

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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THE DAY OF GOD.

BY E. L. WENTWORTH.

The earth moves on her varied course,
Day after day, year after year;
And many say, "So shall it be,"
And yet the day of God is near.

Our lives pass onward hour by hour,
A sorrow there, a pleasure here;
Some laugh and mock at Christ and his,
And yet the day of God is near.

They scorn his messages of love,
His pleading calls not forth a tear;
They follow their own wicked lusts,
And yet the day of God is near.

Oh, listen to the Saviour's call,
And serve him with a heart sincere;
Eternal life shall soon be yours,
For, hark! the day of God is near.

South Windham, Me.

General Articles.

INFLUENCE OF SOCIAL SURROUNDINGS.

BY MRS. E. G. WHITE.

THE faith of most Christians will waver if they constantly neglect to meet together for conference and prayer. If it were impossible for them to enjoy such religious privileges, then God would send light direct from Heaven by his angels, to animate, cheer, and bless his scattered people. But he does not propose to work a miracle to sustain the faith of his saints. They are required to love the truth enough to take some little pains to secure the privileges and blessings vouchsafed them of God. The least they can do is to devote a few days in the year to a united effort to advance the cause of Christ, and to exchange friendly counsel and sympathy.

Many devote nearly all their time to their own temporal interests and pleasures, and grudge the few days spent and the expense involved in going a distance from their homes to meet with a company gathered together in the name of the Lord. The word of the Lord defines covetousness as idolatry; then how many idolaters are there, even among those who profess to be the followers of Christ!

It is required that we meet together and bear testimony to the truth. The angel of

God said: "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

It will pay, then, to improve the privileges within our reach, and, even at some sacrifice, to assemble with those who fear God and speak for him; for he is represented as hearkening to those testimonies, while angels write them in a book. God will remember those who have met together and thought upon his name, and he will spare them from the great conflagration. They will be as precious jewels in his sight; but his wrath will fall on the shelterless head of the sinner. It is not a vain thing to serve God. There is a priceless reward for those who devote their life to his service.

John the Baptist was a man filled with the Holy Ghost from his birth, and if there was anyone who could remain unaffected by the corrupting influences of the age in which he lived, it was surely he. Yet he did not venture to trust his strength; he separated himself from his friends and relatives, that his natural affections might not prove a snare to him. He would not place himself unnecessarily in the way of temptation, nor where the luxuries or even the conveniences of life would lead him to indulge in ease or to gratify his appetite, and thus lessen his physical and mental strength. By such a course, the important mission upon which he came would have failed of its accomplishment.

He subjected himself to privation and solitude in the wilderness, where he could preserve the sacred sense of the majesty of God by studying his great book of nature, and there becoming acquainted with his character as revealed in his wonderful works. It was an atmosphere calculated to perfect moral culture and to keep the fear of the Lord continually before him. John, the forerunner of Christ, did not expose himself to evil conversation and the corrupting influences of the world. He feared the effect upon his conscience, that sin might not appear to him so exceedingly sinful. He chose rather to have his home in the wilderness, where his senses would not be perverted by his surroundings. Should we not learn something from this example of one whom Christ honored, and of whom he said, "Among them that are born of women there hath not risen a greater than John the Baptist"?

The first thirty years of Christ's life were passed in retirement. Ministering angels waited upon the Lord of life, as he walked side by side with the peasants and laborers

among the hills of Nazareth, unrecognized and unhonored. These noble examples should teach us to avoid evil influences, and to shun the society of those who do not live aright. We should not flatter ourselves that we are too strong for any such influences to affect us, but we should in humility guard ourselves from danger.

Ancient Israel were especially directed by God to be and remain a people separate from all nations. They were not to be subjected to witnessing the idolatry of those about them, lest their own hearts should be corrupted, lest familiarity with ungodly practices should make them appear less wicked in their eyes. Few realize their own weakness, and that the natural sinfulness of the human heart too often paralyzes their noblest endeavors.

The baleful influence of sin poisons the life of the soul. Our only safety is separation from those who live in its darkness. The Lord has enjoined upon us to come out from among them and be separate, and to touch not the unclean thing, and he will receive us, and will be a Father unto us, and we shall be his sons and daughters. If we wish to be adopted into the family of God, to become children of the heavenly King, we must comply with his conditions; we must come out from the world and stand as a peculiar people before the Lord, obeying his precepts and serving him.

Lot chose Sodom for his home because he saw that there were advantages to be gained there from a worldly point of view. But after he had established himself, and grown rich in earthly treasure, he was convinced that he had made a mistake in not taking into consideration the moral standing of the community in which he was to make his home.

The dwellers in Sodom were corrupt; vile conversation greeted his ears daily, and his righteous soul was vexed by the violence and crime he was powerless to prevent. His children were becoming like these wicked people; for association with them had perverted their morals. Taking all these things into consideration, the worldly riches he had gained seemed small and not worth the price he had paid for them. His family connections were extensive, his children having married among the Sodomites.

The Lord's anger was finally kindled against the wicked inhabitants of the city, and angels of God visited Sodom to bring forth Lot, that he should not perish in the overthrow of the city. They bade Lot bring his family, his wife, and the sons and daughters who had married in wicked Sodom, and told him to flee from the place. "For," said the angels, "we will destroy this place, because the cry of them is waxen great before the face of the Lord, and the Lord has sent us to destroy it."

And Lot went out and entreated his children. He repeated the words of the angel, "Up, get you out of this place; for the Lord will destroy this city!" But he seemed unto his sons-in-law as one who mocked; for they had lived so long in Sodom that they had become partakers of the sins of the people. And the daughters were influenced by their husbands to believe that their father was mad. They were well enough off where they were. They were rich and had great possessions; and they could not believe it possible that beautiful Sodom, a rich and fertile country, would be destroyed by the wrath of a sin-avenging God.

Lot returned sorrowfully to the angels, and repeated the story of his failure. Then the angels commanded him to arise, and take his wife, and the two daughters who were yet in his house, and leave the city. But Lot was sad; the thought of leaving his children and his wife, for she refused to go without them, almost broke his heart. They would all have perished in the terrible ruin of Sodom, had not the Lord, in his great mercy, sent his angels to the rescue.

Lot was paralyzed by the great calamity about to occur; he was stupefied with grief at the thought of leaving all he held dear on earth. But as he lingered, the angels of God laid hold upon his hand, and the hands of his wife and two daughters, and brought them out of the city, and charged them to flee for their lives, neither to look behind them, nor to stay upon all the plain, but to escape to the mountains.

How reluctant was Lot to obey the angel, and go as far as possible from corrupt Sodom, appointed to utter destruction! He distrusted God, and pleaded to remain. Living in the wicked city had weakened his faith and confidence in the justice of the Lord. He pleaded that he could not do as he was required, lest some evil should overtake him, and he should die. Angels were sent on a special mission to save the lives of Lot and his family; but Lot had so long been surrounded by corrupting influences, that his sensibilities were blunted, and he could not discern the works of God and his purposes; he could not trust himself in his hands to do his bidding. He was continually pleading for himself, and this unbelief cost him the life of his wife. She looked back to Sodom, and, murmuring against the dealings of God, she was changed to a pillar of salt, that she might stand as a warning to all those who disregard the special mercies and providences of Heaven. After this terrible retribution, Lot no longer dared to linger by the way, but fled into the mountains, according to the directions of the angels. The sinful conduct of his daughters after leaving Sodom, was the result of wicked associations while there. The sense of right and wrong was confused in their minds, and sin did not appear as sin to them.

The case of Lot should be a warning to all those who wish to live godly lives, to separate themselves from all influences calculated to lead them away from God. Lot remained so long among the wicked that he was only able to save himself and two daughters, and even they were corrupted in morals by their sojourn in Sodom.

God means what he says, and he will not be trifled with. Oh! how many short-sighted, sinful mortals plead with God to induce him to come to their terms, while if they would only yield themselves unreservedly into his hands, he would compass their salvation and give them precious victories.

If you have no arrows in your quiver, go not with archers.—*Selected.*

HUNGERING AND THIRSTING.

A STATE of complete satisfaction is not by any means a desirable attainment. It is not found among scriptural beatitudes. On the other hand, it was our Lord himself who said, "Blessed are they which do hunger and thirst." Thus the beatitude is one of dissatisfaction. It is mind-hunger that impels the student in all his quests and researches; if he becomes satisfied with his knowledge, his progress is at an end. Satisfaction with attainments in any sphere marks the limit of attainment.

Hunger of soul, the desire for more of God, for holier life, for deeper communion, for fuller transforming of character, is the only hopeful state; the want of these desires tells of a perilous spiritual state. Longing is the heart's cry for greater nearness to God. It is the hand held out empty for Heaven to fill. It is the very spirit of faith impelling always to new ventures, to more heroic struggles.

Satisfaction sits down at the foot of the mountain, while longing boldly climbs to its summit. Satisfaction is content to stand on the shore and wonder what is beyond; longing pushes out upon the unpathed waters, and discovers great continents. It is longing alone that makes us grow. It transforms us into its own spirit. What we long for intensely and continuously, we become. It is like the lamp in Goethe's tale, which, placed in the fisherman's rude hut, changed it to silver. The lamp of heavenly longing, lighted in our hearts and burning there, will transform our poor, dull, earthly lives into the beauty and brightness of Heaven.—*Selected.*

THE HOPE OF FALLEN MAN.

"What is man, that thou art mindful of him? and the Son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor." Ps. 8:4, 5.

WHEN God placed man in his Eden home he was upright. God made man a little lower than the angels, and crowned him with glory and honor. But Satan, the arch-deceiver, came to our first parents, and through his subtlety caused Eve, the mother of the human race, to partake of the forbidden fruit. Adam also was tempted, and partook of the same; and by this act of disobedience sin, death, and misery passed upon all mankind. That man might not again partake of the fruit of the tree of life and become an immortal sinner, God, in his infinite wisdom, placed cherubim to guard the way of the tree of life. And from that time until now the history of the human race has been one of pain, death, and misery.

But is man to be forever separated from God, and live in his present state of misery? Is he never again to enjoy the society of holy angels, and partake of the fruit of the tree of life, and possess immortality? God has not left us in darkness in regard to this point. He has, in his infinite love and mercy, provided a way of escape for fallen man. His love for the world was so great that "he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

Who, in the history of man, has witnessed an act of greater love and mercy than was manifested in the sacrifice of the Son of God? It has not been seen. The Saviour himself declares: "Greater love hath no man than this, that a man lay down his life for his friends." God loved his beloved Son; yet his love to man was made manifest, in that, "while we were yet sinners, Christ died for us." Rom. 5:8.

Let us mark the fact that while we were yet sinners, Christ died for us. While man was

yet living in direct opposition to the laws of the Creator, a way of escape was provided. Christ died and rose the third day, and thus loosed the bonds of death. He died to "destroy him that had the power of death, that is, the devil." Heb. 2:14. Soon Satan is to be taken out of the way, no more to deceive the nations. Soon Jesus, the spotless Lamb of God who taketh away the sins of the world, will come and execute judgment on Satan, his arch-enemy, and upon all who live ungodly. But to his faithful ones he will give a crown of life. He will raise his sleeping saints to incorruption and immortality. 1 Cor. 15:53. "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:17.

What a blessed hope! Oh, glorious day when the blood-washed throng meet around the feet of him who died to save all those who put their trust in him.

FRANK BURG.

GRACELESS GIANTS.

ONE of the most popular preachers of the day, and one especially blessed to young men, is the Rev. Thain Davidson, of London. Preaching from the giants of the early days (Gen. 6:4) he says:—

"It is a grand thing, no doubt, to have a stalwart frame, a robust physique; but there is just a little tendency in certain quarters to worship mere animal force, and to go in for what is called a muscular Christianity. A gymnasium is an excellent thing, but it won't do much for the soul.

"You want to be developed all round. A broad chest, a tall figure, and a stalwart arm are excellent in their way; but I have in my mind's eye certain young fellows whose ambition seems to reach no higher; and, therefore, I think it as well to remind you that, amongst the biggest giants that have trod the earth, have been some of the most depraved and unmitigated scoundrels ever known.

"I want to know what those giants of the olden time did for the human race? In what respect was the world the better for their existence? What memorials have they left behind them on the earth to awaken our gratitude? I know of none. Where mere corporal magnitude and animal strength have been worshiped, there has generally been a corresponding short-coming as regards mental and moral proportions; even as the fabled Titans of Grecian and Egyptian mythology were not more distinguished for their stature than they were for their imbecility and cruelty.

"Were I so tall to reach the pole,
Or grasp the ocean with my span,
I must be measured by my soul;
The mind's the standard of the man."

"Behold Goliath of Gath, with terrific form and swaggering mien, stepping forth to defy the armies of the living God: and lo! a pebble hurled by a shepherd boy lays the monster low. 'Fling but a stone, the giant dies.' And then look at Paul, a little, feeble man, pale and puny in physique, but grand in moral majesty and intellectual strength, causing the Roman Procurator Felix to tremble in his presence!

"Saul of the Old Testament, the first king of Israel, was a man of goodly physical proportions—standing head and shoulders above all his fellows, he must have had a portly and commanding presence. Yet who can read his history without perceiving that in character, in all that constitutes real manhood, he was a poor weakling? Jealous, pusillanimous, and irresolute, he was kingly in nothing but in bodily figure. Why, little Zaccheus, of Jericho, turned out a better man than he.

"Now the Christian church should be a manufactory of men. Here all the elements of a true and noble manhood should be developed. The normal type of manhood can never be reached except in Christ Jesus. I assert that no man can be a man, in the full sense of that splendid and magnificent monosyllable, who is not a Christian. Till you come to this you are dwarfed, you are pinched, you are belittled; only from the moment of conversion do you really begin to grow up towards perfect men, and the stature of the fullness of Christ."—*N. Y. Observer.*

A WARLIKE OUTLOOK.

THERE is a widespread uneasiness in Europe, and the most careful observers of current events are convinced that a great war is at hand. The possible causes of such a struggle have been pointed out again and again in our columns; they are suggested in almost every week's record of news. In more directions than one a conflict between races and opposing systems is apparently speedily developing. Inflammable material was never so widespread as to-day, and although most of the diplomatists and military leaders are probably averse to war, they feel, as von Moltke evidently feels, that there is an element of fatality in the situation which no device of diplomacy and no precautions of war departments can neutralize. As things are to-day, it is difficult to see how a war between France and Germany can be long postponed; nor how the Eastern question can be settled without a great struggle; nor how the relations of England and Russia in Asia can be adjusted without an appeal to arms; nor how the race antagonism between the Slavs on the one hand and the diverse nationalities under the Austrian rule on the other can be averted. From all these directions war may come at any time.

