . . and we may observe that the day was kept with the same veneration and religious solemnity as the Lord's day. For they had always sermons on this day, of which there are many instances in Chrysostom, Nazianzen, Basil, Ambrose, Austin, Leo, Chrysologus, and many others. Neither did they let this day ever pass without a solemn communion."

"Finally, to show all possible honor to this day, the church obliged all persons to frequent religious assemblies in the city churches, and not go to any of the lesser churches in the country, except some necessity of sickness or infirmity compelled them to do so. And the laws of the State prohibited all public games and shows on this day, as on the Lord's day."

If it be asked how the Christmas festival came to be adopted by the church, we can answer only in the following words of Dr. Killen's in the preface to his "Ancient Church":—

"In the interval between the days of the apostles and the conversion of Constantine, the Christian commonwealth changed its aspect. The bishop of Rome, a personage unknown to the writers of the New Testament, meanwhile rose into prominence, and at length took precedence of all other churchmen. Rites and ceremonies of which neither Peter nor Paul ever heard, crept silently into use, and then claimed the rank of divine institutions."

That is undoubtedly the way in which it was introduced. If it be asked *why* this was allowed, we shall let Mosheim answer in the following words:—

"It is certain that to religious worship, both public and private, many rites were added, without necessity and to the great offense of sober and good men. The principal cause of this I readily look for in the perverseness of mankind, who are more delighted with the pomp and splendor of external forms and pageantry, than with the true devotion of the heart, and who despise whatever does not gratify their eyes and ears. But other and additional causes may be mentioned, which, though they suppose no bad design, yet clearly betray indiscretion."

"First, there is good reason to suppose that the Christian bishops purposely multiplied sacred rites for the sake of rendering the Jews and the pagans more friendly to them. For both these classes had

been accustomed to numerous and splendid ceremonies from their infancy, and had made no question of their constituting an essential part of religion. And hence, when they saw the new religion to be destitute of such ceremonies, they thought it too simple, and therefore despised it. To obviate this objection, the rulers of the Christian churches deemed it proper for them to be more formal and splendid in their public worship."

"Secondly, the simplicity of the worship which Christians offered to the Deity, had given occasion to certain calumnies, maintained both by Jews and the pagan priests. The Christians were pronounced atheists, because they were destitute of temples, altars, victims, priests, and all that pomp, in which the vulgar suppose the essence of religion to consist. For unenlightened persons are prone to estimate religion by what meets their eyes. To silence this accusation, the Christian doctors thought they must introduce some external rites, which would strike the senses of people, so that they could maintain that they really had all those things of which Christians were charged with being destitute, though under different forms."

"Fourthly, among the Greeks and the people of the East, nothing was held more sacred than what were called the mysteries. This circumstance led the Christians, in order to impart dignity to their religion, to say that they also had similar mysteries, or certain holy rites concealed from the vulgar; and they not only applied the terms used in the pagan mysteries to the Christian institutions, particularly baptism and the Lord's Supper, but they gradually introduced also the rites which were designated by those terms. This practice originated in the Eastern provinces; and thence, after the times of Adrian, (who first introduced the Grecian mysteries among the Latins), it spread among the Christians of the West. A large part, therefore, of the Christian observances and institutions, even in this century, had the aspect of pagan mysteries."—*Ecc. History, Book 1, cent. 2, part 2, chapter 4, sections 1-5.*

The object was, in short, to gain converts from among the pagans. The same thing also applies to the Sunday festival, the heathen origin of which we shall now proceed to show.

(Concluded next week.)

THE ORACLES OF GOD.

In the article by Dr. Spear, quoted in another part of this paper, it is stated that "the oracles of God," which Paul says were committed to the Jews, mean the entire Old Testament Scriptures. While it is true that the entire Old Testament Scriptures are the oracles of God, we do not think that the term primarily refers to them. The word "oracle" is from the Latin word meaning to speak, to utter. Now the ten commandments are the one portion of the Scriptures that God uttered with his own voice; and we think that there is sufficient evidence to show that the term "the oracles of God" refers particularly to the ten commandments.

In Acts 7: 38 Stephen says of Moses that he "was in the church in the wilderness with the angel which spake to him in the Mount Sina, and with our fathers; who received the lively oracles to give unto us." Here the reference to the ten commandments is unmistakable.

It is well known that the ten commandments were kept in the ark in the most holy place of the tabernacle. This is all that was in that apartment. The presence of God was manifested between the cherubim that were upon the mercy-seat above the ark; "and there," said the Lord to Moses, "I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." Ex. 25: 22.

The mercy-seat, with the cherubim above, overshadowing the glory of God, and the tables of the law underneath, represented the throne of God, which has justice and judgment for its foundation. The ten commandments are a transcript of God's character, they are his will, and consequently are the principles and rule of his Government. God does or says nothing except what is in harmony with them. This being the case, the most holy place of the tabernacle is called "the oracle," as being the place that contained the oracles of God. See 1 Kings 6: 5, 19, 20, 21, 22, 23; 8: 8. And so, when David prayed to God upon his throne, he said:

"Hear the voice of my supplications when I cry unto thee, when I lift up my hands toward thy holy oracle." Ps. 28: 2.

Remembering that the ten commandments are "the oracles of God," we can understand what a powerful exhortation the apostle makes when he says, "If any man speak, let him speak as the oracles of God." 1 Peter 4: 11. That is, whatever a man says, and especially if he speaks as a teacher, should be in harmony with the law of God. In other words, it should be as true as if God himself had spoken it. So when God speaks of the model for his ministers, he says: "The law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity, and did turn many away from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts." Malachi 2: 6, 7.

If all who profess to acknowledge God would remember to speak on every occasion as the oracles of God, there would be a revival such as has never been known.

But while the ten commandments are primarily the oracles of God, it is also true that the term may properly be applied to the entire Old Testament; for the Old Testament is but a commentary on the ten commandments; in which, both by precept and example, we are shown how the law should be kept, and by example and judgment are shown the consequences of disobeying the law; and it also shows how to escape the consequences of sin. The same thing may also be said of the New Testament, which is an expansion of the Old. So while the ten commandments were issued directly from the lips of God, the entire Bible is properly called the word of God.

And this suggests another thought. Christ is the Word. John 1: 1; Rev. 19: 11-13. He is so called because it is through him that all of God's will is revealed to man. He it was that spoke the law from Mount Sinai. It was the Spirit of Christ that was in the holy prophets, speaking through them. As he declared the law of God, so he makes known to us the love of God, and will finally execute the divine judgment. Moreover, he is the Word of God, in that in him we have the law,—the oracles of God,—personified. And so all stand together,—the law, the Old Testament, and Christ. Whoever or whatever casts discredit upon one, dishonors the other to exactly the same extent.

HISTORICAL NECESSITY OF THE THIRD ANGEL'S MESSAGE. NO. 2.

