

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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ONLY WAIT.

WHEN the spirit, worn and weary,
'Neath its daily load of care,
Finds the pathway long and dreary,
And the burden hard to bear,
Tired with hoping, faint with fearing,
Sighs to reach the golden gate,
Then in accents soft and cheering,
Patience whispers, "Only wait,
For a brighter day is dawning,
Joy awaits us in the morning—
In the beauty of the morning—
"Only wait."

O sad hearts, whose soundless sorrow
Dares not let a murmur fall,
Only wait and trust the morrow—
God's great love is over all.
Only wait, O wounded spirit,
By the cross of life weighed down:
Thou shalt surely earth inherit—
Bear the cross and win the crown;
For a brighter day is dawning,
Joy awaits us in the morning—
In the beauty of the morning—
"Only wait."

—Selected.

General Articles.

AN IMMORTAL NAME.*

BY MRS. E. G. WHITE.

THE devoted children of God are not appreciated or valued by the world. The world did not value their divine Master. The beloved disciple writes, "Therefore the world knoweth us not, because it knew him not." The Son of God made himself of no reputation. He was despised and rejected of men; and the servant is not greater than his lord. But while the world casts out the names of the sons of God, if they are humbly doing their appointed work they are winning an immortal name. They are not writing on sand, as are the children of this world; but their names are traced in the Lamb's Book of Life for eternal remembrance.

The anxiety of the children of God is not that they may be highly esteemed by those around them, to have titles of honor and the

praise of men; but that they may stand approved before Heaven, and be well pleasing to the Father and the Son. Their desire is to crowd all the good works possible, into their lives, to be a savor of Christ, to represent his character to the world, and thus honor and glorify the God of Heaven.

They are not unhappy because they are called upon to deny self and to work the works of Christ. They realize that the less of selfishness there is in the life, the more the joy of Heaven flows in. The Saviour prayed that his joy might be fulfilled in his disciples. The love of Jesus, expressed in every act of our lives, while it subdues self, will not fail to bring peace and songs of praise into our hearts. The meekness, forbearance, gentleness, and goodness of the true Christian sheds a radiance over all with whom he associates.

Those who come into sacred relation with the God of Heaven are not left to the natural weakness and infirmity of their natures. They are invited by the Saviour: "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." The righteousness of Christ is imputed unto them, and he gives them power to become sons of God. The world loses all attraction for them; for they seek a better country, an eternal reward, a life that is to continue through never-ending ages. This is the theme of their thought and conversation. The word of God becomes exceedingly precious. They discern spiritual things. They rejoice in "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." They long to see the King in his beauty, the angels that have never fallen, and the land of unfading bloom.

In the pathway of all who seek the crown, is the cross. If we would become partakers with Christ of his glory, we must be willing to share with him in his sufferings. If we would reflect his glorious image, we must be submissive to the divine moulding, we must follow in the footsteps of the Man of Calvary. God has claims upon every one of us. He created us, he redeemed us with an infinite sacrifice. He has promised the overcomer the great rewards of eternity. Why do we cling to anything that is offensive to him? Why not separate from every sin, and perfect holiness before him? The only reward for

sin is unutterable woe and death; but the righteous shall be at his right hand in fullness of joy, in his presence where are pleasures forevermore.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." What a promise is this, that we may share in the glory of our Redeemer! The bright beams of the Sun of Righteousness shine upon the servants of God, and they are to reflect his rays. As the stars tell us that there is a great light in Heaven, with whose glory they are made bright, so Christians are to make it manifest that there is a God on the throne of the universe whose character is worthy of praise and imitation. As Christ is pure in his sphere, so man may be pure in his sphere. Those who have, by beholding, become changed into the moral image of Christ, will put on immortality and incorruption at his appearing, and will be caught up to be forever with the Lord.

All Heaven is interested in our salvation. The angels of God are walking up and down the streets of these cities, and marking the deeds of men. They record in the books of God's remembrance the words of faith, the acts of love, the humility of spirit; and in the day when every man's work shall be tried of what sort it is, the work of the humble follower of Christ will stand the test, and will receive the commendation of Heaven. "Then shall the righteous shine forth as the sun in the kingdom of their Father."

We are too faithless. We do not take the promises of God, and drink in their rich meaning. We let doubt shut out the consolation of the assurances of God. Suppose that a man in this kingdom were condemned to death, but before the sentence was executed, a noble, who was able to free him, had compassion upon him, and he said, "I will die in his stead," and the fetters were removed, the prisoner went free, while the noble died. What gratitude would awaken in the doomed man's heart! He would never forget his deliverer. The deed of the noble would be heralded to all parts of the world. This is what Jesus, the prince of Heaven, has done for us. When we were under the condemnation of death he came to rescue us, to set us

*Sermon at Copenhagen, Denmark, October 11, 1886.

free from the bondage of Satan, and to deliver us from everlasting death. With his own precious blood he paid the penalty of our transgression. Does not gratitude awaken in your hearts for this wonderful love? Is it not your determination to yield all you have and are to the service of such a Saviour? Will you not become a laborer together with God, seeking the salvation of those for whom Christ died?