But that which gives immediate alarm is not so much these general facts in the situation, which have long been recognized, as the steps which are just now being taken by the various governments, which indicate a universal apprehension of the speedy breaking out of war on the part of most of the governments on the Continent. There is very little doubt but that the German Government wants peace. . . . But it is clear that, however strongly Germany may desire peace, she does not expect it. As our readers know, the Government, in the face of a pledge given when the present organization of the army on the peace footing was conceded by the German Parliament, and more than a year before the expiration of that arrangement, has asked for its renewal and for an addition of 40,000 men to the present peace footing. The German Minister of War and Count von Moltke have expressed with the utmost frankness their apprehensions, and the committee having the bill in charge have had some secret statements from the Government which are probably still more definite and decisive.

Of seven great governments, six at least are making preparations for war. The Austrian Government, which has continually to struggle with deficits in its budgets, and is particularly conservative in adding to its financial burdens, is spending \$15,000,000 upon its army, chiefly to equip it with improved rifles. The Russian Government, practically bankrupt, goes on lavishing its funds on the improvement of its army, especially in the commissary department, where it has been weakest, and is steadily concentrating troops on its southwestern frontier. In Italy the mobilization of the army has been pushed forward so rapidly that it is now declared to be finally

completed. Turkey has collected 150,000 soldiers in Macedonia alone, and is conscripting right and left and draining all its resources of men and money to strengthen its forces in the field. England has just witnessed the retirement of a Cabinet Minister whose secession involved great peril to his party, rather than lower the estimates on the army and navy so as to fulfill promises made on the accession of the ministry to power.

The activity of France is no new thing; it has been going on for several years past, and, whatever may be said of General Boulanger, it is certain that he has radically improved the character of the French army. His growing popularity, in spite of the recent disclosures of his correspondence with one of the Orleans princes, is probably one of the disquieting signs to which Germany attaches great weight. The new French army is probably the best in point of discipline and efficiency which France has ever possessed. It is largely made up of men who have not forgotten the horrors of the great battles of seventeen years ago, and who are only desirous of revenging upon Germany the suffering inflicted upon France. The officers are burning with military ambition, and General Boulanger himself has plenty of inflammable material in his composition. No one seems to know precisely what the condition of the Tsar is, although the air is full of rumors. It lies within his power to precipitate a tremendous struggle almost at a day's notice, and it is also possible that the struggle may be precipitated in spite of the Tsar. Another danger of the situation lies in the fact that the Emperor of Germany has become a very old man, and his disappearance from the scene, which may be looked for at any time, will undoubtedly open a new chapter of complications. Altogether, it is clear that there is good ground for the apprehension which seems to be felt in all directions.—*Christian Union.*

NEGLECT OF THE BIBLE.

THE Bible comes to us claiming to be the word of God. And it bears abundant evidence that its claim is just. Such a book could not have been written by uninspired men. This has been acknowledged by the wisest and greatest of men. They have been firm believers in the inspiration of the Holy Scriptures.

This book treats of most important subjects. It reveals to us God in all his infinite and glorious perfections. It makes known his Son, Jesus Christ, who came down from Heaven to be the Saviour of the world. It satisfactorily answers that most important question, "If a man die, shall he live again?" And also that not less important question, "How shall a man be just with God?" It gives perfect rules for the regulation of our lives, and it abounds with exceeding great and precious promises. It infinitely surpasses all other books that have been written. It is a lamp unto our feet, and a light unto our path in our pilgrimage through this dark world.

And yet by large numbers it is a neglected book. There are many that seldom or never read it. They spend much time in reading other books, and in the perusal of secular newspapers and periodicals, but they find little or no time for this best of all books, that would make them wise unto everlasting life. It has a secondary place even with many that profess to be the people of God. There are days and weeks in which they do not open it; or if they do, only for a hasty, careless perusal of it. And it is no wonder that their souls pine and starve. If the Christian would be a growing Christian, he must partake freely of the sincere milk of the word. He must feed

and feast on this bread of life. Those that have been eminent for Christian attainment, have been in the habit of much meditation on the divine word. It was the prayer of the Saviour for the disciples, "Sanctify them through thy truth; thy word is truth." If we would become holy, we must habitually bring our souls into close contact with God's holy truth. Thus shall we be quickened in the divine life, and go on from strength to strength in the Christian course.—*Clericus, in N. Y. Observer.*

A HUNDRED-FOLD.

In my Bible reading, the other day, I came to these verses in the gospel according to Mark:—

"And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive a hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."

I had read that passage often. I knew what the commentators said about it. But I stopped and thought. Why does Jesus declare so emphatically that we are to have here, "in this time," a hundred-fold of the very things that we surrender for his sake? The declaration is specific. If I give up my house he promises me a hundred houses. If I give up my brothers, he promises me a hundred times as many brothers in their place, etc. I dare not say that this is a strong but general statement of the facts that following Christ will promote our present happiness, no matter what sacrifices of worldly good it involves. That is true, but if that was all, why repeat the words, "houses, brethren, sisters, mothers, children, and lands"? Our Saviour never spoke at random. He always meant all that his words convey.

Pondering the passage, I concluded to test its literal accuracy in the case of the apostle whose words (see verse 28) suggested the statement. Peter, we are told, forsook all and followed Jesus. What did Peter forsake? His home in Capernaum, his boat, and his business as a fisherman. He became a friendless wanderer with the Man who had not where to lay his head. But what was the result? A few years later we find Peter welcomed at the house of Mary, the mother of Mark, in Jerusalem. We find him an honored guest in the house of Simon, the tanner, at Joppa, and in that of Cornelius, the centurion, in Caesarea. He was the spiritual father of thousands all over Galilee and Judea, and hundreds of homes were his by the holiest and best of titles—his because those who occupied them were glad to entertain and to serve him. And since his death, how many churches and cathedrals have been named for him! Christ did not promise the hundred-fold during the life of his followers, but "in this time." The reward is cumulative as the ages roll on. Who would have heard of Peter, the fisherman, if he had not forsaken all and followed Jesus? But because he did, and thus became a "fisher of men," he is one of the most widely-known and honored of the race.

Take a modern instance,—John Wesley. He was a homeless wanderer during nearly all of his long and laborious life. Yet no man in Great Britain had so many homes. Wherever he went there were Wesleyans who opened their doors and their hearts to welcome him. Long before he died he was the father of the largest family in the land. He was rich in the filial love of tens of thousands who were enrolled in classes and conferences as his spiritual children. . . .

No men on earth are so rich in friends as those who have forsaken all human kindred and severed all human ties for the sake of Christ. God loves them; Christ loves them; all the good people on earth love them; the angels in Heaven love them. They are happy now in the knowledge that since they belong to Christ, the King of kings, all things are theirs; and that he who is Lord of the world will make all things work together for their good.

If, then, God rewards so bountifully those who make sacrifices for his sake, why are not all Christians happy? The answer is easy—they don't forsake anybody or anything to follow Christ. They stumble after him, carrying all of the world that they can in their arms. They want the rewards of the service without its toil and self-denial—the harvest without sowing the seed. No wonder they are disappointed. But yet it is as true now as in apostolic times that for all cheerful, loving sacrifices in his cause, Christ will repay us a hundred-fold, even in this present time. If we do not live to reap all the blessed results, they will be the priceless heritage of our children.—*Obadiah Oldschool, in Interior.*

OBEY THE TRUTH NOT THE MAJORITY.

If we follow the practices of a majority of those who profess Christianity, we are not sure that we follow the commands of God. If we follow the practice of the majority of Christians in the ordinance of baptism, we shall be Pedobaptists rather than Baptists. If majorities be the rule of our faith, we should, as Christians, adopt the faith of the Church of Rome; outside of Christians, we must adopt the Moslem, or the Buddhist faith. Had people in the days of the apostles adopted the rule of majority, paganism would still rule the world. Had majorities governed our faith, Protestantism would have been unknown.—*Light of Home.*

THE COMINGS OF CHRIST.

THERE are different views entertained by the people of God with reference to Christ's second coming. Some think that his second coming has already taken place; that his kingdom is a spiritual kingdom, and is now set up in the hearts of his children. But "he was a Lamb slain from the foundation of the world;" and his spiritual kingdom began among the first inhabitants of our world, instead of being set up during the glory of the Roman Empire, as some suppose.

When Jesus ascended from the top of Mt. Olivet, in the presence of his disciples, two angels came down from Heaven and announced his second coming in these words: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11. He went up in the body; if he comes in like manner, he will come in the body, personally. John, the beloved, in looking forward to his second coming, said: "Behold he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him." Rev. 1:7. He went up in the clouds, he will come in the clouds. I would ask those who believe his coming is spiritual and has already passed, when has this passage been fulfilled? When did he come in the clouds? and when did all the kindreds of the earth wail because of him?

But there are some marked differences between his first and second personal appearing. First he came in poverty. He said of himself, "The Son of man hath not where to lay

his head;" now he comes arrayed in all the rich habiliments of Heaven. On the mount of transfiguration a miniature representation of his coming kingdom was seen, and it is written of him, "His face did shine as the sun, and his raiment was white as the light." Matt. 17:2. First he came as a servant. He said to his disciples, "I am among you as he that serveth;" now he comes as King of kings and Lord of lords. First he came to be judged and condemned by man at an earthly tribunal; now he comes to sit on the judgment seat himself. It is written in Acts 17:31, "He will judge the world in righteousness by that man whom he hath ordained." Paul says, "For we shall all stand before the judgment seat of Christ." Rom. 14:10.

First he came to the sinner as a suppliant, beseeching him to be reconciled to God. Will he come as a suppliant the second time? No. He will come "in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. 1:8. First he came in tears. He wept over Jerusalem, and over a lost world, because they would not turn and live. Now he comes to wipe away tears. Isaiah says, "And the Lord God shall wipe away all tears from off all faces."

Then he came to be despised. It is written, "He is despised and rejected of men, a man of sorrows, and acquainted with grief." Isa. 53:3. Now he comes to be glorified. Paul says, "When he shall come to be glorified in his saints, and to be admired in all them that believe." 2 Thess. 1:10. Then he came veiled in humanity, and all the earth did not see him; his second coming shall be like the lightning that "cometh out of the east and shineth even unto the west." Then he manifested his divine power by healing these poor bodies of ours; when he comes again will he mend up these bodies so that they can last a little longer? No; he will give us glorious, immortal bodies, like unto his own. Paul says, "For our conversation is in Heaven; from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body." Phil. 3:20, 21.

Then he came to suffer for and redeem his people; now he comes to gather his people that they may reign with him. It is written, "If we suffer with him we shall also reign with him." Again, Paul says, "If so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Rom. 8:17, 18. First he came to offer man salvation. On the last great day of one of the Jewish feasts, "Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink." John 7:37. Will he come again to press the cup of salvation to the sinner's lips and urge him to drink? No; he will come to shut mercy's door. Christ says in Luke, "When once the Master of the house is risen up and hath shut to the door, and ye begin to stand without and knock," etc. Paul, in speaking of his second coming, says, "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28. Now if he came in the person of the Holy Ghost on the day of Pentecost, at the time when the Roman Empire was as strong as iron, as some suppose, would Paul tell the church to still be looking for his appearing?

Who are coming with him? "He shall come in the glory of his Father with the holy angels." Jude says, "Behold, the Lord cometh with ten thousand of his saints." Did he come with the angels on the day of Pentecost?

What kind of a reception will the Lord of glory have when he comes? The righteous will exclaim with joy, "Lo, this is our God, we have waited for him." The wicked will cry for the rocks and mountains to "fall on them and hide them from the face of him that sitteth upon the throne, and from the wrath of the Lamb?"—*Mrs. H. E. Hadnen, in Christian Cynosure.*

SUNDAY LAWS AND PROHIBITION.

AS MIGHT be expected, both from the very nature of the case and from the testimony of the word of God, the Sunday-law agitation is by no means confined to this country, and from Europe comes the news that "a law prohibiting Sunday work has been passed in Vienna, and is so rigorously enforced that no morning paper can appear on Monday, as the printers are not allowed to work Sunday." Commenting upon this fact, the *San Francisco Chronicle* says:—

"The report of a stringent Sunday law at Vienna, which compels the suspension of publication of newspapers on Monday morning, will be read with amazement by Americans. The Continental Sunday has always been a synonym for exceeding freedom from any restraint, and if this movement continues, we may expect to hear of the prohibition of beer drinking in Germany."

While such things may amaze those who look at them from a merely human standpoint, the intelligent student of prophecy will recognize in them the fulfillment of God's word. For while the Bible nowhere teaches that Sunday is the Sabbath, it does teach that it will be rigidly enforced as such. But even aside from the teaching of the Scriptures, it is not easy to see why anybody should be surprised at the strict enforcement of the first day of the week in Roman Catholic countries; when even in "Protestant America" conscientious Sabbatarians are fined and imprisoned for doing ordinary labor upon Sunday, after having "rested the Sabbath day according to the commandment."

The Sunday festival is the child of Rome by adoption; it is the badge of her power to ordain festivals of precept (see Catholic catechisms) and "to command men under sin," and it is little wonder that "the church" protects her own. But it is strange that professed Protestants exhibit so much zeal for an institution which is confessedly without scriptural authority. There is, however, every prospect that the movement will continue, not only in Europe, but in America as well.

Nevertheless, it does not follow that we shall hear of the prohibition of beer-drinking in Germany, or anywhere else. It would be a good thing if we could not only hear of prohibition in other countries, but if we could see it in our own borders. But even though Sunday laws were rigidly enforced everywhere, the cause of temperance would not necessarily be materially advanced thereby; for there really is no connection between the two. There are thousands of good temperance people who do not believe in Sunday; and, on the other hand, there are very many Sunday people who are not prohibitionists. Roman Catholics favor Sunday to a man—though many of them do not keep it very strictly—but *very few* of them are prohibitionists. And in every city there are hundreds and even thousands of Protestant church members who habitually use liquors. Such people may be very zealous for the Sunday, but they will naturally be rather lukewarm in the cause of temperance reform.

But "in union there is strength," and so it is not strange that the advocates of Sunday laws are showing the Woman's Christian Temperance Union and other temperance organizations the most obsequious attentions;

nor is it strange, in view of the efforts which are being made to unite these two questions, that they should appear to many as a common cause, though in truth one rests only upon the tradition of men, while the other is founded in the very principles of the law of God.

C. P. BOLLMAN.

FIGHTING AGAINST GOD.