THE death of Luther (February 18, 1546) left Melancthon at the head of the Reformation in Germany; and his views on the Supper were almost, if not entirely, identical with those of the Reformed, *i. e.*, the Swiss reformers as distinguished from Lutherans. His love of peace and his respect for Luther had caused him to hold his views in abeyance while Luther lived; but after Luther's death, this very love of peace led him into a war that lasted as long as he lived. For, holding views so favorable to those of the opposition, and believing, besides, that even in the widest difference of opinion on this subject, there was nothing that justified any division, much less such bitter contention, between the friends of the Reformation, his desire for peace induced him to propose a union of Lutherans and Zwinglians. This immediately caused a division among the Lutherans, and developed what Mosheim calls the "rigid Lutherans" and the "moderate Lutherans;"—the moderate Lutherans favoring union, and the rigid Lutherans attacking with renewed vigor all together, and Melancthon in particular.

Just here also another element of contention for the rigid Lutherans was introduced. Calvin appeared as a kind of mediator between the Lutherans and Zwinglians; and he proposed by modifying the opinions of both parties to effect a more perfect union; but instead of his efforts being acceptable, the rigid Lutherans accused all who in the least degree favored the union of being Crypto-Calvinists,

i. e., secret Calvinists. By thus adding an epithet, the prejudice was increased against any effort toward conciliation; and besides, a bitter controversy was opened between the Lutherans and the Calvinists.

The bitterness of the opponents of Melancthon was increased by his connection with the "Interim," which was this: In 1547 a Diet was held at Augsburg, and Charles V. required of the Protestants that they should submit the decision of religious contests to the Council of Trent. The greater part of the members of the Diet consented. But under the pretext of a plague raging in Trent, the Pope issued a bull transferring the council to Bologna. The legates and all the rest of the Papal party obeyed the Pope, but the emperor ordered all of the German bishops to remain at Trent. This virtually dissolved the council; and as the Pope refused to re-assemble the council at Trent, and the Emperor refused to allow his bishops to go to Bologna, plainly there could be no council to decide the religious contests, and the action of the Diet was nullified. Now, to keep the matter under control until the difference between the Pope and the emperor could be settled, and the council re-assembled, Charles ordered Julius Pflugius, bishop of Nuremberg, Michael Sidonius, a creature of the Pope, and John Agri-cola, of Eisleben, to draw up a formulary which might serve as a rule of faith and worship for both Protestants and Catholics, until the council should be ready to act upon the question. This formulary, from its purpose of being only to cover the interval that should elapse till the council should act, was called the "Interim." But instead of pacifying the contestants, it only led to new difficulties, and involved the whole empire in violence and bloodshed.

Maurice, elector of Saxony, affected to remain neutral in regard to the "Interim," neither accepting nor rejecting it; but finally in 1548 he assembled the Saxony nobility and clergy in several conferences, to take counsel about what should be done. In all these conferences, Melancthon was accorded the chief place; and he finally gave it as his opinion "that the whole of the book of 'Interim' could not by any means be adopted by the friends of the Reformation; but declared at the same time that he saw no reason why it might not be adopted as authority in things that did not relate to the essential parts of religion, or in things which might be considered indifferent." This decision set his enemies all aflame again; and with Flacius at their head, the defenders of Lutheranism attacked Melancthon and the doctors of Wittenberg and Leipsic "with incredible bitterness and fury, and accused them of apostasy from the true religion."—Mosheim.

Melancthon and his friends, however, were able to defend themselves; and a warm debate followed upon these two points: "1. Whether the points that seemed indifferent to Melancthon were so in reality. 2. Whether in things of an indifferent nature, and in which the interests of religion are not essentially concerned, it be lawful to yield to the enemies of the truth." And right here we are brought to the contemplation of the greatest hindrance that ever affected the Reformation—that is, scholasticism.

Luther and all the other reformers stood upon the platform of "The word of God, the whole word of God, and nothing but the word of God." They abandoned the sophistries of the schools, and rested solely upon this declaration, which must be the basis of every true reform in all ages. And just so far as that principle is abandoned, so much will the work be retarded. While this principle was adhered to, the Reformation succeeded gloriously; when the principle was abandoned, the Reformation suffered accordingly. In the word of God, lies the strength of the work of God. In this position there was another great advantage that the reformers held over their Papal antagonists. As long as they stood by the word of God alone, they occupied a field with which the Papists were wholly unacquainted; and the more the reformers studied and applied the word of God, the more easily they could defeat their adversaries. Their adversaries knew it, and therefore they em-

ployed every artifice to draw the reformers into the scholastic field; for there the Papists had every advantage which the Protestants had in the other. While the leaders of the Reformation lived, the Papists were unsuccessful in every attempt in this direction, and so the Reformation was successful everywhere; but when these leaders were removed from the world, and their faith and zeal were not inherited by their successors, and when to the craftiness of the Papists were added the zeal and artfulness of Loyola and his order, the Protestants were finally corrupted by the arts and stratagems of their opponents and induced to revive the subtleties of the schools in defending and illustrating religious truth. So it may be said with truth that, while the Protestants imbibed scholasticism from the Catholics, they allowed the Catholics to steal from them their zeal. All that will be needed to prove and illustrate it, will be simply to mention the subjects of controversy that engaged the Protestant disputants for more than a hundred years.

Out of the debate about things indifferent grew several others, from which arose yet others, and so on indefinitely. While Melancthon and his colleagues were at Leipsic discussing the "Interim," among other things they had said, "The necessity of good works in order to the attainment of eternal salvation, might be held and taught, conformably to the truth of the gospel." This declaration was severely censured by the rigid Lutherans, as being contrary to the doctrine and sentiments of Luther. George Major maintained the doctrine of good works, and Amsdorf the contrary. In this dispute Amsdorf was so far carried away by his zeal, for the doctrine of Luther, as to maintain that good works are an impediment to salvation. This added new fuel to the flame, and on it raged.

Out of this debate grew the one known as the "Synergistical" controversy, from a Greek word signifying co-operation. The disciples of Melancthon, led by Strigelius, held from him that man co-operates with divine grace in the work of conversion. The Lutherans, led by Flacius, head of the university of Saxe-Weimar, held that God is the only agent in the conversion of man. The dispute led to yet another, concerning the natural powers of the human mind. On this subject a public debate was held at Weimar in 1560, between Flacius and Strigelius. Flacius maintained that "the fall of man extinguished in the human mind every virtuous tendency, every noble faculty, and left nothing but universal darkness and corruption." Strigelius held that this degradation of the powers of the mind was by no means universal. And, hoping to defeat his opponent by puzzling him, put this question: "Should original sin, or the corrupt habit which the human soul contracted by the fall, be classed with substances or accidents?" Flacius replied that "original sin is the very substance of human nature." This bold assertion opened another controversy on the nature and extent of original sin.

(To be continued.)

The Missionary.

UPPER COLUMBIA T. AND M. SOCIETY.

REPORT FOR QUARTER ENDING DECEMBER 31, 1887.