You will lose nothing by connecting with the King of the universe. He "is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." He will welcome you to the home of the blest. There you will see that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." What greater evidence could we ask of the love of God than he has given? Let us dwell upon his rich promises, till our hearts are melted into tenderness and devotion.

Jesus invites you, in words that touch the heart with their compassionate love and pity. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Have you experienced this blessed rest, or do you slight this invitation to make a confidant of Jesus? Do you pour out your trials and grievances into human ears? Do you go for help to those who cannot give you rest, and neglect the loving call of the mighty Saviour? Have faith in God. Believe in the precious promises. Go to Jesus in child-like simplicity, and say: "Lord, I have borne these burdens as long as I can, and now I lay them upon the Burden-bearer. Do not gather them up again, but leave them all with Jesus. Go away free, for Jesus has set you free. He said, "I will give you rest." Take him at his word. Instead of your own galling yoke of care, wear the yoke of Christ. He says, "My yoke is easy, and my burden is light." Learn of him; for he is "meek and lowly of heart; and ye shall find rest unto your souls." Fix your eyes upon Jesus. He is the light of the world, and he declares, "He that followeth me shall not walk in darkness, but shall have the light of life."

You can show to the world that there is power in the religion of Christ. Jesus will help those who seek him with all their hearts, to overcome the world, the flesh, and the devil. When you follow the light, walking in the path of truth, you will reflect the rays of glory, and be like a city set upon a hill that cannot be hid. When the books of remembrance are opened, your words, your deeds of love, will be acceptable before God; your robes, washed in the blood of the Lamb, will be spotless; the righteousness of Christ will be put upon you, and you will be given a new, an immortal name.

PUTTING ON CHRIST.

THE figure is that of clothing the body. Paul was fond of using this figure. He speaks of putting on incorruption and immortality, and of putting on the new man. He thinks often of the garb and equipment of the soldier, and he wants disciples, soldier-wise, to put on armor—the armor of light, the armor of God.

His crowning thought under this figure is putting on Christ. "But put ye on the Lord Jesus Christ." He says in his letter to the Galatians that as many as were baptized into Christ did put on Christ. To put him on at the outset, however, is not enough; the process must go on till the soul is perfectly arrayed, not only in his righteousness, but in his love and sweetness and purity.

For this is the meaning of the direction. It is to become like Christ. Meyer tells us that the same form of expression is used in classical Greek; and "in classical Greek to put on anyone, is to adopt anyone's mode of sentiment and action." Hence the counsel comes to just this, as this same author states it: "Unite yourselves in the closest fellowship of life with Christ, so that you may wholly present the mind and life of Christ in your conduct." Putting on Christ is entering into Christ. It is opening the door of every faculty to the unobstructed occupancy of Christ. It is coming under the influence and power of Christ. It is following Christ and doing his will. It is illustrating the temper of Christ, and reproducing in one's daily walk the spirit of humility and obedience and helpfulness and consecration which he manifested all the way through. As Dr. Hodge well says: "All Christian duty is included in putting on the Lord Jesus; in being like him, having that similarity of temper and conduct which results from being intimately united to him by the Holy Spirit."

It is this putting on Christ, or coming into the intimacy of a true, vital relation with him, and following him with an increasing closeness and fidelity, which will most surely lift one into superiority to all the ordinary forms of temptations. This is the idea of the apostle. He is speaking of casting off the works of darkness, of walking honestly, and "not in reveling and drunkenness," "not in chambering and wantonness," and "not in strife and jealousy;" and he leaps at once to the counsel to put on Christ, as though if Christ were put on in the sense already explained, it would correct all these tendencies and cure all these evils beyond any peradventure.

Unquestionably this is so. A man who is surely in Christ is surely safe. A man who makes the grace and strength of Christ his resource in hours of sore trial and temptation, will come out of the conflict as victorious as our Lord did when tempted of the devil in the wilderness.