It is an awful thing to be found fighting against God. And in no way can we more fully manifest our hostility against him, than by opposing the holy, just, and good law which he has given us. But open hostility and contempt of his law involves nothing like the awful responsibility of insidiously opposing it under the profession of friendship. The man who openly violates the law of God, setting it at defiance, throws away his own life; but he can have no influence to ensnare those who are disposed to be obedient. On the contrary, they shudder at his bold iniquity, and shun his example.

But an awful responsibility rests upon the man who, professing to be a friend of God and a teacher of those who would know the way to his kingdom, yet would subvert his law by teaching that it has been abolished or changed. Such men shut the kingdom of heaven against men; they neither go in themselves, nor suffer those who would to enter. Hence the solemn warning of our Saviour against breaking the commandments, and *teaching men so.* Matt. 5:19.

He was certainly speaking of a law already known, and published in the Hebrew language; and he as certainly teaches the perpetuity of every jot and tittle of that law in all coming time, down to the passing of the heavens and earth, and the coming of the kingdom of Heaven. And he makes the teaching and observance of that same pre-existing law a necessary qualification for entering into that kingdom. Verses 17-20.

Yet men professing to be the servants of Christ, and to be looking for the kingdom promised to the faithful and obedient, can close their eyes to such plain, positive, and unequivocal testimonies of the Son of God, and *teach* men that God's law has been abolished or changed! And why? Because, that in consequence of the great apostasy, they find themselves observing a law which conflicts with the law of God, and which was invented by Satan to drown men in perdition. And to make void the law of God, and to establish that of the man of sin, behold their numberless turnings and twistings!

If Paul's spirit was stirred within him when he saw the city of Athens wholly given to idolatry, what would be his feelings could he now see the professed Christian world, and witness their multifarious and discordant inventions to abolish, alter, and evade that holy, just, good, and spiritual law which he, the apostle to the Gentiles, declared was not made void, but was established by the faith of the gospel? How would he regard their wresting of his words, in other parts of his writings, to prove that what he said of the law in his epistle to the Romans was false?

Could we bring together, and view at a glance, all the foolish theories that men have invented to justify themselves in the violation of the fourth commandment, it might excite the gravest to a smile. But there is another thought which should cause us to weep. We can but pity those who throw away their lives, and provoke the wrath of God, by these inventions. Could we but see them as angels do, we certainly should weep. If angels rejoice when a sinner repents, how must they feel when they see those that have loved God, thus give themselves up to be led by the

devil, and wage an unequal warfare with the King of Heaven.

"Did men but know it in their reckless strife,
They're laboring hard to lose eternal life."

I would beseech all to consider well whose wrath you dare, before you venture to assail the law of God. And on the other hand, remember the declaration of Jesus, that whosoever shall *do* and *teach* these commandments, the same shall be called great in the kingdom of Heaven. And to those who have already entered the field against the law of the Most High, I would say in the language of another,

"Better 'twould be, ye fighters of the law,
If your own weakness, verily, ye saw;
If ye would hear the teachings of God's word,
And live obedient to all ye heard.
Better 'twould be to obey God's holy will,
And own the Sabbath precept binding still,
Before ye make, in all ye do and say,
Such wretched work to have it done away."

If God has a law, be assured that he will judge the world by it; and those who knowingly and willingly transgress it, will surely be condemned. And if the Bible is the word of God, the ten commandments are his law; for they constitute the only code of moral laws recorded in it.

R. F. COTTRELL.

NOAH'S FLOOD AND PETER'S FIRE.

"The world that then was, being overflowed with water, perished; but the heavens that now are, and the earth, by the same word have been stored up for fire [or, 'stored with fire; margin], being reserved against the day of judgment and destruction of ungodly men." 2 Pet. 3:6, 7, Revised Version.

"Do you really think that that Book means what it says, and that Noah *did* build an ark, and that there was a flood which swept everything away?" I believe in Noah's ark and the flood just as much as I do in the cross and Jesus Christ. I would throw out the cross and Jesus Christ and his teaching just as soon as Noah and the flood. And I will tell you why: "As it was in the days of Noe, so shall it be also in the days of the Son of man." They were marrying and giving in marriage until the flood came. Luke 17:26, 27. Christ has attached his own testimony to that. I have no doubt about this story, and I have no more doubt that the world is going to be burnt up at the appointed time than that I stand here to-night.

God is going to deal shortly in judgment with this world. Men may laugh as much as they like, but I tell you God has said that this world is to be destroyed by fire, and all your unbelief and skepticism does not make it any the less true. Because those antediluvians did not believe God was going to destroy the earth by the flood, it made no difference; the world *was* destroyed; and the flood came and took them all away.—D. L. MOODY.

JESUS THE ANOINTED SON OF GOD.

ABOUT six days before the transfiguration of Christ, being near to a place called Cesarea Philippi, he asked his disciples, "Whom do men say that I, the Son of man, am?" "They said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets." He then asked them, "But whom say ye that I am?" Peter, in the name of all the apostles, answered, "Thou art the Christ, the Son of the living God." With this answer our Lord was well pleased, and said, "Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven." Well did Jesus know the infinite importance of this great fundamental truth of our religion, and the blessedness of those who receive it into good and honest hearts.

A truth considered of such vast importance

by the Son of God himself is well worthy our most profound and prayerful consideration. It was the great central truth in the teachings of Christ and of his apostles, and it is that from which all the other truths of our religion derive their trustworthiness.

It is the truth that Jesus is the Christ, the Messiah, the anointed Son of God, that made the sending of him to be our Saviour the grandest and most wonderful manifestation of divine love that has ever been given to the universe. Had God given the whole material universe for our salvation, that would have been a mere trifle when compared to the gift of his Son. Hence, when Jesus would represent the greatness of God's love to our fallen race, even his omniscient mind could think of nothing greater than this, that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

It is this that gives an infinite value to Christ's atoning death, and which renders it consistent with the justice of God to give eternal life to all who believe on Jesus. "The blood of Jesus Christ his Son cleanseth us from all sin." It is because he is "God's Son" that his precious blood has such infinite value; and it is for the same reason that he was enabled by his "one offering to perfect forever them that are sanctified."—Rev. Wm. Robertson, in *United Presbyterian*.

HEAVENLY-MINDEDNESS.

It is the part of wisdom to let worldly cares and enjoyments hang loosely about us, so that when "the inevitable hour" comes we may let them fall like a mantle, and take our departure unregretfully. Ripened fruit falls easily. So when the heart of the Christian is truly weaned from the world, death may come at any time and find him ready. It is possible to be in the world and yet not of it, to perform its proper tasks and allotted duties fully and bravely, while yet our supreme desires and affections are set on things above. If we allow worldly cares and perplexities to weave themselves about our hearts so firmly that they cannot rise above the level of our common life, then are we companioning ourselves with the beasts of the field, who live in the present only, and whose whole range of being is comprised within the circle of sensual gratification.

Heavenly-mindedness comes from a contemplation of the things that are pure and right and holy, from a study of God's word, and an application of its precepts to our daily life. It is not possible to have this frame of mind except it be with a consciousness that we are accepted of God, and have received forgiveness of sins. While the windows of the soul are darkened by sin and unbelief, we cannot expect that the sunshine will pour in to cheer and lighten its innermost recesses, and draw its thoughts heavenward.

The mind that is set on spiritual delights, that loves to commune with God, and find its chiefest joys in doing his service, will not be ruffled by every disappointment in life, or broken by its calamities, for these things it rightly regards as transitory, as of no account in comparison with things that come after, that are sure and eternal. Clothed in such serenity and peace, the soul may move through the midst of trials and griefs, such as come to all of us, like a great, strong ship whose course is not stayed by the buffeting of the winds and waves, because it has a certain port to gain, and a pilot who knows how to guide it there.—*Christian at Work*.

THE life of Christ is the one great standard of excellence and perfection.

The Signs of the Times.

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

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

CORRESPONDING EDITORS.

J. H. WAGGONER, S. N. HASKELL,
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OAKLAND, CAL., FIFTH-DAY, FEBRUARY 3, 1887.

"A WEIGHTY AND TIMELY UTTERANCE."

OUR good friend, the editor of the *Herald of Truth* (Baptist), has shown zeal in his efforts to uphold the Sunday-Sabbath, which would be commendable if it were in a better cause. He has ransacked the coast from Washington Territory to Southern California to find men who had skill in making assertions appear to be argument, and has had several different men try their hands at building under the Sunday institution a cobweb support which would look strong and beautiful if not examined too closely. It has been of slight importance that these men have differed materially in many of their statements, since they all agreed in one thing, namely, that Sunday is the Sabbath, and this conclusion would serve to satisfy people who are already convinced. It would seem, however, that their efforts have not fully satisfied the editor of the *Herald*, for of late he has been very earnest in his endeavor to have the State Legislature enact a law compelling all people to keep Sunday. From this it appears that he has not the utmost confidence in the power of the arguments of his correspondents to substantiate the claims of Sunday. The strongest argument for Sunday, namely, the law of the land, has been reserved for the last.

We do not wonder that the editor of the *Herald* thinks it necessary to appeal to something besides theological arguments, when we read the last one that was offered before he began to work for the civil argument. It was written by one Gilbert S. Bailey, D. D., and although the editor said in regard to it, "It is not often that the *Herald of Truth* carries such a weighty and timely utterance of an honored Baptist, as in this number," we think that on second reading he must have revised his opinion. The article, however, was thought worthy of being put in tract form for extensive circulation, and we notice it, not because it contains anything which the SIGNS has not answered again and again, but chiefly that our readers may understand just what, among California Baptists at least, is considered "a weighty and timely utterance" in behalf of Sunday.

After a paragraph of assertions, the Doctor states the following proposition, which he says he will prove:—

"The disciples of Christ commenced the religious observance of the first day of the week immediately after the resurrection of Christ, and Christ himself was present with them and gave them his sanction and blessing."

This proposition he considers under three heads: 1. The Scripture proof. 2. Proofs from church history. 3. Testimony of the Fathers. The first text which he quotes in proof of his proposition is John 20:19: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said unto them, Peace be unto you." On this text the Doctor says: "Four times on this day of his resurrection he appeared to his disciples, and this last time is particularly described." "Jesus imparted to his disciples the Holy Spirit, and gave the highest possible approval of their meeting, and appointed them as ambassadors. They were thus endowed with the Holy Spirit to guide their own conduct, and to guide them in teaching others."

In harmony with his statement that the disciples began the observance of the first day of the week immediately after the resurrection of Christ, the Doctor evidently means to convey the idea that the

disciples were gathered together in a religious meeting in honor of Christ's resurrection. That this assumption has no foundation whatever in fact, may be seen by anyone who will take the trouble to read a few texts of Scripture. We will notice those texts which refer to the day of his resurrection.

"Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not." Mark 16:9-11. No comment is needed on this, and we will let the sacred historian proceed with his narrative: "After that he appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue; neither believed they them." Verses 12, 13. This appearance to the two disciples who were going into the country is described in detail in Luke 24:13-25. There we learn that as they were walking along the road, Jesus joined them, but they did not recognize him. They had heard the story of the women to whom Jesus had appeared earlier in the day, but did not believe that Jesus was risen. And it was not until they sat down to supper that Jesus made himself known to them. Verses 30, 31. This was at the close of the day. Verse 29. They immediately arose and returned to Jerusalem, a distance of eight miles, and found the eleven gathered together, to whom they told the experience of the day. But as we have already learned from Mark 16:12, 13, the eleven did not believe them. This is made still more evident from Luke's account of the appearing of Christ to the eleven, for he says that when Jesus came into their midst and said, "Peace be unto you," they were terrified. Jesus, noticing their terror, showed them his hands and his feet to convince them that he was a real being and the one whom they had seen crucified. And even then, although the truth was beginning to force itself upon them, "they yet believed not for joy." Here, then, we have some of the particulars concerning the meeting spoken of in John 20:19, and we find that instead of having a meeting to commemorate Christ's resurrection, the disciples did not believe that he had risen. Thus the first text which the Doctor quotes in support of his proposition contradicts it.

But this is not all. Mark tells what they were doing there together that evening. After having told how Jesus appeared to the two as they went into the country, and how they had told the eleven but had not been believed, he continues: "Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." Mark 16:14. Thus we find that instead of holding a religious meeting on the evening of that first day, they were simply eating supper, and so Christ appeared to them and asked them for something to eat, in order that he might convince them that he was not a phantom but a real being. They had food ready at hand, "and they gave him a piece of a broiled fish, and of a honey-comb. And he took it, and did eat before them." Luke 24:42, 43. Now if the reader wishes to know how the disciples happened to be together that evening, he may read Acts 1:12, 13, where he will find that they all lived at the same place. From the time of the last Passover until the day of Pentecost the disciples had one dwelling-place. So, then, the idea that when Jesus met with the disciples on the evening of the resurrection they were holding a religious service in honor of his resurrection, is not merely an unwarranted assumption, but is a positive contradiction of the Scriptures. This is a fair specimen of these "weighty and timely utterances" in behalf of the Sunday. The editor of the *Herald of Truth* says that his paper is not often honored with such a "weighty and timely utterance" on the Sunday question as this of Mr. Bailey's. If that is so, he has cause to congratulate himself.

But there is still another point. The Doctor quotes with great confidence the fact that Jesus said to the disciples, "Peace be unto you." He says: "Jesus im-

parted to his disciples his Holy Spirit and gave the highest possible approval of their meeting, and appointed them as ambassadors. They were thus endowed with the Holy Spirit to guide their own conduct and to guide them in teaching others." But what has this to do with the sanctifying of Sunday? He said, "Peace be unto you," and not, "Blessed is this day." He endowed the disciples with the Holy Ghost, but imparted no sacredness to the day. First-day writers are wont to lay great stress on the fact that Jesus blessed his disciples one Sunday evening, as though that imparted any sacredness to the day. If they could show an instance where the day itself was blessed, it would be more to their purpose.

Some may, however, think with Dr. Bailey, that by thus breathing on the disciples and imparting to them the Holy Spirit, he "gave the highest possible approval to their meeting;" but when they remember what we have already proved, that their meeting was simply a family gathering around the supper-table, they will hardly think that an every-day affair like that needed a special act of divine approval. If the reader will bear in mind that what Jesus said was to his disciples, and not about a day, they will be saved from jumping at a false conclusion. When Jesus said to his disciples, "Peace be unto you," it was without the slightest thought of specially sanctioning what they were doing, but because they were terrified at his appearance when they supposed that he was dead. John 20:19 would never be quoted as an argument for the sacredness of Sunday if that institution were not in desperate straits. An unprejudiced person who did not know that the Sunday must be maintained at all hazards, would read that text a thousand times and never get the idea that it could be used as an argument for Sunday. w.

(To be continued.)

THE CURSE OF THE LAW.