No. of members, - - - - -	194
" reports returned, - - - - -	99
" missionary visits, - - - - -	140
" letters written, - - - - -	154
" periodicals distributed, - - - - -	2,432
" Signs taken in clubs, - - - - -	117
" Sickles taken in clubs, - - - - -	100
" new subscribers obtained, - - - - -	158
" pages, tracts, distributed and sold, - - - - -	36,196
Received on donations and membership, - \$	30 75
" " sales, - - - - -	89 70
" " periodicals, - - - - -	100 45
" from agents, etc., - - - - -	36 65

Total receipts, - - - - - \$257 55

Mrs. L. A. FERRO, Secretary.

Medical Lake Society failed to report.

THE NORTH PACIFIC CONFERENCE.

THE churches in this Conference observed the fast-day and week of prayer as recommended by the General Conference Committee, and as far as we have been able to learn it has proved to be a season of spiritual benefit to all. I spent the first part of the week of prayer with the company at Woodburn. December 18 their new church was dedicated. Brethren Reed and Dickenson were also present. The remaining portion of the week was spent with the East Portland church. In order to accommodate the students who were attending the school, it was thought best to hold the meetings in the evening. Meetings were also held in the day-time for those who could not attend in the evening. Each service of reading was followed by a social meeting.

As the urgent need of means to aid in the different branches of the cause was presented to us, the hearts of all seemed to be opened to do what they could to aid in the work. The Christmas exercises passed off pleasantly. The donations in this church amounted to \$436.46—more than double the sum raised last year. This, with what was paid in by the other churches, made \$778.38.

We feel thankful to God for the blessings of the week of prayer, which is in the past, and we trust its influence will be felt throughout the coming year. We have reason to rejoice for the omens of good manifested in this Conference. As far as our limited knowledge extends, we can report favorably, both as regards finances and the spiritual condition of laborers and members; and with the corps of workers that are preparing to enter the field in the spring, we cannot see why, with the blessing of God, the coming year may not be more prosperous than any in the past. A good degree of interest has been manifested in the missionary work.

At the last Conference \$1,000 was pledged to support the ship work. At Portland, Seattle, and Victoria about seventy-five steamers are visited weekly. These with the sailing vessels carry the precious truth to the various ports of the coast from California to Alaska, and to foreign countries. About one thousand periodicals are sent out in this way, and by our societies and individuals. The past winter, thirty thousand Bible-readings have been printed and circulated.

The school at East Portland, which has been in operation a part of the past three years, is proving a great blessing to the cause throughout the Conference. The room occupied being too small to accommodate all who wished to attend, a building capable, when completed, of seating one hundred and fifty, was erected last summer. The attendance this winter numbers eighty, with Professor Starbuck as principal, and Carrie Mills and Frank Bunch as assistants. Bible study is one prominent feature of the school. A tract and missionary society of thirty-five members has been organized. Regular work is being done, so that while giving a better understanding of the truth and those things that will enable the students to become useful, they are learning to labor for the sal-

vation of others. Nearly a score are preparing to go out either as canvassers or Bible-workers, the coming season.

Our prayer is that God will continue to bless the work in this part of the great harvest field. S. FULTON.

WHEN SHOULD T. AND M. SOCIETIES BE ORGANIZED?

THAT an active tract and missionary society is a necessary adjunct of the live church has been established beyond question. At this stage in the progress of our work, no argument is needed upon this point, and as a people we are beginning more fully to realize its importance. But the question as to when these societies should be organized in a new field may seem to some unimportant, and the course frequently pursued leads to this conclusion.

Usually local societies are organized at the time of the church organization, or later. At this time it is generally the case that the truth has been presented from the desk, opposition, sometimes strong and bitter, has been aroused, causing prejudice, and the expression of unkind feelings. A separation has come between those who have accepted the truth and those who have not, and a large portion of the people wish to hear no more about it, and the minister is about to leave for another field. Perhaps the last thing he does is to organize a missionary society; and those who have embraced the truth are left in their inexperience to conduct the society, and extend the work of presenting the truth by personal effort in the face of these opposing and discouraging conditions.

Under these circumstances, to expect that they will carry forward the work with courage, energy, and success, is unreasonable. If the organization of the society is delayed still longer, the conditions are seldom improved. Much of the interest, zeal, and love first manifested in the truth, owing to a lack of healthful exercise, is gone. In either case, the society starts out under very unfavorable and discouraging circumstances for successful home labor. Too often it struggles along for mere existence, and it is very hard ever to bring it into the position it should occupy.

In direct opposition to this course is that pursued by Mr. Moody and other evangelists. When they begin labor in any place they call together persons of influence who are interested in their work, giving them instruction, and some important part to act. In this way they greatly increase their influence and working force, without unnecessary expense. Why should we not pursue a similar course in the presentation of the truth? As soon as an interest has been aroused, and people acknowledge God's claims upon them, why should they not be encouraged to co-operate with us, not in a general, hap-hazard way, but by uniting in an organized systematic effort to enlighten the people. They will at this point readily appreciate the character of our work, and oftentimes will esteem it a privilege to aid

in carrying it forward by their means and personal effort.

The offer of reading matter for free distribution would be sufficient to induce many to become members of our missionary societies, if the matter was properly set before them. By this act they would in a measure identify themselves with us, and it would do much toward establishing them in the truth. Every effort made by them in its behalf, however small, would unite them more closely to it, and also separate them more and more from adverse influences. The advantages to be gained would be twofold, as it would greatly benefit the persons themselves, and through them the minister would be able to reach a class he could gain access to in no other way. It would afford him and his co-laborers the best of opportunities to give instruction in the different methods of labor, and in conducting missionary operations. By the time they were ready to leave, a good working force would be developed, and prepared to carry on the work and extend it under less favorable circumstances. The experience of seeing persons embrace the truth for whom they have labored in connection with the minister, and under his direction, would be invaluable to them. The following is from "Testimony for the Church, No. 32," page 64:—

"Every member of the church should be instructed in a regular system of labor. All are required to do something for the Lord. They can interest persons to read; they may converse and pray with them. The minister who shall educate, discipline, and lead an army of workers, will have glorious conquests here, and a rich reward awaits him when he shall meet those saved through his influence around the great white throne."

When a permanent church organization is effected, the tract and missionary organization can be completed, and the names of unworthy members dropped, if there should be any such. As soon as there are two or three of these local organizations, they should be united in a general organization, having at least a president and secretary, the latter to act also as treasurer. The work can then be carried on systematically and vigorously before the time arrives for a Conference organization. See the recommendations on this point at the last meeting of the International Tract and Missionary Society.

There can be no propriety in waiting until the work goes hard, and our brethren and sisters have lost the enthusiasm and devotion which they had when they first embraced the truth, before giving them the advantages of our tract and missionary organizations. They should receive their instruction and first experience in missionary labor in their own vicinity under the minister who gives them the truth. They would not then regard it such a task to labor for their neighbors and friends, the very ones who have the greatest claims upon them.

MARIA L. HUNTLEY.

GIVE full measures and weigh with a just balance.

CHRISTMAS DONATIONS TO FOREIGN MISSIONS.