A soul is never so beautifully and attractively arrayed as when Christ has been put on. There is a phrase in our common English version of the Scriptures which has

always had a special charm for some minds; it is "the beauty of holiness." For eyes anointed to clearest and finest vision, there is no beauty like it. The æsthetic taste has been cultivated to the last degree of exquisiteness where one has come into full appreciation of the beauty of holiness. But turning to the New Version, and casting an eye on the margin, where the finer critical renderings are more likely to be found, we discover that "the beauty of holiness" means not exactly what we have supposed it to mean, but "in holy array." This is the way it is given in the twenty-ninth psalm, and also in the ninety-sixth psalm. To worship the Lord in the way enjoined is to worship "in holy array." What "array" is there so "holy," what array is there so suitable and becoming, as Christ put on and worn by the soul? Or to turn the thought about, when is the soul ever so beautiful, when is it in such fitness to worship, or to do anything it is right to do, as when it is robed with Christ? For here, as before, we come round to find the true significance of the figure to lie in its inward application. There can be no "holy array" of the outward man at all acceptable which does not represent or symbolize an inward ornamentation of reverence and purity and love. To put on Christ is to put the soul in the best possible condition for communion with God, and for engaging in his service, whatever it may be. To put on Christ is to bring out God's image on the soul.—*Selected.*

LEARN TO TRUST MORE.

IN this age doubt and distrust seem largely to prevail in the hearts of men. Not only do we doubt our friends and fellow-men, but we dishonor our God and our Saviour by allowing Satan to cause us to doubt their love for us, and their willingness and ability to forgive and save us from all sin.

We have great need to become as little children. We need their simple trust and confidence. What they show toward their parents, friends, and teachers we should manifest toward our heavenly Parent, Friend, and Teacher. These earthly friends are mortal, often they fail us in the time of greatest need.

"A mother may forgetful be,
For human love grows cold."

Our Father's love and interest in his child never grow cold, and when one of his children that was bought with the precious blood of his Son, our Saviour, turns from him in doubt, distrusting the divine love and forgiveness, it sorely grieves him and all the holy angels. Why is it that we are so prone to walk in this darkness of doubt and despair? We know our Father's promises are "yea and amen." They have never failed us, no, not once, nor will they ever fail in the future. When we learn to put our hand in the hand of the only wise Leader, and say with all our hearts, "Father, take my hand and lead me. I trust in thee, for in none other dare I trust"—then will we have peace.

Could we but remember that it is Satan who causes us to distrust our Lord, we would not

be so apt to yield to his devices. Satan knows full well that his time is short, and growing shorter; he watches each trembling child of God, and soon knows all his weaknesses. He puts temptations in the way and too often we permit ourselves to be overcome. If he can persuade us to feel that God has no care over us, then he triumphs.

We have given Satan too many victories in the past, let us be careful that he never obtains another over us. Every victory we gain over our doubting, distrustful nature will strengthen us for a greater victory somewhere else. The Christian life is a warfare, we understood this when we enlisted. Had Satan not molested us, had our ways been ways of ease and pleasure, then might we doubt, not God, but ourselves. Satan never troubles those he knows are his. But his work day and night is to cause God's children to fall, and his most effectual way in bringing this about is to cause doubt and discouragement. Let us not then for a moment entertain a thought of distrust of our Lord and Saviour, but with the prophet Isaiah say, "The Lord God will help me, therefore I shall not be confounded."

GERTRUDE ABELL.

CHRISTIANITY AND WEALTH.

UNDERNEATH what was exceptional and local in the words of Christ there are deep and permanent truths, as pertinent to us now as to those whom Jesus met in his own day. Man's chief temptation doubtless lies in the direction of his relations to the things of this world. Jesus embodied this truth when he said, "Ye cannot serve God and mammon." What Christ wanted among men was faith in the righteousness, love, and mercy of the heavenly Father, and what he found among men, and still finds, is trust in the world, subservience to material things—the deadly lust which we call covetousness.

The spirit of the world cries out, "Put money in thy chest, money; it is the key to everything; make it thy god." And, therefore, covetousness is idolatry; it is dethroning God from his supremacy in human life. We do not need to go to the Scriptures to discover the moral perils which the seeking and possessing of wealth have always brought—perils to peace of mind, "the abundance of the rich" not suffering him to sleep, as Solomon said—perils to that most beautiful of all traits of character, humility. Purse-proud haughtiness is the worst sort of pride, because it puts money above manhood, forgetting that a man is rich or poor, as one has said, "according to what he is, and not according to what he has." "The love of money is the root of all evil," and unless there be a constant outflow of wealth in beneficence, and unless wealth is sought and held in a spirit of faithful stewardship toward God, and with daily petition for divine guidance in its management and distribution, and unless the possessor of it is also rich in heavenly things, the love of it becomes like the gold with which the California miner loaded his person when the ship was broken to pieces in the storm—a burden to drown the soul in perdition.