A BROTHER in the State of Minnesota asks the question, "What is the curse of the law?" and wishes an answer through the SIGNS. We could give a categorical answer in one word, and say, "Death," but this would not relieve the brother's difficulty, as he wants better authority than our unsupported word. We will therefore take a little more space and let the Bible answer. We cannot refrain, however, from expressing our astonishment that such a question should be asked, because a knowledge of what the curse of the law is almost necessarily precedes the acceptance of the gospel.

The only place where the term "curse of the law" occurs in the Bible is Gal. 3:13, which reads as follows: "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree." The text itself contains the answer to the question asked. For since Christ redeemed us from the curse of the law by being made a curse for us, if we know what Christ suffered for us, we shall of course know what is the curse of the law. It is hardly necessary to quote Scripture to prove that Christ suffered death for us, yet in order to make the argument complete we will quote a few texts. Paul says (Rom. 4:25) that he "was delivered for our offenses, and was raised again for our justification." Isaiah says (chap. 53:8), "He was taken from prison and from judgment; and who shall declare his generation? for he was cut off out of the land of the living; for the transgression of my people was he stricken."

Again Paul says (Rom. 5:6-8): "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Death, then, is what Christ endured in order to redeem us, and that this is the curse which he suffered and from which he redeemed us, is plain from the last clause of Gal. 3:13: "Cursed is every one that hangeth on a tree." This refers to Christ's death by crucifixion, as Peter says in Acts 5:30: "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree." The argument then

stands thus: Men were under the curse of the law; Christ came to redeem them from this curse; in order to redeem them from this curse, he had to endure the same curse; what he endured was death; death, therefore, is the curse of the law.

This is a sufficient answer, but we will give further Scripture evidence to prove the same thing. Paul says in Rom. 8:7 that "the carnal mind is enmity against God," for the reason that "it is not subject to the law of God." But "to be carnally minded is death" (verse 6), therefore we must conclude that death follows the violation of the law; and this is only what Paul expressly declares in Rom. 6:23: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Now in Deut. 30:15-20, death is expressly shown to be the curse which God pronounces against sinners. We quote verse 19: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live." We read also (Rom. 5:12) that "by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Thus we know that death is the curse that follows sin. But "sin is the transgression of the law" (1 John 3:4); therefore death is the curse for transgression of the law; or, in other words, it is the curse of the law.

Once more; Paul says that the doers of the law shall be justified; that is, if men never violated the law they would have the favor of God. But the favor of God is life (Ps. 30:5); therefore obedience to the law would secure life. Compare Matt. 19:17. But "all have sinned" (Rom. 3:23), and "therefore by the deeds of the law there shall no flesh be justified." Rom. 3:20. This means that the law condemns everybody, since all have violated it; and since justification by the law means the favor of God and life, it follows that condemnation by the law means the wrath of God and death. And this argument is summed up in one sentence, thus: "The commandment, which was ordained to life, I found to be unto death." Rom. 7:10.

Scripture proofs on this point might be multiplied indefinitely, but we think these are sufficient to establish the almost self-evident fact that the curse of the law is death. w.

IS IT PEACE?

ELSEWHERE in this paper the reader will find articles bearing on the present war preparations in Europe. Scarcely a day passes but that some new feature is not reported. For instance, "The German army possesses a new explosive called roborite. It is reported to be stronger than melinite. The method of its manufacture is a secret. It is exploded by intense heat." Again we learn that "the Austrian war budget is to be increased twenty-five million dollars." We are also told that the Austrian Land-sturm will supply one million additional men, and that the rules which have just been published show that nothing except blindness, deafness, or dumbness, will exempt men from the service. All agree that no such war preparations have ever before been made in Europe, even when war had been declared, whereas now there is general peace.

Some of the comments made by the daily papers concerning these things strike us as being decidedly strange. The *S. F. Evening Bulletin* says:—

"Never in the history of Europe have war preparations been made on so large a scale. Yet who can say that these preparations may not tell in the interests of peace?"

The *Oakland Evening Tribune* says:—

"Everything portends war. A spark may ignite the combustible material at any moment. Such preparations for war have not been known in Europe for many years; but each nation being prepared may be the very cause of preventing war."

We fail to see any promise of peace in preparations for war. The peaceable men of a community are not the ones who always go armed. Men do not carry weapons unless they expect to use them at some time. True, they may not have any definite hostile determination, but they go armed so that they may

be "prepared" when any provocation is given. Men who never intend to fight, never carry arms.

So with nations. Where there are warlike preparations, there is expectation of war. The nations of Europe are not members of any peace society. They have been known to fight when they had less strength and less confidence in their strength than they have now. They are extremely jealous of one another. The increased preparation of any one nation will not frighten the others into greater desires for peace, since they all are keeping equal pace in the work of arming. These preparations mean nothing else but war. It may not come for some time; the longer it is delayed the greater will be the preparation; and when at last the spark is dropped into the magazine, there will be such a commotion on the continent of Europe as the world has never seen. It will then be demonstrated whether or not the people of the United States can, as the *Tribune* says, look complacently on and profit by the struggle. It is now almost too soon to be so positive in regard to that matter. w.

YET A LITTLE WHILE.

THE prophet Isaiah exclaims, "Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter." 59:14. We are not left in doubt as to when this is, for in immediate connection with these words is the statement that the Lord "put on the garments of vengeance for clothing," and this time is shown by Paul to be at his second coming: "To you who are troubled rest with us, when the Lord Jesus shall be revealed from Heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. 1:7, 8. And Isaiah continues: "According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense." "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." Verses 18, 20. There can be no doubt therefore that the time to which Isaiah refers is the same to which Paul refers, and that the time is that which immediately precedes the second coming of the Lord.

Hosea speaks of the same time, saying, "Hear the word of the Lord, ye children of Israel; for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood." 4:1, 2. That the prophet in this perfectly describes the condition of things at the present time, can be proved by anyone who looks at any of the leading daily or weekly papers anywhere in all the land, or who to any extent moves about among men. Whole columns are filled with the reports of deeds of violence; with thievings and adulteries in high places and in low, and especially in the high places. Columns of iniquitous reports of adulterous proceedings are telegraphed at immense expense across the ocean and then across the continent in all directions, and the paper that bears the fullest account sells the best. Society is honeycombed with the canker of iniquity.

Nor are we left in doubt as to whether these words of the prophet were meant to describe the times which now are. The next verse says, "Therefore shall the land mourn, and everyone that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away." This time when the beasts of the field languish is definitely shown by Joel 1:15-20; 2:1. "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come. . . . The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate. . . . The beasts of the field cry also unto thee; for the rivers of waters are dried up, and the fire hath devoured the pastures

of the wilderness. Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Said Hosea also, "The fishes of the sea also shall be taken away." The time when the fishes of the sea are taken away is in the time of the second of the seven last plagues. "The second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea." Rev. 16:3. When the seventh plague is poured out the voice of God declares the end of the world, and then comes the end of the world. Therefore by these evidences it is plain that the word of the Lord by Hosea, which we have quoted, describes the state of society at the time when the great day of the Lord and the end of the world are impending.

Micah also says: "The good man is perished out of the earth; and there is none upright among men; they all lie in wait for blood; they hunt every man his brother with a net. That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward; and the great man, he uttereth his mischievous desire; so they wrap it up. The best of them is as a brier; the most upright is sharper than a thorn hedge." And that this is in the last days is shown by the next clause, "The day of thy watchmen and thy visitation cometh; now shall be their perplexity." This is made positive by another verse in the same connection: "Therefore I will look unto the Lord; I will wait for the God of my salvation; my God will hear me. . . . He will bring me forth to the light, and I shall behold his righteousness." Micah 7:2-9.

Habakkuk too, in vision, saw all this evil going on, and he cried out unto the Lord about it. He wanted to know how the Lord could stand it to see so much iniquity, when he hates iniquity; how he could bear to behold so much injustice when he is altogether just. He says, "O Lord, how long shall I cry, and thou wilt not hear! even cry out unto thee of violence, and thou wilt not save! Why dost thou show me iniquity, and cause me to behold grievance? for spoiling and violence are before me; and there are that raise up strife and contention. Therefore the law is slackened, and judgment doth never go forth; for the wicked doth compass about the righteous; therefore wrong judgment proceedeth." "Thou art of purer eyes than to behold evil, and canst not look on iniquity; wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?" 1:2-4, 13.

After thus making his inquiries he waited for an answer, saying, "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me. . . . And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him; but the just shall live by his faith." Chap. 2:1-4. Now the Lord has made his own application of this text, and by reading that application there can be no mistake about the time to which the prophet refers when he speaks of this violence and failure of justice prevailing. Paul, in speaking of the coming of the Lord, quotes these words of Habakkuk, saying, "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him." Heb. 10:36-38.

The vision, therefore, which Habakkuk saw was concerning the times of the coming of the Lord, when his coming would be so near that whatever delay there should seem to be would be but a tarrying and that for but a little while, when he should surely come and would not tarry. But the vision was for an appointed time. It was to be written out and made plain upon tables, that he might run who should read it. The visions concerning the appointed time

of the coming of the Lord have been written out; they have been, and are still being, made plain on tables, and many who read are running with the word to show to men that the appointed time is almost expired and that the coming of the Lord is at the doors. And he himself said, "Because iniquity shall abound the love of many shall wax cold. But he that shall endure unto the end the same shall be saved." Matt. 24:12, 13. Now the just shall live by faith, and there is no room for drawing back. For, says the Scripture, to draw back is to draw back unto perdition, and we must not be of such but of them that believe to the saving of the soul.

All the evidences of the Bible are in perfect accord with words of the prophets which we have here presented. All show that the last days—the days in which we live—will be times of fearful iniquity and outbreaching sin; of violence and bloodshed; of blasphemy and impurity; of injustice and oppression. As quoted at the beginning of this article, they will be times when "judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey [is accounted mad, *margin*]."

But to those who do depart from evil the Lord promises that the Redeemer shall come. Turn ye, turn ye, for why will ye die, O house of Israel. To "them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28.

J.

THE NATIONS ARE ANGRY.

THE following from the *Interior* of January 20, 1887, gives an excellent view of the condition of Europe. The word of God says that under the sounding of the seventh trumpet "the nations were angry." Assuredly this is the case now. And when the elements do break loose, with such immense armaments, and such multitudes of soldiers, what can the result be but destruction upon destruction? Whether it comes sooner or later the certainty is that it must come, and it can only be as described in Jeremiah 25:32, "A great whirlwind shall be raised up from the coasts of the earth." And yet in the presence of these things men will preach peace and safety, and the speedy coming of a glorious millennium of peace on earth!

"The outlook in Europe is not more pacific than it was a week ago, despite the peaceful talk of the powers most interested. With profound peace everywhere, six out of seven great governments, which ought to know what they are doing and why, are arming as if war were only a question of to-morrow. True, the French premier talked peace on Friday and Austria and Germany on Saturday, but if they are only preparing for peace, it is becoming more expensive than warfare in Napoleon's time. The French war minister has made the grant of \$30,000,000 for the reorganization of the navy, and still more for the army, a condition of his retention of office, and during the last sixteen years the republic has expended \$2,800,000,000 on its military establishment alone.

"In the same period Germany has spent \$1,616,000,000 on her army, to say nothing of the enormous outlay on her fleet, and yet the disparity between her own expenditure and that of France has alarmed both Bismarck and von Moltke. Despite the emphatic pledge given when the first septenate was voted, they demand its renewal, and so anxious are they for additional soldiers and new batteries that they have antedated the bill. They have done this, too, while admitting that the empire can hardly bear the weight of its armor, and that the increase of the army in time of peace must enormously augment the financial burden.

"Austria, hesitant always where outlay is concerned, has obtained a credit of \$20,000,000 to buy new rifles, while Russia is steadily increasing her armament and strengthening her weak point—the commissariat. Italy, economical to a degree, is depleting her treasury by extra military preparations, and declares that she is even now so ready that her commissariat arrangements are fully completed.

"Turkey somehow finds money for war material, has 150,000 men in Macedonia, and is drafting into its ranks the youth of Asia Minor and Syria and the manhood of its European provinces. Lastly, England, whose people do not want war and do want relief from taxation, has risked the downfall of its government rather than not propose the estimates necessary to place it on a war footing.

"All these governments are arming themselves

without a popular panic anywhere, and in a time of the most profound peace are exhausting themselves with enormous preparations for war. Doubtless it may be said that they are always doing so, and that mere armament counts for nothing, but there never were so many causes for war in Europe as now, nor so many reasons for ending an intolerable situation.

"France has been arming steadily for sixteen years with one plain object in view, and Germany, which dreads nothing so much as a war on its own soil, may at any time prefer to precipitate itself on the republic. The Czar who, in a trying time for his dynasty, stands discredited by public defeat, has undoubtedly considered his way out through a war with Austria, and considered it, too, with favor. Other governments, while not daring to lessen their military preparations, may choose to try the fortunes of war, rather than face continuously the dangers which they may anticipate from the hatreds and discontents of whole peoples.

"Even should the nations not mobilize, the question of maintaining European peace by converting every great country into a vast barrack is becoming a financial and industrial problem. The nations are impoverishing themselves with warlike preparations, and the weight of military establishments on a peace footing is rapidly wearing Europe out. Armament cannot go on forever, and even if it can, with the military systems of every nation marking perfection, the question of peace or war must soon be determined by money and population. With every nation equally well armed, and equally scientific as regards war, the turn of the scale must ultimately rest with the heaviest battalions and the largest aggregate of capital."

THE BEGINNINGS OF DEFILEMENT.

(Concluded.)

IN 1 Cor. 15:33 we read: "Evil communications corrupt good manners." This sentence has been rendered thus: "Vicious companionships corrupt good morals." Without spending a moment to consider the translation, we do not hesitate to offer the opinion that the above rendering fairly represents the *idea* of the text. Vicious associates and associations exert an influence over us of which we may be quite unconscious. It is to be doubted that any person ever was or is *fully* conscious of the danger of evil associations, or of the effect produced upon himself. They blunt the sensibilities, even when they fail to pervert the judgment. A man was brought up in Massachusetts—brought up to abhor slavery as a very great wrong. He spent eight or ten years in Georgia. To test the power of association, we asked him if his views of the wrong of slavery were modified. He said they were not; that he considered it as great a wrong as he did in the days of his youth. "But how do you *feel* in regard to it? Does it impress your feelings now as it did before you resided in its midst?" "No," he replied; "my judgment condemns it as strongly as ever; but no one can associate with it for years, and keep his sensibilities alive to the greatness of the wrong. Unconsciously I came to overlook that which, at first, shocked me exceedingly." And this is the experience of all, in regard to wrong of every kind. The oft-quoted words of the poet, Pope, are strictly true:—

"Vice is a monster of so hideous mien,
That, to be hated, needs but to be seen.
But seen too oft, familiar with its face,
We first endure, then pity, then embrace."