It is unquestionably true that Seventh-day Adventists, as a people, are deeply interested in the cause of foreign missions. And it is evident that their interest and activity in both home and foreign mission work are steadily increasing. Those acquainted with them know that they are not a wealthy people, and some surprise is expressed that, notwithstanding the fact that there are but few wealthy men in their churches, they seem ever ready to undertake educational and missionary enterprises, that would appear discouraging to a body of Christians only twenty-five to thirty thousand in number.

However liberal they may be and however self-sacrificing in the cause of missions, they are not, as some honestly suppose and others maliciously report, bringing themselves rapidly to a state of poverty by their prodigal liberality. They believe and teach that temperance, industry, and economy are essential, Christian virtues, and that self-denial and sacrifice for the good of others are necessary to Christian growth.

In their foreign missionary operations, as in everything else, they have aimed at economy and practicability, for it seems apparent that their resources must ever appear limited when compared with the work undertaken. Many of the more expensive methods in use by other societies were of necessity disregarded, and only the most economical and safe plans of labor are followed.

Notwithstanding the most careful economy, the expenses of these missions during the last two or three years has exceeded by several thousand dollars each year the amount contributed for their support. To partly pay the old debt, and to help carry forward the present work, a Christmas meeting was held in all of their churches, in which each church-member, and all the children also, were encouraged to make a Christmas gift for the foreign missions.

All seem to have taken a hearty interest in the plan, and contributed according to their ability or their interest in the work. It is estimated that nearly \$25,000 was contributed in this Christmas offering.

The amount contributed by the churches and isolated members of the California Conference is reported as follows:—

Burr Valley, Nev.,	\$ 81 00	Oakland,	602 16
Callistoga,	38 86	Petaluma,	15 40
Dow's Prairie,	10 25	Placerville,	23 97
Eureka,	75 10	Reno, Nev.,	187 50
Ferndale,	107 00	Sacramento,	52 80
Forestville,	3 25	San Diego,	206 00
Fresno, (a)	143 70	San Francisco,	194 00
Gold Hill, Nev.,	13 00	San Jose,	55 10
Grass Valley,	4 25	San Pasqual,	101 30
Healdsburg,	325 25	Santa Ana,	92 00
Lakeport,	5 35	Santa Barbara,	44 80
Laytonville,	15 00	Santa Rosa,	30 00
Lemoore,	89 60	Selma,	30 50
Little River,	25 00	St. Clair, Nev.,	26 65
Los Angeles,	118 00	St. Helena,	529 60
Monrovia,	26 05	Vacaville,	48 45
Napa,	38 05	Woodland,	90 55
Norwalk,	72 35	Personal,	134 87
		Total,	\$3,655 71

(a) In addition to the cash reported above, a note against the Healdsburg Church for \$1,000. Also about \$1,000 was paid on pledges previously made to foreign missions.

Considering the heavy burdens, such as erecting new meeting-houses, borne by several of these churches, also the fact that over

\$2,000 in cash was given by them for the same purpose at the Oakland camp-meeting, and that since this camp-meeting over \$5,000 has been paid, that was pledged to the missions a year ago; we must regard this as a liberal Christmas present to the missions.

What a blessing this will be to the cause of truth in foreign lands! What an encouragement to the faithful workers in the mission fields, who see around them most promising fields of labor, and faithful men willing and anxious to engage in the work, if the necessary means for carrying on the work can be provided.

And how are those affected who have made this Christmas present? In almost every case the donors are happier for having made the gift. We have heard of no one who wishes his gift had been smaller, but there are many who wish it had been more. Leaving out the note of \$1,000, we find that the average per church-member is less than two dollars. A few have given their hundreds, and some scores their twenties, forties, and fifties, but the average is very moderate.

What a change it would make in the mission treasuries and in the work of all missions if every Christian would give a thoughtful answer, not only once a year, but once a week, to the question, "How much owest thou my Lord?"

CAL. CONF. COM.

The Commentary.

ABRAHAM'S PLEA FOR SODOM.

LESSON 11.—SABBATH, MARCH 17.

1. Who came to Abraham while he lived in Mamre?

"And the Lord appeared unto him in the plains of Mamre; and he sat in the tent door in the heat of the day; and he lifted up his eyes and looked, and lo, three men stood by him; and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground." Gen. 18:1, 2.

2. Who were these men?

"And the men turned their faces from thence, and went toward Sodom; but Abraham stood yet before the Lord." Verse 22.

"And there came two angels to Sodom at even; and Lot sat in the gate of Sodom; and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground." Chapter 19:1.

3. Did Abraham recognize the Lord as one of the three men?

4. How did Abraham show his hospitality? Chapter 18:3-8.

5. What exhortation based upon this occurrence is given to us?

"Be not forgetful to entertain strangers; for thereby some have entertained angels unawares." Heb. 13:2.

6. When the men rose to go, what did Abraham do?

"And the men rose up from thence, and looked toward Sodom; and Abraham went with them to bring them on the way." Gen. 18:16.

7. What did the Lord say?

"And the Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?" Verses 17, 18.

8. Why did the Lord honor Abraham in this manner?

"For I know him, that he will command his children and his household after him, and they shall

keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." Verse 19.

9. What did the Lord say of Sodom and Gomorrah?

"And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous." Verse 20.

10. What did Abraham say to the Lord?

"And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city; wilt thou also destroy and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?" Verses 23-25.

11. What reply did the Lord make?

"And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes." Verse 26.

12. In what spirit did Abraham continue his plea?

"And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes." Verse 27.

13. What was the second request, and the reply?

"Peradventure there shall lack five of the fifty righteous; wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it." Verse 28.

14. What concession did the Lord still further make in answer to Abraham's earnest prayer?

"And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake." Verse 29.

15. How did Abraham still further pray, and what was the result?

"And he said unto him, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there." Verse 30.

16. For what still smaller number did the Lord say he would spare Sodom?

"And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake." Verse 31.

17. Finally, how many righteous persons did the Lord say would save Sodom?

"And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake." Verse 32.

18. In this simple narrative, what scripture do we see fulfilled?

"The effectual fervent prayer of a righteous man availeth much." James 5:16, last clause.

19. Cite some notable instances where wicked men's lives were spared on account of a righteous man. Acts 27:21-25; Job 42:7-9.

20. What relation do the righteous sustain to the people of the earth?

"Ye are the salt of the earth." Matt. 5:13, first clause.

21. Will the presence of righteous men always be sufficient to save the wicked from merited punishment?

"Or if I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast; though Noah, Daniel, and Job, were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness." Eze. 14:19, 20.

22. What is the only safe place for people to occupy?

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress; my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust; his truth shall be thy shield and buckler." Ps. 91:1-4.

NOTES.

THE first thing noticeable in this lesson is Abraham's hospitality. As soon as he saw the men he ran to them and begged as a personal favor that they would stop with him. "If now I have found favor in thy sight, pass not away, I pray thee, from thy servant." This is the true spirit of hospitality; it is the very essence of hospitality. The truly hospitable man loves to care for others, and instead of making them feel that he is conferring a favor on them, he makes them feel they they are doing him a favor by accepting his hospitality.