The fundamental thought of Christ in relation to man's pursuit of wealth, is that he should seek it as the servant of the kingdom of God, knowing himself as the steward of the Lord, occupying faithfully until the King comes, not trusting in it, ready to leave it for the eternal riches in store for the faithful, not squandering it like the prodigal in the far country, not reveling in luxurious feasts like the rich man who let Lazarus lie uncared for at his palace gate, but using it as did Zachæus, out of grateful love to Christ for the glory of God in the good of men. We, who have the gospel of Jesus Christ, know that what we hold is a trust from our Lord, and that as we have received so are our responsibilities. We shall be judged by our faithfulness.—*Rev. Dr. John H. Barrows.*

THE ANATOMY OF CONCEIT.

EVERY man sees with his own eyes. He discovers in the world only what his capacity and range of vision fit him to see. So every man thinks and judges and estimates other men and himself according to standards and limitations peculiar to his own mind. The eye of the soul has its limits of vision. Many a man has no right estimate of his fellow-men, because he measures them by the false standards of his own thinking. Still more men have no right estimate of themselves. Wrong estimates of others and of ourselves are sure to be found together sooner or later; they spring from the same root, namely, bad standards, or a faulty application of good standards. In this way a man may either underestimate or overestimate himself. Thus arises conceit. This quality is simply erroneous self-measurement.

Conceit implies a narrow and superficial knowledge of the world. As in perception we determine the size of things by comparison of them with other things, so we estimate men and ourselves by comparison. The earth seems very great to us when we cross its oceans and traverse its continents. But when we pursue the astronomer's reasonings, and learn that there are worlds in comparison with which our planet is little more than a floating particle of dust, our estimate of its relative size and importance is wholly changed. A better knowledge of the universe humbles our judgment concerning our world as a part of the creation of God. In like manner, all self-estimates are relative. In self-conceit, man dwarfs the universe in order to magnify himself. With a true conception of the majesty of the universe, and of the wisdom and power revealed in it, conceit is impossible. The mind is overwhelmed with the impression of its weakness in the presence of that gigantic system of things in which it finds itself.

It follows that conceit springs from ignorance and thoughtlessness. It is consistent only with narrow views of the world and of life. It makes precisely the mistake of the old astronomy, which supposed our world to be the central and largest one of the system, simply because it knew so little of other worlds. The conceited man magnifies his own importance only because he does not know

what real greatness is. He is great in his own eyes only because his eyes can see nothing truly great.

Conceit arises from a low estimate of other men. Estimates of ourselves, as well as of other men, are relative. All self-measurements involve measurement of others. It results from this, that there is no way by which the conceit can be taken out of a man so effectually as by bringing him into clear comparison and sharp competition with other men. This is the reason why it has become proverbial that school-life—especially college-life—will be likely to cure boys and young men of their conceit. In the class-room they are brought into close competition, in which even the best scholar is sure to be sometimes outdone by other men. Thus every man is frequently compelled to a tacit acknowledgment of others' superiority, and that in their very presence. This kind of life forbids to men the easy and flattering method of "comparing themselves with themselves," which is the great promoter of conceit.

This is the reason why the process of education tends to cure conceit. The men who recover from it least are the men who have too little perception to discover clearly, or too little sensitiveness to feel keenly, the superiority of others. The same principle holds in the great school of life. No man can remain persistently conceited, who has any adequate appreciation of the merits and attainments of his fellow-men. A man may be conscious that he has done his best, and may feel a keen satisfaction in this fact; but any large knowledge of men will show him how often his work has been equaled and surpassed. The real scholar is compelled to think modestly of his productions; for he well knows how thorough and successful have been the labors of others in the same or similar fields. He who is most likely to suppose that he has done a great service to science, is the tyro who does not know what others have accomplished.

We estimate ourselves by comparison. The more widely and truly we know men, the more we shall see that we are frequently equaled and surpassed. Candid estimates of ourselves by comparison with others will make us think soberly, and judge ourselves modestly. Conceit has no more fruitful root than a narrow knowledge and prejudiced estimate of the labors and worth of others.

Conceit involves a faulty self-knowledge. It is noticeable that the man who thinks most highly of himself is one of whom others think least highly. The conceited man has only one ardent admirer,—that is himself. The world knows most men better than men know themselves, and at this point "this wise world is mainly right." A true self-knowledge reveals our faults to us, and gives us a true view of ourselves. It lets the light in upon our narrow prejudices, and makes us ashamed of them. It discloses the insufficient grounds of many of our judgments, and unearths the subtle processes of our self-deception. It lays bare the operation of motives, and shows how often conscience itself is made a convenience.

Self-knowledge humbles a man. Those who think themselves complete beyond other men commonly stand alone in that opinion. They think themselves complete only because, while they keenly perceive others' faults, they are blind to their own.