While unhallowed associations are confessedly dangerous to all, they are especially dangerous to children and youth. And yet many parents seem quite oblivious of this fact. A lady called at a place where we were once visiting, and as noon approached she said she must go home and prepare dinner for her children, as school would soon be dismissed. In answer to a remark she said she always had her children come home at noon. They enjoyed dinner better; the walk back and forth was as good exercise as playing on the school grounds; and she knew that they were not with evil associates during the noon hour. The lady of the house, whose children were then grown, said that, no matter how near she lived to the school, she always had her children take their dinners, as she was then rid of them through the day! To us this answered as an explanation. One of her children was a firm believer in the truth, a member of the church, and no doubt a conscientious woman. But in cases of trial her sympathies were

invariably on the wrong side; there was no manner of iniquity for which she could not frame an excuse, and which she would not shield. So persistent was she in her opposition to discipline that she was the occasion of great trouble to the church. No doubt all this was the result of wrong associations in her early days. And there are many mothers who feel and act as this one did; who risk the ruin of their children for the sake of a little quiet in the house for a short time.

Even if children are kept from evil companions, they are in constant danger; for it is dangerous for them to *hear* profane or obscene words, and they can scarcely go onto the street without hearing them. We will notice a few of the reasons why there is so great danger in children hearing vile language:—

1. The minds of children are easily impressed. They cannot reason in regard to consequences as adults can; therefore they are compelled to take things *on trust*; to receive their impressions from others. They receive readily that which strikes their fancy or their feelings favorably, without much regard to its nature or tendency. This must be so from the very nature of the case.

2. The memories of children are very tenacious. They readily receive impressions of that which interests the mind, and these impressions are never lost. We have known very old people who had lost the power to receive strong impressions, who could not remember from one day to the next what was told them, yet they would remember and faithfully relate what they had seen or heard in their childhood. We have known those who could not identify their nearest neighbors, or the members of their own church, who would give a clear and intelligent testimony of their early Christian experience, and the reason of their hope. They could not lose the impressions received in early life.

3. It is thus seen that if the impressions received in childhood are evil, they must rise to trouble them in after life, and especially in old age, when new impressions cannot be received. Consider the case of persons whose early years are all spent with evil companions. Day after day, month after month, and year after year, their memories are storing up obscene jests, vulgar stories and songs, and horrid blasphemies. In after years they make a change, profess Christianity, and lead upright lives, but if they live to be old people, the impressions of early years rise up to plague them when they have not strength to repress them. In proof of this, note the following fact: A lady who had many years led an upright Christian life, and was respected by all for her correct deportment, was taken with severe sickness. When her mind was weak, in moments of partial delirium, her friends were deeply mortified to hear her repeat portions of obscene songs which she had heard in her childhood. In all probability she had not thought of them in years; but, though they had been kept in subjection, they had retained their place in the memory.

A man who had spent a large part of his life in the service of the gospel, said that he could never think of a certain place, where he spent some time in his youth, without thinking of certain persons who had tried to excel in blasphemous expressions, whose words would rush into his mind. More than a thousand times he had wished that he had never heard such language. And such is the experience of many conscientious Christian people, whose seasons of meditation are intruded upon by suggestions of Satan bringing to their minds the disagreeable scenes and words seen and heard in their childhood. They are to be pitied. Many of them were early thrown under evil influences without any fault of their own, and vile words come unbidden to their minds, when they think of certain places and persons, by the involuntary association of ideas. It is an evil against which they have to maintain a constant warfare. God only knows how often and how earnestly our desire has been expressed that, in time of sickness, we may not be bereft of reason, nor our memory be left to the influence of the multitude of vile and profane things which we heard in early life.

Now consider the case of a person whose childhood

was watched over by conscientious and judicious parents. His early years were passed under the influence of correct teachings and pure associations, and good impressions had undisputed possession of his memory. His active life, the period of manly strength, is marked by a uniform display of Christian graces. When old age comes on, his thoughts are pleasant and profitable, and his words are the utterances of a heart and mind imbued with good things,—with that which is a consolation to both himself and his friends.

We highly commend the work of the "White Cross Army." It is doing much to arouse attention to the danger and the sin of harboring impure thoughts. If harbored, they lead to evil as naturally and as certainly as effect follows cause. "Out of the heart proceed evil thoughts;" "these are the things which defile a man." The psalmist prayed thus: "Give ear to my words, O Lord, consider my meditation." "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." Happy is the man whose words and thoughts are all acceptable to God.

J. H. W.

The Missionary.

THE CAUSE IN FINLAND.

THAT the coming of the Lord is nigh, is most conclusively shown by the fact that events connected with the second advent are already taking place in the earth. The Spirit that God will give to accompany the truth will not only cause it to find its way to earth's remotest bounds, but will give it power to affect hearts and cause people to regard its claims. The straight testimony will be borne for men and women to put away their sins as we near the second coming of Christ, and in proportion as this is done, God will bless the efforts put forth to spread the truth. We have ever looked forward to the time that the truth would find its way to the different nations of the earth. But already it has been circulated far more widely than those realize who have not carefully watched its progress in the last few years.

We can remember the time when letters written from a foreign land were few and far between. At one time the International Society had the address, as far as we knew, of every Sabbath-keeper in Europe. But that time long ago passed. We were in correspondence also with every person who was receiving missionary letters from individuals in foreign lands. At the present time we can scarcely visit a church where we do not find interesting letters which members have received from various parts of the world. Those who have taken an interest in remailing our periodicals to different foreign countries, have not only been encouraged by receiving letters in response, evincing an interest in the truth, but in some cases companies of Sabbath-keepers have been raised up in this way. The International Tract Society is in receipt of letters from nearly all portions of the earth. Only a few days since we received a letter from Finland which shows that the truth has found its way to that country. We will give a portion of the letter, changing only a few expressions, as the writer is somewhat unfamiliar with the English language:—

"DEAR BROTHER IN THE LORD: I write to you to state my views and wishes, and in hopes that some way may be opened for me, whereby I may obey the commandments of God more fully than I can now. I will inform you that we are four in number in this place who half-way keep the Sabbath. I came home last autumn, and was, I think, the first man who ever kept the Sabbath day holy in Fin-

land. The people here very much dislike to have it said that the seventh day is the Sabbath, and the day on which they ought to cease working. For the present, my wife and myself have been given over by former friends, and wholly so by my wife's brother, who is a member of the Lutheran Church. When I married, about two months ago, my wife did not see any difference between Sabbath and Sunday, but now she is obeying with me the commandments of God. Some think me crazy that I do not go to their meetings, and do not accept infant baptism.

"Now that I have mentioned the main points of my native place, I will speak of myself. In the spring I bought a vessel of 3,732 tons burden, upon borrowed money. From the beginning I did not get along well. In the first place I got aground, and lost both anchor and cable. Then on the last voyage, I lost a little boat, and the spanker was blown to pieces, and the mainsail torn.

"But this is not all the trouble. I cannot fully observe the Sabbath while sailing with a cargo that belongs to another man. While I do not work myself on that day, I know it is not right to let other people work. I translated some tracts from Swedish into my language, but no one will publish them, as it seems to them to be a doctrine of the devil. Then I cannot go as mate or captain on these deep-water ships, and I have now a family to support. I don't understand what to do, but I see it is not profitable for a Sabbath-keeper to go to sea. I can do watch-making work, but it does not supply our needs. I can translate Swedish into Finnish, but have nothing to do in that by which to make a living.

"I hope the Lord will open the way for me, and hear the prayers of his children in all parts of the globe. If it suits you there in America to print Finnish, I could come to you and help as much as I can. All I want is that my family have their daily food. The world says I am mad to give up such a good place as mate of a vessel only for the Sabbath commandment, but it is better to obey God than man. May the Lord bless you all. Pray for us that we may not turn to the world."

We have also received a letter from one of our city missions, a portion of which we will quote:—

"I spoke to you about a young man, a Finlander, who was interested in the truth. He has been a preacher for the Baptist Church, but has now fully embraced the truth. He has been in America three years, and now feels quite a burden for his countrymen. He is writing back to them and sending reading matter. We are teaching him the English so he can read all of our works. He preached to us last Sabbath in English. It is wonderful how the Lord is raising up men to help in this closing work. I write to you that you may correspond with him. He wants to get acquainted with our leading brethren and work in harmony with the message."

S. N. H.

THE Bible story does not show mankind as rising steadily from a lower plane to a higher, developing by sure progress out of barbarism into an enlightened civilization. On the contrary, it represents the race as tending downward while left to its own devices, even while it had knowledge of a better way. This exhibit is more in accordance with the facts of observed history than with the theories of some modern philosophers. The Bible tells us of man's proneness to evil by his very nature, and of the certainty of his deterioration unless infused with the divine life. All history corresponds with, and confirms, this exhibit of man's tendency.—*S. S. Times.*

NEW ZEALAND.

FROM what has already appeared in the columns of the SIGNS respecting the planting and the growth of the work in New Zealand, I feel certain that the readers of the SIGNS will be interested in a brief sketch of our experience since we came here. On the 24th day of last October, my wife and I sailed from San Francisco for Auckland, at which place we arrived after a safe and pleasant voyage of three weeks. For several months the brethren here had watched the arrival of every boat from America, with the hope that someone would come to labor in this colony. It was great pleasure to meet with those who manifested so much love for the truth and who gave us such a cordial reception.

After remaining in Auckland one week, we, in company with Brother Edward Hare, went to Kaeo, where all but four of the Sabbath-keepers of this colony live. During our stay of fourteen days we held sixteen meetings. It was exceedingly pleasant to present the different points of truth to souls so anxious to hear. At first, the attendance of those not of our faith was small; but it increased till the close of the meetings. At the last few services more seats had to be provided to accommodate the audience. We have reason to believe that the Lord was with us and that some prejudice was removed.

The Kaeo brethren were anxious to learn all they could about the different points of our faith; also to know just how their American brethren conduct church services, and Sabbath-schools; how they carry on Tract and Missionary work, reckon the tithe, etc. Not that they were wholly ignorant of these things; that was by no means the case; for by reading our publications and holding Bible-readings they had acquired, with the light Elder Haskell had given them, more than an ordinarily clear and correct knowledge of our faith.

These brethren have held from one to three Bible-readings every week since they accepted the truth; and it is plainly evident that the Lord has blessed their efforts to serve him and search his word. Not only has every one who started at the first held onto the truth, but their numbers have been increased. When Elder Haskell was here he baptized fifteen and organized them into a church. During my visit I baptized fifteen, all of whom were received by the church. The thirty belonging to the church, with four others who have not been baptized, make up the number of followers we found on our arrival in this colony. Among those who were baptized was a Maori woman, a native of New Zealand. She is the first Maori that has accepted the truths we teach. Her face (partially tattooed) still bears the marks of the darkness from which God has delivered her. All present believed that she was not a stranger to the Spirit of the Lord.

The organization of the Kaeo church was completed by the ordination of an elder and deacon. The church elected a committee of three to take the supervision of the work in the colony during the present year. They acknowledged with gratitude the interest and liberality of the brethren in America in sending them a minister and a tent; also of Sister Bond, of California, who donated her organ to this mission. But they do not wish to be a burden and expense to others. They have already paid into the treasury about \$225; and nearly everyone pledged to hereafter pay a true tithe to the Lord's cause. They also pledged \$500 to be paid during the present year and used as the committee may see fit.

Some attention was also given to the importance of missionary work; that we must

not only give of our means but that we must put forth personal efforts to get the truth before the half million English-speaking people of New Zealand. One brother, in obedience to his feelings of duty, and in harmony with the advice of the church, decided to devote his time to the canvassing and colportage work. He is with me in Auckland acting as tent-master. Brother Edward Hare, of this city, will also devote all his time to the sale of our denominational works. It is now expected that one or two of Father Hare's daughters will soon join us and learn the Bible work as it is carried on in America. To all appearance this city will be an excellent field for missionary labor. We hope that at no distant day, a city mission will be established here.

The population of Auckland is 65,000. The great majority are English people. Almost every religious denomination is represented here. We began a series of tent-meetings December 29, and have held five services. The attendance has not been large, but we believe that after the holidays it will be better. A great deal is made here of Christmas and New Year's; in fact, the entire week has appeared very much like the fourth of July in America. Those who have attended the meetings are much interested; many remain after the service and appear very friendly. We have sold \$3.50 worth of books. By the time another report can be sent we shall be able to speak more definitely regarding the interest here. From what we have seen we feel sure that many in this city are hungering for the truth.

It is a consolation to know, as we do, that we have the prayers of so many who love the Lord and his work. We ask to still be remembered at the throne of grace. We shall meet with bitter opposition, but feel that if we do our duty nothing can hinder the work of God. Our faith and courage were never better, for which we feel grateful to the Lord.

A. G. DANIELLS.

Auckland, N. Z., Jan. 3, 1887.

STEWARDSHIP.

THERE are multitudes of men and women who have not yet begun to comprehend for what they were placed in this world, whose whole life seems to consist of a pursuit of pleasure with no thought of duty or responsibility, whose time is wasted, who avoid rather than do duty, whose recreation is mere frivolity, and what they term pleasure is only another name for sensuality and physical excitement. But men are accountable, not only for what they are, but for what they might become, not merely for the life that they are heedlessly wasting, but for the nobler life that they might attain by a wise improvement of what they now have. It is the interest account of life that will trouble most men at last. They may have kept the principal, like the man who wrapped his talent in a napkin (though there are few who neglect the possible increase that do not also spend the nest-egg), but when the question is asked, How much has been added to the principal by wise and careful use, how many will be compelled to own with shame that the percentage of profit is very small!

Property, too, is a gift of God, for which we are as much accountable as for the powers of mind or the emotions of the heart. Have not many of us more than is needful for reasonable wants, have we not more that ought to be used for God than we do use in his service? Is there nothing that we are holding for self upon which God has a prior claim? . . .

God has given us life, not that it may be

wasted in indolence, or disfigured by evil passions; he has given us health, that the vigor of body and mind may be used in his service; he has given us property, that we may employ it for him in this world; he has given us influence, that we may impress upon others his goodness, his justice, his love; he has made offers of mercy and forgiveness, that the past of sin might not lead us to despair, and his warnings are uttered in our ears, that we may not presume upon his forbearance and hurry to ruin. He has given us the knowledge of himself, that we might rise to fellowship and enjoyment with him; might dwell with angels, and become heirs of a heavenly inheritance.