We cannot always judge people by their appearance. In fact, judging from the appearance is about the most unsafe thing a person can do. Those three men who came to Abraham were no doubt very ordinary looking. Very likely they looked heated and dusty. Nevertheless two of them were angels, and one was the Lord himself. What a lesson for us, and how forcible are the words of the apostle: "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares." Heb. 13:2. How many people are there who would invite the Saviour into their houses if he passed by just as he used to walk along the dusty roads of Judea and Galilee? Isaiah said that there was no beauty in him that he should be desired. When we think of all the circumstances of the case, we shall be less likely to justify ourselves by condemning the ancient Jews for not accepting Christ. Their conduct was inexcusable; but would we have done any better?

It may not be amiss in connection with this incident in Abraham's life, to speak of the ancient practice of feet washing. Many people claim that in washing his disciples' feet, as recorded in John 13:1-17, the Lord was simply impressing on them the importance of hospitality, and that he did a thing that was very common in those times. Christ's own statement to Peter, "What I do thou knowest not now," and also the simple fact that it was a thing absolutely unknown for a host to wash the feet of a guest, ought to be sufficient to disprove this; Abraham was the prince of hospitable men; but he said to the men: "Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree." They were to wash their own feet, just as they were to rest themselves. No principle of hospitality or courtesy required one man to wash another's feet; but Christian fellowship does require just that, and not only that, but all the service one for another that may be implied by it.

ANOTHER lesson that ought not to be lost sight of may be learned from Abraham's prayer for Sodom. First, Abraham asked for just what he wanted, and second, he was importunate. He gained confidence as he proceeded. There is altogether too much formality in prayer. By this we do not wish to be understood as favoring in the slightest degree that

"But really, Cousin Frances, I think Bridget is a little near-sighted; and if I can persuade her to wear glasses"—

"Ah, my dear," said I, "you are beyond question a slanderer of your best friend! I have given three proofs that you are a good wife, mother, and mistress; I think I have shown that it is a gift as much as a grace; and for this gift of quick perception, of ready insight, of sympathetic interest, of intelligent understanding, of putting yourself in another's place, you are indebted to your good education. Shame on the ingratitude that basely decries its benefactor!"—*Elizabeth P. Allen, in Congregationalist.*

SIGNAL LIGHTS.

I ONCE knew a sweet little girl named Mary. Her father was the captain of a big ship, and sometimes she went with him to sea; and it was on one of these trips that the incident of which I am going to tell you happened. One day she sat on a coil of rope, watching old Jim clean the signal lamps.

"What are you doing?" she asked.

"I am trimming the signal lamps, miss," said old Jim.

"What are they for?" asked Mary.

"To keep other ships from running into us, miss; if we do not hang out our lights, we might be wrecked."

Mary watched him for some time, and then she ran away and seemed to forget all about the signal lights; but she did not, as was afterwards shown.

The next day she came to watch old Jim trim the lamps, and after he had seated her on the coil of rope, he turned to do his work. Just then the wind carried away one of his cloths and old Jim began to swear awfully.

Mary slipped from her place and ran into the cabin; but she soon came back and put a folded paper into his hand.

Old Jim opened it, and there, printed in large letters—for Mary was too young to write—were these words: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain."

The old man looked into her face, and asked, "What is this, Miss Mary?"

"It is a signal light, please. I saw that a bad ship was running against you, because you did not have your signal lights hung out, so I thought you had forgotten it," said Mary.

Old Jim bowed his head and wept like a little child. At last he said: "You are right, missy, I had forgotten it. My mother taught me that very commandment when I was no bigger than you; and for the future I will hang out my signal lights, for I might be quite wrecked by that bad ship, as you call those oaths."

Old Jim has a large Bible now, which Mary gave him, and on the cover he has printed, "Signal lights for souls bound for Heaven."—*Selected.*

FORBEARANCE is a virtue which not only honors God, but brings its own reward to the possessor.

Health and Temperance.

CONVERSATION BETWEEN A SAVAGE AND A WHITE MAN.

White Man. I am very glad to make your acquaintance, sir, although you are in your present unregenerate condition. I understand that you mean to eschew your savage customs, and take up with the ways of civilization.

Savage. That is my resolve.

W. M. And a very commendable resolution on your part, I am sure. I trust that you fully appreciate the superiority of our modern civilization, to the wretched mode of life which you have pursued hitherto.

S. I must confess that at present I have but a vague notion of what civilization means. I will be greatly obliged to you, if you will make more clear to me the difference between it and my present condition.

W. M. I shall be delighted to. Savagery, you must know, means ignorance, falsehood, selfishness, degradation, and superstition; civilization means knowledge, truth, generosity, refinement, and reason. Savagery is the triumph of the body over the mind; civilization is the triumph of the mind over the body. As a savage, you eat, and drink, and dress, without knowing why you do these things in one way rather than in another. After you have become civilized, you will do everything because it is the right thing to do.

S. I think I understand.

W. M. Very likely you do not, though. You savages never can understand anything without some visible sign. Let me illustrate my meaning. I have here some head-dresses of your relatives,—the Musquito Indians of Central America.

S. Very beautiful head-dresses they seem to me.

W. M. That is because you are still a degraded savage, with your æsthetic tastes in a rudimentary stage of evolution. When you have become civilized, those head-dresses will appear to you hideously ugly.

S. Why?

W. M. For two reasons: first, because they lack the elements of beauty; second, because they are not adapted for their purpose. Such massive towers of feathers, and grass, and wood, and strings, accumulate filth, heat the head unnecessarily, and give rise to scalp diseases. Besides this—excuse my mentioning it—do they not breed a peculiarly prolific and troublesome—ahem—you understand?

S. I am sorry to confess—

W. M. Let us say no more about it. To a civilized mind, I assure you, the subject is quite revolting.

S. Then am I to understand that no civilized person would wear anything of this sort?

W. M. It would be quite impossible.

S. Will you be kind enough to explain to me a passage which the interpreter read to me from one of your books, while we were waiting for you? As nearly as I can remember, it ran as follows:—

"The fashionable Englishwoman of one hundred years ago erected upon her head a massive tower composed of hair, tow, beads, feathers, ribbons, artificial flowers, and glass ornaments, which frequently rose to the height of three feet; so that she could not use a coach as it was constructed, but was obliged to have the roof of it raised. The interior of this monstrous pile was explored only at certain intervals, when the accumulated filth made a sight not to be described, nor yet too vividly imagined."

Excuse my mentioning anything so revolting, but is not the reference here to this same peculiarly prolific and troublesome—ahem—you understand?