In this view lies almost the only excuse which can be given for the man of inordinate self-conceit. It implies intellectual weakness, an incapacity for keen discernment, an inability to study successfully one's self and others. It may be a mental quite as much as a moral fault, though it is usually both. In both views it is a quality whose development is to be dreaded and checked with the utmost promptness and sternness. No trait of character conveys a more unfavorable impression; none so quickly excites disgust; none provokes such constant and universal ridicule. The ancient proverb expresses the world's verdict on this point: "Seest thou a man wise in his own conceit? There is more hope of a fool than of him."

Conceit is a mark of real smallness of soul. It is a phase of selfishness. Conceit is essential littleness. It means small thoughts of the world and of other men; low ideals of character and attainment; weak and narrow conceptions of duty. It is the mark of a self-centred life; and the life which makes self the center is as much smaller than the true life as the idea which made our earth the center of the universe was beneath the true conception of the solar system. "Conceit in weakest bodies strongest works," said Shakespeare. The men who have been servants of humanity—the great reformers and philanthropists—have been freest from conceit. They were great in humility; for humility, rightly understood, is essential greatness. Humility is the quality which leads men to serve others; conceit, the quality which leads them to serve themselves.

Traced to its deepest root, therefore, conceit is a fruit of fundamentally defective character. It implies a lack of appreciation of God's greatness, before which every thoughtful mind should stand with reverence and humility, and the proofs of which in the world, in man, and in history, might well impress every person with his own feebleness and insignificance. It implies a want of generous sympathy and kindly appreciation of others. It gives rise to cynicism and misanthropy. The conceited man helps nobody unless he does it in order that he may thereby indirectly help himself. He is as intolerant of other men's faults as he is tolerant of his own.

Like all other qualities, conceit grows by indulgence. It is as subtle as counterfeit virtue, with which it has a close affinity. It is as mischievous as self-deception, of whose essence it partakes. The analysis of this trait lays bare its inherent meanness, and shows it to belong to a type of life which is unworthy of any noble, generous, aspiring soul.—*Sunday School Times*.

If a man is faithful to truth, truth will be faithful to him. He need have no fears. His success is a question of time.

"THERE'S LIGHT BEYOND."

"WHEN in Madeira," writes a traveler, "I set off one morning to reach the summit of a mountain, to gaze upon the distant scene, and enjoy the balmy air. I had a guide with me, and we had with difficulty ascended some two thousand feet, when a thick mist was seen descending upon us, quite obscuring the whole face of the heavens. I thought I had no hope left but at once to retrace my steps or be lost; but as the cloud came nearer, and darkness overshadowed me, my guide ran on before me, penetrating the mist, and calling to me, ever and anon, saying: 'Press on, master—press on—there's light beyond!' I did press on. In a few minutes the mist was passed, and I gazed upon a scene of transcendent beauty. All was light and cloudless above, and beneath was the almost level mist, concealing the world below me, and glistening to the rays of the sun like a field of untrodden snow. There was nothing at that moment between me and the heavens."

O ye over whom the clouds are gathering, or who have sat beneath the shadows, be not dismayed if they rise before you. Press on—there is light beyond.—*The Worker*.

CHRIST'S APPEARING.

THERE is no one event in which so much centers as in the second coming of Christ. It has been looked forward to by Bible writers and by holy men in every age. The Scriptures everywhere present it as the day of the consummation of the Christian's hope and the time of his reward. Those who have died in faith will sleep until "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first" (1 Thess. 4:16), with shouts of victory over death and the grave. When the righteous dead are raised, the righteous living are changed, and together they will be caught up from the earth to meet their Lord in the air. The apostle says: "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." "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 Cor. 15: 51, 52; 1 Thess. 4: 17.

What a glorious day, when everyone who has proved loyal to God, no matter in what age he lived, will join Christ and the angelic host, and with them ascend to Heaven. There will be the patriarchs, the apostles, and a host of others who in different ages of the world have stood nobly for God's truth, with whom we can form an acquaintance and friendship that will never be broken. Happy day! Glorious union! And yet, perchance, dear reader, you do not love to think of the near approach of that day.

But this great event that brings joy and

life to those who love it, brings to the wicked terror and death. With horror and dismay they look upon the fiery cloud that bears Christ as he comes to reap the harvest of the earth; and their feeling of terror is such that, while the righteous gladly exclaim, "Lo, this is our God; we have waited for him, and he will save us;" they call upon the rocks and mountains to fall on them and hide them "from the face of him that sitteth on the throne, and from the wrath of the Lamb." Rev. 6: 15, 16. As the heavenly host near the earth, the wicked are prostrated, like the Roman guard, upon the approach of the angel to the sepulcher, by the brilliancy of the scene, and the Scriptures are fulfilled which tell us of "that Wicked . . . whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2: 8; see also chap. 1: 7-9. The earth will then be in the condition described by the prophet: "I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." Jer 4: 24-27.