But these gifts are given for use only, and the Giver may at any moment resume that which we have no right to consider ours except in the light of a loan. Life is God's. He may snatch it from anyone who uses it to dishonor him and destroy others. Health is God's, and to those who abuse their vigor by indulging appetite, or reveling in sin while they forget God, he may send disease to weaken, and pain to rack their bodies. Wealth is God's, and if we selfishly hoard or recklessly spend it, leaving God out of account in our avarice or prodigality, he may give riches wings and leave us a prey to poverty and want. Powers of mind, his gift, which may have been used to apologize for sin and devise sinful delights and resist the truth, may be swept away, and with reason dethroned, the unfaithful steward may stare and gibber, a pitiable wreck upon the shores of lost opportunity. All that we have is God's, and if we leave out the idea of our responsibility to God in the performance of that trust, and live for self and for Satan, or drift aimless and useless through life into eternity, we will surely hear the sad sentence of our Lord, "Thou wicked and slothful servant!"—*Augustus, in N. Y. Observer.*

The Commentary.

NOTES ON THE INTERNATIONAL LESSON.

ABRAHAM PLEADING FOR SODOM.

(February 20.—Gen. 18: 23-33.)

THE time had come when Sodom and Gomorrah, Admah and Zeboiim, had filled up the measure of their iniquity, and like the inhabitants of Canaan afterward, and the antediluvians before, the earth could bear them, and the justice of God could spare them, no longer. Yet they, as all others, were called, and were given an opportunity to escape the impending ruin. The Lord kept it not a secret from Abraham, and sent Lot to call whoever he could induce to escape. The responsibility for every wicked man's destruction is upon himself; God calls all, and will save all who will give him the opportunity.

"SHALL I hide from Abraham that thing which I do?" "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3: 7. And Abraham was a prophet. Gen. 20: 7. He was God's trusted servant, and the Lord would not destroy that city, so fearfully wicked as it was, without telling Abraham; he would not bring the flood without telling Noah; he would not give up Israel without sending them prophets in abundance; he did not at the last destroy Judah till, in addition to all the prophets, he had sent them his own Son, who, as he beheld the city in her stubbornness of spiritual pride, burst into weeping, exclaiming, "O Jerusalem, Jerusalem, thou that

killst the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not?" "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." Matt. 23: 37; Luke 19: 42-44.

THAT has been and is the trouble with all, they know not the time of their visitation. The people upon whom the flood came knew not the time of their visitation; the cities of the plain knew not the time of their visitation; nor Jerusalem. Felix knew not the time of his visitation, although he trembled at the message of God. Agrippa knew not the time of his visitation, although, by the earnest words of Paul, he was almost persuaded to be a Christian. Nero knew not the time of his visitation, though God called him twice. It is a fearful thing to be so dulled by the influences of sin that we cannot perceive the gracious visitation of the love of God. "To-day if ye will hear his voice, harden not your heart." "Behold, now is the accepted time; behold, now is the day of salvation." We beseech you that ye receive not the grace of God in vain.

TEN righteous people would have saved Sodom and the cities of the plain! No community knows, no city knows, no nation knows, the world itself does not know, what it owes to the few humble, pious people of God. They who fear God and walk in the steps of Christ are the salt of the earth. It is they who preserve from destruction the vast multitude of the wicked; they are the light of the world, and God still bears with the wicked in patient waiting that they may in that light see his goodness and glorify him in the day of visitation. The long-suffering of God is salvation. It is the history of the human race illustrated over and over, that as long as there is any possibility of getting any good out of a nation or a people, so long God suffers them to remain, though there be iniquity in them. But when all hope of good is gone, then that people is given over, as were those in the lesson to-day. Sodom and Gomorrah are made an example to all who live ungodly. 2 Peter 2: 6.

BUT in this lesson on Sodom, there is a special lesson for all who live to-day. It is a lesson of the greatest importance. Jesus said, "As it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. *Even thus shall it be in the day when the Son of man is revealed.*" Luke 17: 28-30. The announcement is now being made throughout the land and to the ends of the earth, that the time is at hand when the Son of man will be revealed in a glory that will cover the heavens. Accompanying the announcement is a message of God which will make ready a people prepared for the Lord. If the message is heeded by you, you may be amongst that people.

THAT message is the Third Angel's Message (Rev. 14: 9-12): "If any man worship the

beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation. . . . Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." And that which follows closely upon the message is the coming of the Lord. For, "I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. . . . And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped."

THOUSANDS of people will study the lesson of Sodom to-day, and will wonder why they and those others listened not to the call of God, and knew not the time of their visitation; and yet will reject the message of God to-day, and will not now know the time of their visitation. It is easy enough now to believe that the flood, or this destruction of Sodom, came and destroyed all but those who believed and escaped. It is easy enough now to express surprise at the people there for not believing the message of God. It is easy enough now to do all this, and at the same time do exactly as they did in rejecting the message of God in our day, as they did in theirs. God has now in the earth a message of warning, of entreaty, and of salvation, as really as he had in the days of Noah or of Lot. It must be believed and heeded as really if we would escape a destruction as real as was then. While the world stands, Paul's words to the men of Antioch are ever apt: "Beware therefore, lest that come upon you, which is spoken of in the prophets; behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in nowise believe, though a man declare it unto you." Acts 13:40, 41.

J.

ANGELS—THEIR POWER AND GLORY.

(Sabbath, February 19.)

1. WHAT can you say of the power of the angels?

"Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word." Ps. 103:20.

2. How is one spoken of in another place?

"And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." Rev. 18:21.

3. How does Paul speak of them?

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels." 2 Thess. 1:7.

4. How does Peter compare them with men?

"Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord." 2 Pet. 2:11.

5. How rapidly are they said to go?

"And the living creatures ran and returned as the appearance of a flash of lightning." Eze. 1:14.

6. What does Daniel say on this point?

"Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation." "At the beginning of thy supplications the commandment came forth, and I am come to show thee." Daniel 9:21, 23.

7. Show that angels can control the spirits of ferocious beasts.

"My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me; forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt." Dan. 6:22.

8. Show that they have power over the fiercest elements.

"Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego; therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated." "Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego." "He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." "Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God." Dan. 3:19, 22, 25, 28.

9. How was the power of an angel shown in the deliverance of Peter? Acts 12:6-10.

10. Relate another circumstance showing the power of angels.

"And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians a hundred fourscore and five thousand; and when they arose early in the morning, behold, they were all dead corpses." 2 Kings 19:35.

11. To whom is the protection of these angels promised?

"The angel of the Lord encampeth round about them that fear him, and delivereth them." Ps. 34:7.

12. What must be our connection with Christ, the commander of the angels, to secure their protection?

"But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." "Take heed that ye despise not one of these little ones; for I say unto you, That in Heaven their angels do always behold the face of my Father which is in Heaven." Matt. 18:6, 10.

13. What kind of words and conduct will repulse these pure and holy ones from our presence?

14. In what form have the angels always appeared when seen?

"Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation." Dan. 9:21.

"And entering into the sepulcher, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted." Mark 16:5.

15. Do they have hands, feet, faces, etc., the same as men have?

"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; and he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night." "But the men put forth their hand, and pulled Lot into the house to them, and shut to the door." Gen. 19:1, 2, 10.

"Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz; his body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude." Dan. 10:5, 6.

16. Does the Bible anywhere intimate that this is not their real form and appearance?—*It does not.*

17. Do angels eat food?

"And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hasted to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat." Gen. 18:6-8.

18. Did not Christ after his resurrection eat food? Luke 24:40-43; Acts 10:41.

19. Will not the glorified saints eat food in the kingdom?

"And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." Luke 22:29, 30.

20. Do angels talk with each other and with men?

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:13, 14.

21. Are they supposed to be eloquent in speech?

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." 1 Cor. 13:1.

22. What does the Bible show as to the wisdom of angels?

"My lord is wise, according to the wisdom of an angel of God, to know all things that are in the earth." 2 Sam. 14:20.

23. Are there some things which they do not know?

"But of that day and hour knoweth no man, no, not the angels of Heaven, but my Father only." Matt. 24:36.

24. Do they have to learn by study and investigation?

"Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from Heaven; which things the angels desire to look into." 1 Pet. 1:12.

25. What can you say of the appearance of the angels?

"His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude." Dan. 10:6.

"And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments." Luke 24:4.

26. What is taught on this point in Acts 6:15.

"And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel." Acts 6:15.

27. How does Luke speak of them?

"And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel." Acts 1:10.

28. Do the angels grow old and feeble and die as men do?

"Neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke 20:36.

29. Who will be like them?

"But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke 20:35, 36.

30. Is not this more desirable than all earthly treasure?

THERE are no better workers for Christ and his cause than faithful and intelligent Sabbath-school teachers. They take their place alongside of the parent and the pastor, and in many cases do a better and more lasting work than either. Their work has the value of voluntary service, and is therefore apt to be appreciated in after years by those for whom it is performed; it is done usually at a period in young life when memory is tenacious, and affection sincere, and the heart tender, and the mind awake. Seeds of sacred knowledge, planted at such a time, in such a soil, are not often destined to that decay which means utter dissolution. They may lie dormant long, but there is a time for their development in the flower and fruitage of a good life.—*Sel.*

HE that judges, without informing himself to the utmost that he is capable, cannot acquit himself of judging amiss.—*Locke.*

PROCRASTINATION is the mother of failure.

The Home Circle.

"ENOUGH."

I AM so weak, dear Lord, I cannot stand
One moment without thee;
But oh! the tenderness of thine enfolding!
And oh! the faithfulness of thine upholding!
And oh! the strength of thy right hand!
That *strength* is enough for me.

I am so needy, Lord, and yet I know
All fullness dwells in thee;
And hour by hour that never-failing treasure,
Supplies and fills in overflowing measure,
My least, my greatest need. And so
Thy *grace* is enough for me.

It is so sweet to trust thy word alone.
I do not ask to see
The unveiling of thy purpose, or the shining
Of future light on mysteries untwining;
Thy promise-roll is all my own—
Thy *word* is enough for me.

The human heart asks love. But now I know
That my heart hath from thee
All real, and full, and marvelous affection;
So near, so human! Yet divine perfection
Thrills gloriously the mighty glow;
Thy *love* is enough for me.

There were strange soul-depths, restless, vast, and
Unfathomed as the sea,
An infinite craving for some infinite stilling;
But now thy perfect love is perfect filling;
Lord Jesus Christ, my Lord, my God,
Thou, THOU art enough for me!

—Frances Ridley Havergal.

UNCLE WILLIAM'S PIPE.

PERHAPS you knew that I was guardian to an orphaned nephew of mine, a promising young fellow, who died not long ago while a member of — Academy. I sent him there because I honestly thought it was the safest place in the world for a really good, conscientious, sensible boy, such as he was, who had to be fitted for college somewhere, and who would be exposed, I thought, to as few temptations there as anywhere on the round earth, so far as I knew. All went well until the thirtieth day of last May, when I was telegraphed by the principal to come at once, as my nephew was very ill. I found him a ghastly sight—a pallid and empty shell, without life enough inclosed to last a week. His doctor said that his constitution seemed to be one of those which are particularly ill-adapted to resist, at that critical age through which he was passing, the nicotine poison; and that cigarettes, of which it seems he had been smoking excessively during the winter, had killed him. It was a sad funeral, but somehow I didn't take the sadness of it home to me then, as I have since.

The next night I was sitting after tea in my library there, before the fire, smoking my pipe as usual, when my wife and Harry came in, and Harry said, "Please, father, tell me about poor cousin. What made him die?" I said—and I thought it a good time to lay an anchor to windward in Harry's case—the fact was that he had been very imprudent and unwise indeed, and had smoked too many cigarettes, which imprudence, I was afraid, had killed him.

Some conversation followed, which ended with Harry's saying, "I think, father, it is a dreadful thing to smoke cigarettes. I shall always smoke a pipe as you do." "Not much, young man, you won't; if you do, I'll thrash you." "But why not, father? Can't I do what you do? You wouldn't do a bad thing, I am sure; you are too good a papa."

My wife broke in just then, and said, "My dear, I think it is important that you should make it very clear to Harry, and do it now,

why it's right for you to smoke a pipe, and wrong for him. If anything should happen to you, and I be left to have him to bring up, I want that point made clear in his mind seasonably." I said, "Ah, well, I'll try and make it clear." I did try awhile, but not with my usual success; for neither she nor he seemed fully to understand it. The fact was, I didn't understand it myself so well as I had supposed I did; while my mind wandered a good deal as I talked. I kept the noise agoing, but I was inwardly thinking: "There's something terribly awkward about this. I wonder if it pays? Do I really care enough about tobacco to risk harming Harry here?" And just then it uncomfortably came to my mind how my poor nephew had said to me, just before his death, that his teacher several times had urged him not to smoke, and he had replied that his "mother's last charge was to do as Uncle William did, and it would be all right; and Uncle William smoked."

I made up my mind then and there; and, after a moment of silence, I took my pipe from my mouth, and knocking the ashes out of it over the andiron leg, I said, "Look here, Harry, do you see the inside of that pipe?" "Yes, sir." "Is it full or empty?" "Empty, sir." "Yes; well, it never will be full any more. That was the last pipe-charge of tobacco that your father will ever smoke. He don't propose to have you stumbling over his pipe into your poor cousin's grave. And tomorrow morning we will emphasize this. We will form a procession, and we'll march to the weeping willow out there by the brook, and we'll dig a little grave there; and in it we'll bury all the pipes and cigar-holders and tobacco that can be found in this house; and we'll sing Burns's song,

'For the sake of somebody,'

And we'll set up a neat marble monument over the grave, with a Latin epitaph, so that you, my boy, shall remember it, at least until you grow big and learned enough to tell what the legend means."

And we did.—*Congregationalist.*

THE HUMAN FAMILY.

THE human family living to-day on the earth consists of about 1,450,000,000 individuals; not less, probably more. These are distributed over the earth's surface, so that now there is no considerable part where man is not found. In Asia, where he was first planted, there are now approximately about 800,000,000, densely crowded; on an average, 120 to the square mile. In Europe there are 320,000,000, averaging 100 to the square mile; not so crowded, but everywhere dense, and at points over-populated. In Africa there are 210,000,000. In America, North and South, there are 110,000,000, relatively thinly scattered and recent. In the islands, large and small, probably 10,000,000. The extremes of the white and black are as 5 to 3; the remaining 700,000,000 intermediate brown and tawny.