W. M. But, my dear sir, you forget that this was a hundred years ago.

S. Then I am to understand that your ancestors of a hundred years ago were savages?

W. M. Heaven forbid! I fear these distinctions cannot be made clear to your untutored mind, but I will try another illustration. Perhaps you may know of certain relatives of yours who make a practice of binding a board upon the heads of their children, so that as they grow up, their skulls will be squeezed into an absurd semblance of the peaked roof of a house, and their mental capacity reduced to that of an idiot.

S. I have heard of this practice. If you will notice the shape of my forehead,—

W. M. Pardon my rudeness. Nothing personal was intended, I assure you. You must see, however, even with your undeveloped reasoning powers, that such a hindrance to the natural development of the body cannot but work harm.

S. Am I to understand that civilized people do nothing of this sort?

W. M. It would be looked upon as a crime.

S. Indeed! but I have been told that among civilized people it is quite common to bind around the waists of young female children a stout bandage made of cloth and bone, by which the ribs are gradually pressed out of shape, the liver almost cut in two, and the lungs compressed to one-half their natural size. And further, that this bandage is worn, not only during childhood, but even until old age. Is not this true?

W. M. You must talk to my wife about that.

S. Ah! I see. It is only the men who become civilized; the women remain savages.

W. M. No, no; you are wholly on the wrong track. It is *principles* that make civilization. I do not deny that these things are wrong, but, do you not see, we *know* they are wrong. That is the important thing.

S. Oh, now I understand the difference. The civilized man does wrong, and knows that it is wrong. The savage does wrong, and does not know it. Is that it?

W. M. (To interpreter.) Take this man away. If I talk with him much longer, I shall make myself out more of a savage than he is.—*F. N. Scott, in Good Health.*

LEARN to say, No; it will be of more use to you than to be able to read Latin.—*Spurgeon.*

WHAT IS WEALTH?

WEALTH does not consist of possession of any kind. Take an illustration: A man is wrecked on a desert island; the ship runs aground, and he finds himself the owner of bags of bullion and precious stones, of rare books and rich fabrics. But he can get no fresh water. Presently he dies of thirst—a poorer man than the beggar who wins a humble meal by sweeping a doorstep or weeding a garden. Indeed there is no poverty so terrible as the possession of everything except what we want. The Persian poet Sâdi has a story on this point. He says:—

"I saw an Arab sitting in a circle of jewelers of Bâsrâh, and relating as follows: 'Once on a time, having missed my way in the desert and having no provisions left, I gave myself up for lost, when I happened to find a bag full of pearls. I shall never forget the relish and delight that I felt on supposing it to be fried wheat, nor the bitterness and despair which I suffered on discovering that the bag contained pearls.'"

Still less does wealth consist in mere accumulation; we really do not have what we do not use. A miser had a store of buried gold, over which he used secretly to gloat. A thief stole it away, and a wise man strove to comfort the miser by persuading him to bury some oyster shells in its place, and to visit them and chuckle over them, as he had done over the gold.

Now let us turn to what wealth is in the higher sense. Wealth is the satisfaction of those needs of human life which, if unsatisfied, check its harmonious development. No man can be wealthy till he finds out the limits of his needs, for "Want is a growing giant whom the coat of Have was never large enough to cover." So we cannot find out what wealth is till we find out what these needs are.

Our bodily needs are pure air, good water, sunshine, wholesome food, sufficient clothing and shelter, labor and rest. Our mental needs are the education of our senses, some leisure and some intellectual nourishment, either from books or society. Our spiritual needs are love and duty.—*I. F. Mayo.*

News and Notes.

RELIGIOUS.

—Mr. Sankey purposes to hold another series of meetings in London.

—The Universalist Churches have decreased 115 per cent. since 1850; the Unitarian Churches have increased 89 per cent.

—The Moravians number at home 20,000, and have gathered 73,000 heathen into the fold, 24,000 of whom are communicants.

—Two Protestant citizens of Madrid, Spain, have been sentenced to six months' imprisonment for refusing to kneel before the *viaticum*.

—Berlin has a population of 1,000,000 only 2 per cent. of which go to public worship. With nearly 400,000 people in Hamburg, only 5,000 attend service.

—The General Conference of Protestant Missionaries in Mexico was held in a Protestant church made out of the court of the oldest Catholic convent on this continent.

—The annual expenditure of Protestant church-members in the United States for church work at home is \$30,000,000 while the annual expenditure of the same for foreign works is only \$4,000,000.

—By the recent action of the German Government, the Roman Catholic Church has acquired exclusive missionary jurisdiction over a territory of about 200,000 square miles in East Equatorial Africa.

—The Methodist Book Concern will be a hundred years old next year, and \$100,000 of its profits will then be divided among the superannuated preachers, and widows and orphans of preachers, of the Methodist Episcopal Church.

—Rev. Leon Harrison, rabbi of the Temple Israel in Brooklyn, with the approval of his congregation, will, in the future, hold services on Sunday mornings for the convenience of those who cannot attend the regular services on the Sabbath.

—The Church of England is getting so pressed for money that Canon Gregory proposes to cut down the salary of the Archbishop of Canterbury from £15,000 to £12,000, and the salary of the Archbishop of York from £10,000 to £8,000. The house of the Bishop of Ely is said to be too costly, and should be sold.

—Baptists are the only Protestant body which has the privilege of carrying on missions in Russia with the sanction of the Government, but they are not allowed to baptize members of the Greek Church. There are in Russia 34 Baptist Churches, 41 pastors and evangelists, 82 Sunday-schools, and 12,371 church-members; 850 were baptized last year.

SECULAR.

—Bessemer's steel patents have brought him \$35,385,000 in royalties.

—The bill incorporating the Nicaragua Canal Company has passed Congress.

—It is reported that the sarcophagus of Alexander the Great has been found at Saïda.

—Vanderbilt has secured the service of a French cook, Joseph Real, at \$10,000 per annum.

—A fire in New York the 1st inst. destroyed nearly an entire block. Loss about \$800,000.

—The celebrated Union Square Theater of New York was burned, with all its contents, February 28. Loss \$150,000.

—The Oregon Fish Commissioners are having five million salmon trout placed in the streams along the coast.

—Newton, Kansas, was visited by a severe cyclone March 1, which destroyed several buildings, and killed two persons.

—A hurricane devastated the town of Tamatav, Madagascar, about the 1st inst. Eleven vessels were wrecked, and twenty persons were killed.

—A mail carrier in Tacoma, W. T., was arrested on February 26 for destroying third-class mail. He said he was tired and did not want to deliver it.

—The grand jury of King County, W. T., recommended the indictment of the city officers of Seattle for neglecting the sanitary condition of their city.

—The Italian village of Valtorta has been half buried by an avalanche. Many houses were wrecked and at last accounts 23 dead bodies had been uncovered.

—The fire record of 1887 is said to be the worst ever known except in the years of the great Chicago and Boston fires. But the record this year promises to be fully as bad.

—The relations of France and Italy are further strained by the refusal of the former to modify the proposed treaty of commerce, and further negotiations are broken off.

—Old Libby Prison will be removed from Richmond, Va., to Chicago, where it will be erected and used as a war museum to contain articles of interest to the North and South.