Here we are told of the desolation of the earth, but we are assured that it shall not be "a full end;" and so the apostle testifies that there will be a renewed earth wherein the righteous shall dwell. See Wesley's translation of 2 Peter 3: 13.

What a glorious day for the people of God, when they take their departure forever from a world of sorrows, tears, and death to a world of joy, peace, and life without end. No funeral trains there; no fevered brows nor pallid faces; no hobbling cripples, nor groping blind, but all will be blessed with eternal youth, perfect health, and perpetual joy. The second coming of Christ brings all of this, and yet we find many who profess to love Christ, to whom the thought of his coming brings a feeling of dread. How strange that any should think that they love Jesus and yet not want to be in his immediate presence!

The Saviour has taken a journey into a far country. He is there preparing glorious mansions for those who love him, and when he comes again it is to take his people to these mansions and bestow upon them unending life, that they may go in and out before him, and enjoy it forever. And yet some who profess his name dread the day when all this glory shall be revealed!

To every one of the faithful it will be said in that day, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Those who are trying, by the grace of God, to be faithful with the talents intrusted to them, will love to think of the approaching day, when this invitation will be given. But those who dread the day, and are conscious of their unfaithfulness, may expect to hear the sentence, "Depart from me, ye cursed." It certainly cannot

be that any who are living with a valid hope, and who are humbly working out their salvation with fear and trembling, can dread a day that is to bring to them eternal life and everlasting riches.

But alas, how many are trying to heap together treasures for the last days! Some are successful. To those who are thus bending their energies, the time will soon come when they will go to and weep and howl for the miseries that their coveted treasures of gold and silver shall bring upon them. James 5:1-3.

Strange, indeed, that those who are so sharp in business for this world, make such poor bargains in eternal things! They barter their souls to Satan, for that which not only destroys their hopes for the world to come, but too often makes them miserable in this life. If we make a covenant with Heaven, by humbly accepting what Jesus' blood has purchased for us, we shall love to think of the day of his coming. Then to the inspired words of the beloved apostle, "Surely I come quickly," our hearts will respond, "Amen. Even so, comè, Lord Jesus."

E. HILLIARD.

New Orleans, Louisiana.

PRUNING.

My neighbor, Sadoc Smith, has had a great deal of trouble. His only son, who was just old enough to help him, died suddenly a few weeks ago. One of his best horses fell and was so crippled that they had to shoot him. He himself has been sick for a long time, and is just able to get out and begin to take care of his orchard. As I drove by the other day he was near the road pruning a peach tree. I said, "Good-morning, Sadoc, I am glad to see you out here. I hope that you are quite well again."

"No, I am not well. I feel weak and miserable. But I had to come out and try to get the orchard in order, or we will have no fruit. I can't understand why I have such a hard time, when my neighbors are well and prosperous. What have I done to bring all these trials and afflictions upon me?"

I did not know what to say at first, for it had been a mystery to me as well as to him. For though Sadoc has his faults, like the rest of us, he is really one of the best men in the neighborhood. But as I looked at the tree he was pruning I remembered our Saviour's parable of the vine in the fifteenth chapter of John, and I said:—

"Sadoc, what is the matter with that Crawford? It seems to me to have made a splendid growth since last year, and, if I remember right, it bore several boxes of excellent fruit. Why, then, are you sawing and cutting it so? See, it is actually bleeding! It looks as if it was being severely punished. If it had a human heart and voice would it not cry out, Master, what have I done, that you cut off my tender shoots and mangle and torture me? A stranger watching you as he passed by might think that you were a savage and these trees enemies that you had captured and were wreaking your vengeance upon."

Sadoc looked at me with surprise. He did not understand what I was driving at. So he said, "You have an orchard of your own and you know that we have to prune our trees, or they will run all to wood and we will get no fruit."

"So, then, it is because you like that peach tree, and rejoice in its vigorous growth, and expect it to yield you a valuable crop next year, that you are pruning it."

"Of course. But why do you tell me what everybody knows?"