Of the race 500,000,000 are well clothed—that is, wear garments of some kind to cover their nakedness; 700,000,000 are semi-clothed, covering inferior parts of the body; 250,000,000 are practically naked. Of the race 500,000,000 live in houses partly furnished with the appointments of civilization; 700,000,000 in huts or caves with no furnishings; 260,000,000 have nothing that can be called a home, are barbarous and savage. The range is from the topmost round—the Anglo-Saxon civilization, which is the highest known—down to naked savagery. The portion of the race lying below the line of human condition is at the very least three-fifths of the whole, or 900,000,000.—*N. Y. Commercial News.*

WHAT THE CHILDREN READ.

ONE cannot but wonder what will be the outcome in the quality of the next generation of men and women, morally and intellectually, who are to-day the boys and girls for whose entertainment an altogether unprecedented amount and variety of literature is prepared, and by them read. Even in the realm of the sciences, the tendency of the age is to construct, if possible, a royal road to learning. With fascinating text, and pictures equally so, that leave little room for the action of the imagination, the youth of to-day are entertained and instructed in a manner hitherto unrealized.

In the history of nearly all men and women whose superiority has left its impress on the race, and the details of whose lives are familiar to us, we find that the books they read were few, and that these were read and re-read until thoroughly absorbed in the mind. And the farther back we go—even to those glorious writers of antiquity whose writings for ages have been the delight and solace of the best intellects—we return to minds that were innocent of the daily newspaper, the monthly magazine, or "popular literature." The minds that were writing for all time were formed on the basis of thought, of observation, and the social interchange of ideas.

That the abundant current literature designed for the young is, for the most part, innocent, is undoubtedly true; but mere innocence and harmlessness, when filling the mind to the exclusion of what could give it vigor and sturdiness, become vicious. And in looking over the land to-day, and around the reading-table of every intelligent American family, what do we find the children, for the most part, reading? Stories, stories, stories! How many boys of sixteen have read Sir Francis Bacon until they are thoroughly "Baconized," as I heard the author of "A Fool's Errand" say he was at that age—not in a boasting spirit, but incidentally, in speaking of his boyhood and of his father's library. And how many girls of thirteen are reading the poets of antiquity, as was Mrs. Browning at that age?

Now, what men and women read after twenty-one years is a matter of small consequence in comparison with what boys and girls read prior to that age. If, in the matter of obedience, it is conceded that one cannot begin too early with a child, the same may as truthfully be said of his reading. Not only is it true that the writers, artists, inventors, discoverers, and doers of things that have helped and elevated the human race, have been students of fact, readers of those books that developed the mind, and obliged them to think, but it is equally true that happiness and safety lie in the same direction. How honored has our country been by men and women whose childhood's reading was bounded by the Bible, by Homer, "The Pilgrim's Progress," and "Paradise Lost"! But what can we safely expect from a generation of minds through which unceasingly filters a stream of the modern popular current literature? The vigor of the mind is washed away by this continuous flow of "entertaining" reading, which not only saps the life of creative imagination, but devours in its immeasurable maw the golden hours of youth—those priceless hours in which lie all the making, all the prosperity, and all the usefulness of the future man and woman.

Most parents are desirous of giving their children an education; but, in their ignorance or their thoughtlessness, fail at the very outset in not having their reading properly directed. No subsequent advantages can atone for these misdirected and lost opportunities of youth,

and the wail of many a man and woman is, "Oh, that I had been led to read books in my youth—my golden youth, that was wasted on trash!"

As aids and abettors in this vicious business the average Sunday-school library stands pre-eminent. It begins with the infant class, and retains its hold upon it until childhood is gone and maturity well-nigh reached. The complaint of a Philadelphia father that the four Sunday-school novels of 300 pages each that his four daughters bring home weekly from the Sunday-school had become the bane of his household, is by no means a solitary instance. Twelve hundred pages of "moral," nay, silly, garrulity imbibed each week by growing girls! Think of it, all you in whose homes and round whose hearthstones similar thieves of time, of mental vigor and strength, of high purpose, of manly endeavor, of future usefulness, and, above all, of sturdy, abiding character, hover in the shape of popular literature for young folks in its thousand forms! As the foe of intellectual culture and development there is no other so insidious and so powerful. And who is to blame?—*Mary Wager-Fisher.*

THE STING-RAY.

IN Mr. Wyatt Gill's interesting volume, "Jottings from the Pacific," recently published by the American Tract Society, is a description of a curious and much-dreaded fish which inhabits the waters of the South Pacific. It is called the sting-ray on account of two long, bony spines which are fixed in its tail and which it uses to kill its prey. It sometimes attains the length of fourteen or fifteen feet, but rarely exceeds twelve. Its mode of capturing its victims is to bury itself in the sand, its eyes and forehead alone visible and its whip-like tail appearing as a stick in the water. The moment an unwary fish attempts to glide past the lurking-place of the monster, it is instantly struck down and devoured. Natives wading or diving in the water sometimes have the misfortune to tread upon the buried fish. In an instant the intruder is lassoed and the serrated spine of the tail driven into the flesh. The point of this terrible weapon is sure to snap off; if in the body, there is no hope of life; if in the leg or foot, it must be taken out from the opposite side, as the barbs make it impossible to pull it out. The natives of the islands of this region assert that this fish has the power of shooting with one of its spines when attacked. Mr. Gill speaks of seeing the spine of a sting-ray sticking in the corner of a house at Taunu. It is said to have been the custom of the natives in former times to rid themselves of their foes by means of the spines of the ray. The spines were split, for the purpose, into three parts. Each part was called in the native tongue *aitu tangata*, that is, "a human god," the gods being the arbiters of human destiny. One of these splinters fixed in a place where it would enter the body of a foe would soon produce death by working its way inward to a vital part. The general method was to fix a splintered spine upright under the mat of a sleeping victim, so that in turning over in sleep it would be sure to enter the person and do its deadly work. The sting-ray is much esteemed for food among all the islands of the Pacific. In the Hervey group, it is called, on account of its shape, the "bird-like *Tamanu*."—*New York Observer.*

"WHEN God's flail of adversity is upon us, we should not be like the chaff, which flies into the face of the thresher, but like the precious grain, which lies at his feet."

Health and Temperance.

THE EFFECT OF INTEMPERANCE IN THE CONGO.

MR. STANLEY in one of his lectures in New York gave good strong testimony in favor of total abstinence. He was asked about the climate and healthfulness of the river valley, as compared with the uplands, and of the coast as compared with the interior. Speaking on this point he said:—

"Lieutenant Grant is a splendid, stalwart-looking man from Luxembourg. He has an ambition to distinguish himself. He does not like the post assigned him, so I give him other work and fifty men to continue the road from Manyanga to Stanley Pool. He has with him one bottle of Burgundy. He will keep that for a gala day—the birthday of the king. He means to drink that to a larger number of days to His Majesty. Some five miles on the road he meets a friend coming from Stanley Pool, and, 'How do you do? I am delighted to see you.' The friend has just one bottle of brandy. They club together and they bring out—one his bottle of Burgundy and the other the brandy. Next morning the work must go on, of course. The trader bids him 'Good-by,' and the officer must muster his working parties and proceed. But the effect of that night's dissipation is pretty soon seen. At nine o'clock the sun comes out strong. Before six o'clock that afternoon he is in his grave.

"You ask about the climate and healthfulness of the river valleys. How can you understand unless I specify certain points to illustrate?"

"A man has been with me on the Upper Congo two years and nine months. He has distinguished himself. I can recommend him to anybody for industry, fidelity, and attention to his duties. I wish to preserve him. He has slight dysenteric symptoms, and I say to him: 'If I thought I could keep you from wine and liquor, I would send you to the coast, and send you home with good care; and if I had authority to bind you under oath, so that you could not touch a glass of liquor, I should be quite sure that you would arrive at home, and after a residence there of from three to six months you would be prepared to return.' He said: 'But I promise you that I will not touch a drop of liquor.' 'I do not want to exercise any restraint over you, but my firm conviction is that if you do touch it you will never reach home. Good-by. Boys, carry him.'

"I give him a dozen hammock-bearers. He reaches the coast. The doctors attend him. He recovers from the slight dysenteric malady. They say now he is in a fit condition to go home. That evening he swaps his coat to a native for a bottle of gin, and by midnight he is dead.

"Therefore, when you ask about the climate and the healthfulness of the river valleys, people who are suffering from the depressing influences of such instances of fatality will naturally say, with great force: 'Such and such a man died, and such and such a man, and so on; and look at that cemetery at Banana Point!' Go there, and you will see head-stones marked: 'Here lie the mortal remains of So and So, belonging to Stanley's expedition,' and 'Sergeant So and So, belonging to Stanley's expedition,' and you can count twenty or thirty. The people in America and England do not understand that there have been such fatalities.

"But they will not tell you the causes; and it is right that I should follow the dead

to their graves and say that such and such a man died from such and such a cause?"

"There was a Scotch engineer who came out recommended by the British East India Company. He was a genius. He knew the tricks of making the rudest structure comfortable and home-like. He takes charge of the steamer *Belgie* to go down to the mouth of the Congo. Three days afterward I ask the captain where his engineer is. He is dead. He was found sitting on a chair with a bottle of brandy in his hand—dead."

A good temperance speech that; and coming from the gentleman from whom it does it ought to have great weight.—*Christian Standard.*

WHAT IS REAL FOOD.

WE ought to learn, as a first truth, the truth that the oftener we go to the vegetable world for our food the oftener we also go to the first, and therefore to the cheapest, source of supply. The commonly accepted notion that when we eat animal flesh we are eating food at its prime source, cannot be too speedily dissipated or too speedily replaced by the knowledge that there is no primitive form of food—albuminous, starchy, osseous—in the animal world itself, and that all the processes of catching an inferior animal, of breeding it, rearing it, keeping it, killing it, dressing and selling it, mean no more nor less than additional expenditure throughout for bringing into what we have been taught to consider an acceptable form of food, the veritable food which the animal itself found, without any such preparation, in the vegetable world.

With the light of these natural facts filling the rational mind, the tendencies of all advanced scholars in thrift should be to find out plans for feeding all the community direct from the lap of the earth; to endeavor to discover how the fruits of the earth may be immediately utilized as food; and to impress science into our service, so that she, in her laboratories, may prepare the choicest viands, minus the necessity of making a lower animal the living laboratory for the sake of gratifying what is just a little higher than a cannibal propensity.—*B. W. Richardson.*

TOBACCO SYMPTOMS.

DR. ALEXANDER contributes to the *Phrenological Journal* the following inventory of symptoms caused by this poisonous and deadly weed: "The derangements which the habitual use of tobacco produces in a more or less pronounced form, are as follows:—

1. Headache over the eyes.
2. Nervous headache without sickness.
3. Nervous headache with sickness of the stomach.
4. Deafness.
5. Partial blindness or amaurosis.
6. Running at the eyes.
7. Cancer of the lips.
8. Consumption, preceded for years by a cough.
9. Asthma.
10. Dyspepsia.
11. Palpitation of the heart.
12. Paralysis of the upper part of the body.
13. Neuralgia, especially of the head, face, and neck.
14. Swelling of the gums, and rotting of the teeth.
15. Enfeeblement of the lymphatics.
16. Enlargement of the glands of the face and neck, making the chawer thick about the cheeks and lips.
17. Lethargy.
18. Morbid appetite for food, especially highly flavored food.
19. Indistinct taste.
20. Indistinct smell.
21. Obtuseness of the moral sense.
22. Imperfect sense of touch.
23. Uncleanliness of person.
24. Stertorous, or snoring, sleep.
25. A sense of deadness and of great debility on first waking from sleep, until one has had a chew or a smoke.
26. Confirmed and incurable disease, and premature death."—*Our Rest.*

MR. GLADSTONE AS HE LOOKS.

I was much interested in the appearance of Mr. Gladstone as he rose to speak. A rather small, worn man he seemed from the visitors' gallery, whose thin gray hair betokened age, but whose active movement as he rose to his feet indicated abundant vigor. With a perfectly quiet manner, but with now and then a graceful gesture, his words came out in smoothly flowing sentences directly to the point. At times with a touch of irony, and often with a quiet humor which never failed of its mark, he showed himself the master of parliamentary fence which all men know him to be. When he sat down it was evident there was nothing left of the motion. Later on in the spring, as the fight waxed harder and heavier against him, he displayed, with all the fire of youth, those wonderful qualities which have made him, even to his contemporaries, a marvel. Men say he never fights better than when the battle is desperate. With a courage born of the most complete conviction that stopped at no risk and no labor, with an alertness that took in the whole field, with an eloquence which dazzled even his enemies, like a very Cœur de Lion he fought, almost single-handed, the unequal fight. At a distance, looking at him, it would seem wholly beyond his physical powers. Close at hand his face is marked, indeed, with the lines and wrinkles of many campaigns, and you see before you still an old man, but you see, also, what at a distance you miss, that the lines are the lines of endurance and hardy strength more than of weakness and old age.—*Hon. Seth Low, in Brooklyn Magazine.*

News and Notes.

RELIGIOUS.

- Moody is holding meetings in Chicago.
- It is stated that thirty-three missionary societies now have workers in Africa.
- The Scotch Free Church has recently established a mission among the Arabian Mohammedans.
- A Catholic priest at Johnstown, Pa., has refused the communion to any child attending the public schools.
- The United Presbyterian Foreign Mission Board sent out thirteen missionaries last month for India and Egypt.
- According to a recent statement the Presbyterian Board of Home Missions is two hundred thousand dollars in debt!
- An encouraging feature of evangelistic work in India is said to be the presence of women of the middle class at preaching places.
- According to the report of their last General Conference, the Universalists have in this country 900 churches and 35,214 members.
- It is stated that the number of candidates for the ministry of the Episcopal Church in the United States is 344, a smaller number than at any time since 1868.
- It is stated that the distress occasioned in the Turkish Empire by poverty and excessive taxation, greatly hindered missionary operations in that country during 1886.
- On the occasion of the coming jubilee the Pope will present \$100,000 to the *Societas de Propaganda Fide*, a society in Rome charged with the management of Roman Catholic missions.
- According to the New Haven (Conn.) *Union*, small boys are arrested in that city for skating on Sunday, but riding on a bicycle is a favorite and entirely legal diversion. Sleigh-riding is permitted, but coasting is vigorously prohibited. From which it appears that there are some fine distinctions made in Sunday laws.
- Ingersoll is credited with saying not long since that "the time is coming when a man will be judged by what he does with his money." Upon which the *Pittsburg Commercial Gazette* remarks that "this is tough news for those people who pay one dollar for a front seat to laugh at his shallow blasphemies."

—Rev. George F. Pentecost, of Brooklyn, has written an article for the *Independent*, in which he aims to prove that the week of prayer ought to be abolished. The reason which he gives for this conclusion is that the spiritual life has been taken out of the institution by an excess of red tape in arranging its topics.