—The Signal Service report for February showed the highest temperature at San Francisco to be 76 degrees and the lowest 46, with an average for the month of 52 degrees.

—The imports of the United States from Brazil in 1886 were over \$41,000,000 of which \$26,000,000 worth of coffee was the principal item. The exports to the same country were about \$6,500,000.

—The Italian, Austrian, and English Governments have concurred in Russia's opinion that Prince Ferdinand's occupancy of the Bulgarian throne is illegal, but they decline to disturb the peace of his kingdom.

—The Iowa Legislature has a bill which will probably become a law, making it an offense punishable with three years' imprisonment, extreme penalty, to buy any cereal at more than four times the market value of the same grain.

—The United States paid \$7,500,000 for Alaska, which many thought an exorbitant price. Last year the products of the country were \$7,000,000. And the Government has received \$5,000,000 for the rent of St. Paul and St. George Islands alone.

—The charges of misappropriation of funds preferred against Russel Sage and Jay Gould have been dismissed by the New York Grand Jury, they being debarred by the lapse of the years of limitation. The culpability of these men was not considered by the jury.

—The monthly debt statement for March 1 showed the reduction of the public debt in February to have been \$7,756,366. Total cash in treasury \$572,390,989.

—Three men were descending into a mine at Walkerville, M. T., March 2, when the cable broke and they were plunged to the bottom of the shaft and killed.

—M. Wilson, son-in-law to ex-President Grevy of France, has been convicted of speculating in Government decorations and sentenced to two years in the penitentiary and to pay a fine of 3,000 francs and the loss of his civil rights for five years.

—The anniversary of the coronation of the Pope was celebrated the 2d inst. The Pope made a speech which was full of bitterness toward the Italian Government. He said there could be no arrangements with the Government until the independence of the Papacy was restored.

—At Spanish Camp, Texas, a settlement of negroes, Mexicans, and desperadoes, a negro cabin was set on fire early on the 26th ult., and as the inmates ran out they were murdered. Six were shot down, and two burned with the cabin. A land suit having been decided in favor of the negroes, caused the massacre.

—The great strike of engineers on the Burlington Railroad was inaugurated the 27th ult. and still continues; both sides are confident of final victory and are making every effort to secure it. The movement of freight trains is almost wholly interrupted. Passenger trains are running but irregularly.

—Although the physicians continue to publish favorable reports of the condition of the Crown Prince, there is but little doubt that his days are few, and preparations are being made for his removal to German soil before his death. The royal family seem to have lost hope of his recovery, as late examinations show evident signs of cancer.

—A so-called sacred concert was held in Denver Sunday evening, February 26, and the holding of it caused the arrest of ex-Senator Tabor, owner of the opera house, and W. T. Carlton, manager of the concert. The city ordinances forbid public performances where acting is done. Public sentiment is said to favor the mayor, who ordered the arrests.

—Negotiations between Russia and the Vatican have been going on for some time, looking to a compromise between the Greek and the Roman Churches for mutual toleration. These negotiations have been broken off by the extravagant demands of the Czar, who claimed that all Catholic bishops in Russia should be appointed by himself, and that the Russian language should be exclusively used in the services and catechisms.

—The Anti-saloon Republican National Committee has called a conference to assemble in New York, April 18, 1888. An invitation is extended to all Republicans who sympathize with this movement, and to all members of other parties, and independent voters who are willing to act with the Republican party if it will favor the anti-saloon principles. The object of the movement is to induce the Republican party to unequivocally declare its antagonism to the saloon power.

—The United States is rapidly catching up with Great Britain in the production of pig-iron. In 1876 the English product was three and a half times our own, in 1882 it was almost twice as large, but in 1887 our product was 6,417,148 tons, a gain of about 800,000 tons over the year previous, and only about 400,000 tons short of the English product for 1886. A large part of this increase is in the new Southern fields, and it is not singular that the protection sentiment is strong in those sections.

—A terrible catastrophe occurred at Vallejo, Cal., on the morning of February 27, by which over thirty lives were lost. The steamer *Julia*, which plied between Vallejo and the junction across the bay, had taken aboard forty-nine workmen for the other side of the bay and was just leaving the dock when her boilers exploded with great force. Everyone on board was either killed or injured. The petroleum used as fuel took fire and this soon spread to the wharves, resulting in a conflagration which destroyed \$250,000 worth of property. The boat was old, and considerable blame is attached to the owners, as the boilers were known to be unsafe.

Obituary.

LYMAN.—Died at Soquel, Cal., February 23, 1888, of meningitis, our darling babe, Freddie, aged 13 months. In our great affliction the blessed hope seems very precious. Funeral services were conducted by Mr. Merriam, Baptist minister from Santa Cruz, who spoke from the words found in 2 Kings 4: 26.
MARIA LYMAN.

Publishers' Department.

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The pamphlet is published by the Pacific Press Publishing Company, Oakland, Cal. It is a work deserving of a large circulation. Below is a brief summary of contents: The Abiding Sabbath, Sabbath of the Law, Some Five-Hundred-Dollar Logic, The Sabbath of Redemption, Apostolic Testimony, Origin of the Lord's Day, Apostolic Example or Christ's Example, The Commandment for Sunday-keeping, "The Fathers," The Change of Day, The Institution of the Sabbath, The Christian World Must Stand Convicted of Error, Some One-Thousand-Dollar "Reasons" for Disregarding the Plain Precept of Jehovah, Some One-Thousand-Dollar Reasons for Keeping the First Day of the Week, The Fathers Again, etc. Send for a copy, price 20c.

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The Signs of the Times.

OAKLAND, CAL., SIXTH-DAY, MARCH 9, 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.

We are requested to state that Mrs. E. G. White will spend Sabbath and Sunday, March 10 and 11, with the church at Lemoore; and the following Sabbath and Sunday with the church at Fresno.

THE Seventh-day Adventist Year Book for 1888 is a pamphlet of one hundred and sixty pages full of important and interesting matter relating to the cause and its workings. Every friend of the cause should have one. Much pains and careful work have been expended on this book, and we think that it is the best Year Book ever published. For sale at the office of Pacific Press for ten cents.

An elder in the Presbyterian Church having suggested that if congregations would adopt a plain, inexpensive uniform, it would remove much of the reluctance of the poor to come to church, the *Interior* says that "the best uniform any church can adopt is the ornament of a meek and quiet spirit." Very true; but the trouble with it is, that it does not attract enough attention to warrant its general adoption.

THE demand of popular churches is for preachers that will "draw." How to meet the demand is the question with many preachers. One thing that never fails is sensation; and the way some ministers pander to the popular appetite is a disgrace to the gospel. A San Francisco clergyman lately secured a congregation by advertising as his theme "Get Up and Get." He applied it to the call of Abraham. He ought to apply it to himself.

THE *Presbyterian Banner* says that the friends of the Sunday, in Louisiana, are demanding a more rigid Sunday-law, and a stricter enforcement, and that this will be the test question in the election of the members of the new Legislature in April. It is thought that the Sunday party will be successful. The *Banner* says that "the ministers of all the Protestant denominations are laboring earnestly to secure the victory which seems almost in sight."