"Because you don't seem to remember it when you look at the work of the divine Husbandman. God says that he deals with us just as we deal with our trees. You have often read the fifteenth chapter of John. You remember the second verse, 'Every branch in me that beareth fruit, he purgeth [pruneth] it, that it may bring forth more fruit.' He don't prune the unfruitful branches, but the fruitful ones. The motives in pruning are affection and hope. We love the vine or tree for what it has done. We see in it greater possibilities of fruitfulness, and we want to help it to do even better in the future than it has done in the past. And God prunes us because he loves us, and because he would have us glorify him by bearing much fruit. For there is a tendency in all of us, like that in your peach trees, to excessive wood-growth. By wood-growth I mean temporal prosperity. When a man is left to himself, he becomes carnal in his thoughts and desires. He wants to have as much sensual enjoyment as he can, and to get all the material good that he can. He forgets that he is a child of God, an heir of immortality, and that he is planted in this world to bear fruit unto holiness. Hence, God has to come to us, just as we go to our fruit trees, and cut us back. His object is to make us better men and better Christians. You prune your trees for symmetry as well as for growth. There are some trees that seem to know how to shape themselves. They grow gracefully if you let them alone. But most of our trees, and especially our fruit trees, straggle if left to themselves. They send out too many shoots on one side. They send out branches that cross each other, and, hence, chafe each other. And it is so with us. Our characters are not symmetrical. Our growth is one-sided. Some of us are gnarled all over with prejudices. We need the shaping hand of the Husbandman, as the block of marble needs the skill and toil of the sculptor to become a statue that thousands will admire. You know, Sadoc, that we are not to grow in this earth-orchard forever. God will transplant us one day into his Paradise above. He can't have any ill-shaped, crooked trees up there. Hence, he must trim and prune us now. The Lord loves you, my brother, and that is why he chastens you. He loves you better than he loves me. These trials are the tokens that he sees in you great possibilities of spiritual growth and fruitfulness."

"But why don't the Lord prune my neighbors too? There is Jonas Jones, everything that he touches turns to gold. A little cutting back might do him some good."

"Perhaps not. Why did you skip that large tree at the other end of the row? It needs pruning more than any of the rest."

"Oh! that tree is of no account. All the fruit it bears is gnarly and worthless. I have tried all sorts of experiments with it in vain. So now I am going to let it grow until it is big enough for firewood and then I'll cut it down."

"Yes, and may not that be the Husbandman's idea in regard to some of his trees in the human orchard? Would you or I want to be let alone because we were determined not to yield to the loving discipline of our heavenly Father? Let us thank him that he does not let us alone."—*Rusticus, in the Occident.*

CHEERFULNESS.

CHEERFULNESS is one of the loveliest graces of the Christian character. It belongs to those noble natures whose very presence carries sunshine with them wherever they go.

What the sun is to nature, what the stars are to night, what God is to the stricken heart which knows how to lean upon him, are cheerful persons in the house and by the wayside.

Sometimes we look into a face we meet which is so cold and repulsive, dark and gloomy, that it makes us feel almost blue to look at it, and which betokens no joy in the heart, no nobility in the soul, no generosity in the nature; the whole character as cold as an iceberg. And again we meet a face so bright, smiling, cheerful, and happy that one glimpse of it does our very souls good, and is like an inspiration to us. And we feel more cheerful ourselves. If we possess a hopeful spirit it will enable us to discern the silver lining of the darkest cloud, behind which ever shines the light of divine promise and help.

True religion is not gloomy, "her ways are ways of pleasantness, and all her paths are peace."—*May J. Scott, in Occident.*

"WHEN I am weak, then am I strong." Strange paradox! But this was the experience of the apostle. It is also the experience of every true Christian. A sense of our own weakness brings us to Christ, the only source of strength. Just as soon as we learn not to rely on self, but to trust in Christ alone for strength, then are we strong indeed. It is "in weakness" that Christ's "strength is made perfect." He is revealed "to save the lost," "to call sinners to repentance," to "strengthen the weak hands, and confirm the feeble knees." We have no strength except as we receive it from God; hence we may sing with the psalmist, "The Lord is my strength and my song, and he is become my salvation." "It is God that girdeth me with strength." "Though my heart and my flesh fail, God is the strength of my heart, and my portion forever."—*Methodist Recorder.*

WE should not be content with the first steps, however sincere, of penitent devotion; but should seek to rise from penitence to faith, and hope, and love.

The Signs of the Times.

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

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OAKLAND, CAL., SIXTH-DAY, MARCH 2, 1888.

THE SPIRIT OF ANTI-CHRIST. NO. 11.

EVEN NOW the restraints of God's law are being thrown off, and the flood-gates of iniquity are being opened. In the summer of 1887, Professor John Fiske, of Harvard University, delivered a lecture in Oakland, Cal., of which the following is a portion of the synopsis given in the Oakland *Enquirer* of June 27:—

"Mr. Fiske took as the text for his remarks the fifth verse of the third chapter of Genesis, 'For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.' The legend from which this sentence is taken, Professor Fiske said, is borrowed from one of the books of the Zoroastrian Scriptures. All the evidences indicate that it was incorporated in the book of Genesis at a late date, after the Babylonish captivity. None of the earlier prophets or the writers of the historical books of the Bible have left a record that they knew the story of the garden of Eden. It is a real Persian myth. In intention it is one of the attempts which theologians have made from the earliest times to reconcile the existence of evil in the world with the theory of the goodness of God.