—The New York correspondent of a Pittsburgh, Pa., paper complains that upon a recent Sunday there were 40,000 skaters on the ice in the lake in Central Park. He adds: "These thousands were not by any means the non-church people. Pastors could have seen now and then the communicants of their own congregation in the mass of laughing movers."

—In giving a brief review of foreign missions for the year 1886, the *Christian Statesman* says, "In Roman Catholic Europe there has been little change in the attitude of governments or the Papacy." This is probably true if we understand it to apply to the attitude of governments and the Papacy towards Protestant missions; but if we understand it to mean that the attitude of some of the civil governments of Europe has not changed toward the Papacy, then it is a great mistake. The victory which the cohorts of Rome gained in the revision of the May Laws in Germany is not a "little change;" and the events of the past year have shown that though the Pope has at present no territory, his political influence is ten times as great as that of any princes who rule over millions of subjects and thousands of square miles of territory.

SECULAR.

—Slogger Sullivan broke his wrist in a recent engagement.

—A pier was burnt in New York a few days ago. Loss, \$80,000.

—Four children were burned to death one day last week, in a fire in Oil City, Pa.

—A dispatch from Tonquin says that the French have again defeated the rebels.

—Twenty-five hundred men and girls employed in a carpet factory in New York have struck.

—A heavy earthquake was felt in the mountains twelve miles south of Huron, Cal., on the 28th ult.

—Twenty-three persons are reported to have been frozen to death in Saxony during the recent snow-storm.

—A disastrous gale occurred January 24 off the Nova Scotia coast. A schooner was driven ashore and six lives were lost.

—The proposed woman suffrage amendment to the Constitution was defeated in Congress by a vote of 16 ayes to 34 noes.

—It is said that Senator Riddleberger intends resigning because, being a poor man, very little courtesy is shown him in the Senate.

—The town of Port Deposit, Md., is partially under water, owing to the floods caused by the breaking up of the ice in the Susquehanna.

—A cargo of ostriches from Natal, Africa, has arrived at Galveston, Texas. The birds are for an ostrich farm near Los Angeles, Cal.

—An explosion occurred January 23 on a Louisville and Nashville passenger train, killing the engineer and fireman and injuring several passengers.

—Trouble is expected in the Samoan Islands. The natives are buying fire-arms and ammunition, and a rising against King Malietoa is being fermented.

—The British bark *Aberfeldy* from San Francisco was sunk off Lowestoff, England, by a collision with the British steamer *Mascotte*. The crew were saved.

—The Breen bill for the suppression of the houses of vice in the Upper Peninsula, unanimously passed the Lower branch of the Michigan Legislature January 26.

—A woman died a few days since in Mayfield, California, from the effects of the bite of a tarantula. Though this insect is very poisonous, its bite is not generally fatal.

—The San Francisco *Evening Bulletin* says that since the abolition of the French law requiring a license for wine shops, in 1880, the number has increased by 40,000.

—At Pittsburgh, January 24, a battery of four steel boilers exploded with terrific force, killing one man instantly and fatally injuring several others. The damage is said to exceed \$30,000.

—Twenty thousand men are now on strike in New York; this number is raised to forty thousand by the strikers on the Brooklyn shores. The men being mostly coal shovelers and freight handlers, it is almost impossible for any of the steamers for Europe or the coast to leave port.

—The English Parliament assembled January 27. The speech for the throne caused little interest. Lord Randolph Churchill made a speech giving his reason for withdrawing from the Cabinet.

—Near Fort Scott, Kan., January 25, about 200 cases of gunpowder exploded while in transit over the Missouri Pacific Railroad. One brakeman was instantly killed and fifteen cars demolished.

—The carmen's strike in San Francisco still continues. The companies are being vigorously boycotted, and the strikers have established a free line of coaches to compete against the boycotted lines.

—It is reported that Australia has been swept by a cyclone, accompanied by great rain, resulting in disastrous floods. In the city of Brisbane, Queensland, some of the streets were submerged to a depth of twenty feet, and many persons drowned.

—A crusade has been organized by the planters in the Mississippi against agents who have been persuading the negroes to emigrate to the orange country. The negroes are pouring into the Yazoo delta and other lowlands, deserting their employers.

—Inyo County, Cal., contains marble deposits of surpassing fineness of quality and wonderful variety. The district is about three miles long. This marble is harder than the Italian, and experts say that the best rock found here will rival the choicest marble of Carrara.

—The small and beautiful island of Ninatu, in the South Pacific, has been demolished by a volcano. The once lovely landscape and fertile garden are now a great mass of volcanic rock, covered with ashes and lava. The frightened natives have been transported to another island.

—January 24, after a spirited debate, the United States Senate, by a vote of forty-eight to one, passed the bill to authorize the President of the United States to protect and defend the rights of American fishing vessels, American fishermen, American trading and other vessels in certain cases. This bill is a measure of retaliation, and if passed by the House and carried out by the President, will certainly result in a settlement of the fisheries question, either by war or otherwise, as the Dominion and England may elect.

Obituary.

HOWE.—Died in Oakland, Cal., of consumption, Jan. 24, 1887, John Howe, aged 23 years, 3 months, and 9 days. Brother Howe was born in Orange, Ionia Co., Mich., in which State he lived during the greater part of his life. Less than a year ago, in company with his brother, he came to Oakland to work in the office of the Pacific Press; but his health was so poor that he was able to work but a few weeks. In July, 1886, he went to the Health Retreat at St. Helena, and for a time his health seemed to improve; but disease had a firm hold on his entire system, and the improvement was only temporary. At the time of the camp-meeting last fall, there was a spirit of revival in many places in the State, notably at St. Helena, and at that time John found the Saviour. Although he suffered intensely during the latter part of his illness, he made no complaint, and his hope and trust in God were constant. w.

VON BENTHUYSEN.—Died at Nevada City, Cal., Jan. 21, 1887, Nina, infant daughter of Henry and Ellen Von Benthuyesen, aged almost one year. Funeral services were conducted by Rev. Mr. Angwin (Methodist), who made a few remarks upon 2 Sam. 12:18-23. MRS. ALICE GRAHAM.

Appointments.

OAKLAND.—House of worship, southeast corner of Jefferson and Thirteenth Streets. Sabbath-School every Sabbath at 9:30 A. M. Preaching at 11. Prayer and missionary meeting every Tuesday evening at 7:15. Seats free.

EAST PORTLAND (Or.)—House of worship on G Street, between Tenth and Eleventh. Sabbath-school every Sabbath (Saturday), followed by services. Preaching or Bible-reading Sunday evening. Prayer-meeting Wednesday evening. The public is cordially invited. Free public reading-room, corner of L and Fifth Streets.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, FEBRUARY 3, 1887.

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A FEW weeks ago we received an envelope containing two post-office money orders, and some postage-stamps, but not a line to indicate from whom the money came, nor where it should be applied. Whoever has sent money from which he has received no return, would do well to communicate with us at once. We would like to know what to do with the money.

THROUGH the courtesy of J. H. Kellogg, M. D., member of the Michigan State Board of Health, we have received the thirteenth annual report of that body. It contains many interesting statistics, and directions for avoiding disease. The book also contains the report of Professor Vaughan's experiments with poisonous cheese, some extracts from which we shall give in our Health and Temperance Department.

We clip the following item of news from a secular paper:—

"The Saturday half-holiday movement promises to be stronger than ever in the East the coming summer. A bill has been introduced in the New York Legislature making the entire day Saturday a legal holiday, and there is a strong popular sentiment behind it."

This means the enforced observance of Sunday; for the advancement of the counterfeit sabbath is just in proportion as the Sabbath of the Lord is depreciated.

We learn from the report of a sermon by Rev. Dr. Stebbins, of San Francisco, that although Solomon "has been called a very wise man," he possessed wisdom only to a limited degree, "but was not a wise man nor a profound man." The learned speaker said that Solomon "was always asking questions about everything, never seeing into anything." This declaration is in the face of the following words addressed to Solomon by the Lord: "Lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee." 1 Kings 3:12. But Solomon didn't live in the nineteenth century, and was consequently ignorant of many things that are known by modern "divines." However, we would rather know only a few things that are true, than to know so many things that are not so.

THE following we clip from a secular paper published in an interior town:—

"The basket social given at the Christian church last evening was very well attended, and was a very pleasant and enjoyable affair. The mating brought about by the sale of the baskets was voted a most happy thought, and created no end of fun and laughter. After the supper, a season of social entertainment was had, and at a late hour the meeting broke up, all present having had a jolly good time."

This was in a "Christian" church. If it were indeed a Christian church we would not greatly blame those who see no need of their becoming Christians. People can do such things as that without the trouble of making a profession of Christianity. In the days of Noah, people were doing the very same things; but they were not the ones who went into the ark. In the days that were before the flood, "they were eating and drinking, marrying and giving in marriage," no doubt having "a jolly good time," and "no end of fun and laughter," until the day that Noah entered into the ark. So absorbed were they in their fun that they "knew not until the flood came, and took them all away." And "so shall also the coming of the Son of man be."

THE *Christian Union* makes merry over the regulations of the West Boston Bridge Corporation, one section of which stands thus: "And the said proprietors shall meet annually on the first Tuesday of June, providing the same does not fall on Sunday." Well, that does sound funny, but the lawyers who drew it up doubtless knew what they were about. They had evidently read the "arguments" for Sunday-keeping, in which we are gravely informed that the first day of the week is "the eighth day," and they very naturally concluded that it must be easier for the first and the third days to be identical than for the first and the eighth, especially since there are but seven. Since the Sunday advocates have shown us how variable the days of the week are,—the first day being both the seventh and the "eighth,"—people can't be too careful in specifying, if they want them kept separate.

On another page mention is made of the new explosive, roborite, which the Germans have discovered, and which is considered to be far more powerful than melinite, which has recently been invented by two French officers. Of course the composition of both explosives is a secret, but they are known to have terrible power. Melinite is said to have ten times the destructive power of nitro-glycerine. A shell charged with a quantity of this explosive would be capable of doing deadly work. It is also reported that while the manufacture of this material is going on, its inventors are experimenting with a new rifle powder which explodes without making any smoke, and which will enable a body of infantry to fire on the enemy from cover, without betraying their position by clouds of smoke. Science has been developed to its present state of advancement principally for the purpose of enabling armies to exterminate one another as speedily as possible. As has been remarked, "chemists are developing into wholesale slaughterers of men."

A RELIGIOUS exchange says:—

"Omaha has 160 saloons paying \$1,000 per year license, and that money goes into the school fund. The result is that the public schools of Omaha are as fine as any in the country."

What a blessing saloons are, to be sure! It is evident that if Omaha only had a few more saloons, it might have the very best public schools in the country; and since nothing is more desirable than good schools, it follows that a few more self-denying philanthropists ought to start saloons in that city. How good the honest drunkard-makers must feel to have the assurance of the religious press that they are the principal supporters of civilization and education. The journal, however, forgot to note two points: (1) That in order to get that one hundred and sixty thousand dollars for the public schools, the people of Omaha and vicinity must pay the saloon-keepers not less than one million dollars, at a low estimate; and (2) that Omaha is about the hardest town in the interior of the United States. Six hundred per cent. per annum, besides hundreds of criminals and paupers, is a pretty high rate of interest to pay for money, even for educational purposes.

INTERESTING AND USEFUL.

THE "Seventh-day Adventist Year Book for 1887," is before us. It contains more matter and a greater variety than that of any previous year, as will be seen by the following table of contents: Ministers Directory—General Directories—General Conference Proceedings—Seventh-day Adventist Statistics—International Tract and Missionary Society Proceedings—Summary of work done by Int. T. and M. Society—Summary of work done by City Missions—Proceedings of International S. S. Association—American Health and Temperance Association—Central S. D. A. Publishing Association—Pacific S. D. A. Publishing Association—S. D. A. Educational Society—Healdsburg College Stockholders' Meeting—Health Reform Institute—Sanitarium Improvement Company—Rural Health Retreat Association—European Missionary Council—Constitutions of the State and General

Conferences, Tract Societies and S. S. Associations—Sketches with cuts of the various publishing houses of the denomination, and of the educational institutions—Postal Guide—and Sketches of the Foreign Missions, and of nearly half of the City Missions in this country. The whole makes a neat pamphlet of 144 pages, and is sold at the nominal price of ten cents. It furnishes information which every Seventh-day-Adventist should have and which he should be anxious to get in the hands of his friends. Address, *Review and Herald*, Battle Creek, Mich.; or Pacific Press, Oakland, Cal.

THE "TRUE EDUCATOR."

WE have seen a good many college and school journals "edited and conducted wholly by the students," and there are a few that come to us occasionally. The most that can be said for the majority of such journals is that they serve to keep the students out of worse employment. Too often they are filled with local notes and jokes which can interest no one but the students themselves, and which have anything but an elevating effect on them. The *True Educator*, published at South Lancaster, Mass, is emphatically not one of this class. While it is published by the "Academy press," and the mechanical work is done by the students, it is edited by the principal of the Academy, Prof. C. C. Ramsey, who is making it just what it claims to be, a journal "for teachers, students, parents, and school officers." We can conscientiously say of it that it improves with every number. Professor Ramsey is one who believes that "it is good to be zealously affected always in a good thing," and is untiring in his efforts to make both the Academy and the journal worthy of the patronage of all. The *True Educator* is warmly recommended by some of the best teachers in the country, because it is just what its name implies. Subscription price per year, seventy-five cents; combined with the *American Sentinel*, one dollar, the price of the latter paper alone being fifty cents. Address, *The True Educator*, South Lancaster, Mass.; or Pacific Press, Oakland, Cal.

In recording an interview which she recently had with a lady of some note, Miss Frances Willard says: "I was glad to note her fair, unpunctured ear—a proof of wholesome instincts." Miss Willard is a woman of excellent sense. While it is true that many ladies of refinement and taste do disfigure their ears with rings and pendants, it remains a fact that the custom is borrowed from the savage races. The more barbaric a people are, the more so-called ornaments they put on. When we see a lady with unpunctured ears, we involuntarily, like Miss Willard, give her credit for good sense or else for good training.

In our notice of the "Gospel Manual," two weeks ago, we stated that "where two or more of the evangelists have recorded the same thing, only the fullest account is given." This was an error on our part. The author says: "I am not aware of a single chapter or page where this is done. My aim was to produce a book which should embody the entire contents of the four Gospels, except where two or more of the evangelists have recorded the same thing in the same words. Verbal differences of statement, embodying faintest shades of meaning, are all interwoven into the general narrative." This feature is certainly an important one, and greatly enhances the value of the book. We very gladly do the author the justice of correcting the error which arose from a too hasty examination on our part.

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