We have been requested to invest in a book bearing the pretentious title, "History of the Origin of All Things." We have no inclination to purchase, for we already have several copies of an old book that to our mind gives the exact truth on the subject. It is called the Bible. If anybody would like to study the subject, and has not the book, we would refer him to the Pacific Press Publishing Company, Oakland, Cal., as a place where he can find a full assortment.

A FRIEND has sent us a copy of the *Anglican Church Chronicle*, published in Honolulu, from the leading editorial of which we take the following:—

"We are not quite sure that it is altogether correct to be always using entreaty to get people who are pledged to the performance of certain duties, to carry out their pledges. There ought to be some recognized judicial means of compelling erring church-members to a sense of their delinquencies."

Well there was once some recognized judicial means of compelling church people, and others too, to conform to the customs of the church, and that was the Inquisition. It was quite an effective means, so far as it went; but we never heard that it succeeded in making people conscientious. But then, the *Church Chronicle* no doubt thinks that conscientiousness in the performance of church duties is a minor affair, so long as the duties are performed, and in this it is by no means singular.

AN anonymous correspondent says: "I have always supposed that the root of 'Deuteronomy' was *Deus*, and that the book had reference to intercourse with the Deity." This explanation certainly has the merit of originality and novelty. We very much doubt if anybody else in the world ever thought of such a derivation; but there are no doubt very many who do not know the origin of the name of the fifth book in the Bible, and so we give it. The word "Deuteronomy" is formed of two Greek words, *deuteros*, second, and *nomos*, law, and means the second giving of the law. The law was first given by the Lord upon Mt. Sinai, but Moses rehearsed it to the people, and all the events connected with the giving of it, just before his death.

REPORTS from the European field are of a nature to cheer and encourage the heart of everyone who loves the cause of present truth. Elder Conradi writes through the *Review and Herald* a very interesting account of the work, from which we gather the following notes: In Central Europe a large printing establishment is publishing in different languages while half a dozen ministers and a score of colporters are scattering the seeds of truth. There are over seven hundred Sabbath-keepers, and they are found from Piedmont to the Netherlands. New ones are constantly embracing the truth in Russia. Two brethren living beyond the Volga have been on a missionary tour; at one place six joined the church, and Russian Baptists were found who were much interested. The church in the Caucasus now numbers seventy. Several churches have lately been organized in France. Brethren Vuilleumier and Geymet are laboring in the Piedmont valleys, and have an attendance of one hundred. In Switzerland both German and French canvassers have good success. The book sales in four months amounted to nearly \$3,000. Six more have embraced the truth at Zurich under the labors of Brother Ertzenberger. Brother Conradi has visited Holland, where he finds a very favorable field.

Elder Matteson, writing from Stockholm, says that their mission school has just closed, and that thirty more colporters have now gone out to the Scandinavian field. During the time of the school, in ten weeks there were sold in Stockholm books and papers for \$1,508. At the celebration of the ordinances over ninety believers took part, and many others are interested.

A QUESTION OF FIGURES.

A BROTHER in Philadelphia sends the following three questions on one of the Sabbath-school lessons, which he wishes answered through the SIGNS OF THE TIMES:—

"1. How do you prove that Adam lived 233 years with Methuselah? Smith's Dictionary says it was 243 years."

So does the Bible. By an error in copying, the lesson came short just ten years. This was better than to have had the number too large.

"2. How do you count to get 352 years in the 20th question? The genealogy of Shem, in Gen. 11: 10-26 counts only 292 years from the flood to Abram."

The brother's difficulty arises from the fact that he supposes Abram to have been born when Terah was seventy years old. The fact is that Abram was not born till Terah was one hundred and thirty years old. We learn this as follows: Abram was seventy-five years old when he left Haran (Gen. 12: 4); he did not go out of Haran until his father was dead (Acts 7: 4); and Terah, his father, was two hundred and five years old when he died (Gen. 11: 32). Now a very slight mathematical calculation will enable anybody to see that Abram was born when Terah was one hundred and thirty years old; 205 - 75 = 130. With this in mind, the brother will have no difficulty in finding that from the flood to the birth of Abram was 352 years.

"3. If Noah was five hundred years old when Shem was born (Gen. 5: 32), and Shem was one hundred years old when Arphaxad was born (Gen. 11: 10) two years after the flood, how could Noah have been six hundred years old when the flood came? Gen. 7: 11."

The brother has fallen into the same difficulty here

as in the case of Abram; he evidently thinks that Abram, Nahor and Haran were all born at the same time, and that Shem, Ham and Japheth were also born at one time. But the Bible does not say so. Terah was seventy years old when his first son was born, but Abram was not born until sixty years later, as we have seen. So Gen. 5: 32 tells how old Noah was when his eldest son was born; but that oldest son was not Shem. From Gen. 10: 21 and 9: 22-25 we learn that Japheth was the oldest son of Noah, and that Ham was the youngest, and that consequently Shem was the second son.

Although Abram was undoubtedly the youngest of the sons of Terah, he is mentioned first because he is the only one of importance. Shem was the second son of Noah, yet he is always mentioned first, because he is the one from whom the genealogy of Christ is reckoned.

THERE are plenty of people calling themselves Christians, who profess great faith in Christ and the New Testament teachings, but believe in the Old Testament only as it concurs with their sense of propriety. Accordingly they reject the Bible account of the creation and fall, ridicule the stories of Samson and Jonah, and in many cases rend the word of God asunder and repudiate the former part as obsolete, and unreliable. The inconsistency of this course while holding up Christ and the apostles who appealed so strongly to these ancient Scriptures, and held such faith in their truthfulness and importance, is shown in the article by Dr. Spear in this paper. The selection is an unusually long one, but none too long since it is all good. We bespeak for it a careful reading. And henceforth let us be consistent; for the Bible and all its characters and factors stand together.

WE have just received from the publishers, Harper & Brothers, New York, a copy of "The First Book in Physiology and Hygiene," by J. H. Kellogg, M. D., who is at the head of the Medical Sanitarium at Battle Creek, Mich. The book is designed as a primary text-book on physiology, for children from nine to twelve years of age. It contains twenty-six lessons, with a summary at the close of each lesson, and questions for review at the close of the book. The wide experience of the author as a physician, and his skill as a teacher, have enabled him to get up a book that is thoroughly scientific, and at the same time adapted to the comprehension of children. Moreover, the book is eminently practical. With this book in hand as a guide, we cannot see how any teacher who has a fair knowledge of physiology can fail to make the subject interesting. Of course it is expected that the teacher will have charts and models, and will add many illustrations to those given in the book; but, even if this is lacking, we think that the book is better able to teach itself than any other book we have ever seen, and better, in fact, than many persons who presume to teach physiology and hygiene. We hope to see this book generally adopted in the public schools, and where it is not, parents would do well to procure it for their children to study at home.

"Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in mercy."

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