"Mr. Fiske then went into a discussion of considerable length to establish the relativity of all knowledge. We know nothing, he said, except by contrast with or relation to something else. If there were only one color in the world, we would be unable to conceive the idea of color at all. If everything were as sweet as sugar, we would not know what taste means. In the same way, evil exists only by contrast—the contrast of a lesser good with a greater. Evil may be defined as a low stage of existence looked at from a higher one. There is ground for the hope that evil may be evanescent in the universe, but it now exists as a necessary condition of the development of man, like the relation of the shadow to the light. Were there no evil in the world, there could be no morality—no man in the highest sense; human beings would be so many puppets, but such a thing as character would be impossible."

Just think of it! A professor in one of the leading universities in America,—an institution that moulds the thought and character of thousands of the young men of our country,—openly teaching that sin is a necessity! that evil is only undeveloped good! And for this he is not rebuked, but rather applauded. Let no one say that it is impossible that the world should ever again become as it was in the days of Noah and Lot. The time will come when in "Christian" America vice will be counted virtue. With such teaching as the above, from so high a source, it would seem that that day is not far distant. "The heart is deceitful above all things, and desperately wicked; who can know it?" Jer. 17:9. We have known of such a thing as an adulterer quoting the seventh commandment to his paramour, in justification of their crime. In the days of Jeremiah the professed people of God would steal, and murder, and commit adultery, and swear falsely, and burn incense unto Baal, and would then go to the temple and stand before the Lord, and say, "We are delivered to do all these abominations." Jer. 7:9, 10. The man who knows the human heart, will not be surprised at any wickedness that any man may do. It is not strange that men fall; but it is a miracle of saving grace that any walk uprightly.

It may be said that the teaching concerning evil, which we last quoted, is from a Unitarian source, and therefore cannot strictly be charged to "orthodoxy." That really makes no difference, since "culture" is fast becoming the religion of the day; but take the following from Dr. Lyman Abbott, editor of the *Christian Union*:—

"Each disciple of Christ is to judge for himself how far the law is thus fulfilled in his own character; and is at

liberty to cease to regard any provision of the law which has ceased to be useful in the development of character."—*Christian Union*, August 11, 1887.

The italics are Dr. Abbott's. Again he says in the same article:—

"If any man is living in sympathetic fellowship with God, if his impulses, his desires, his aspirations, are divine in their origin and character, he is no longer under rules and regulations."

That agrees exactly with what we have quoted from Spiritualist writers. They simply claim that there is "a continuous divine inspiration" in all men, and consequently that every man is a law unto himself. To the same intent Dr. Abbott further says:—

"Just in the measure in which he is at one with God in character he is free from all laws external to himself. The law is not destroyed; but when it has accomplished its purpose in him it is fulfilled."

When such teaching appears in such a paper as the *Christian Union*, and from such a man as Dr. Lyman Abbott, it may be taken for granted that it is quite popular. Unfortunately we do not have to take it for granted. The idea that the law of God is abolished, or, what is the same in effect, that each disciple is to be his own judge as to how much of the law he will keep, and what provisions he may cease to regard, has been openly taught for years from many professedly Christian pulpits, and in many professedly religious journals. w.

PRAYING IN PUBLIC.

WE have received a letter from a subscriber in the East, who challenges the custom of praying in public. We have not space for the entire letter, but will state his points. He claims that there is not only no command for any such practice, but that it is a positive violation of our Saviour's directions in Matt. 6:6; that it is a custom of man's devising, because it is in harmony with the whole world, and that therefore the one who prays in public is the friend of the world, and the enemy of God. We do not think there are many who hold such views, but the few who do are quite active in talking them to others; and while they may not make many converts to their theory, they may cause many timid souls to rest all the more easily when they deprive themselves of the blessings of the prayer-meeting. So we think it worth while to give the matter a little attention.

In the first place, it is not true that the habit of public prayer is "in harmony with the world," for it is not the custom of the world to pray. Neither is it true that the custom is one of man's devising, as anyone must know who has read the Bible, and as we shall show. When we find that the apostles, and our Lord himself, prayed in public, we know without any question that public prayer is not in opposition to our Saviour's words in Matt. 6:6.

In the eighth chapter of 1 Kings we have not only the recorded fact that Solomon prayed at the dedication of the temple, but we have the prayer repeated in full. Read verses 22-54. Now turn to 2 Chron. 6:13-42, where you find the same account, and then read this additional statement: "Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt-offering and the sacrifices; and the glory of the Lord filled the house." 2 Chron. 7:1. Here we find that God heard and accepted that prayer. This he would not have done if Solomon had been a hypocrite; for the Lord does not pay any attention to the prayers of hypocrites. See John 9:31; Job 27:8, 9.

In this prayer we find the following petition: "And if thy people Israel be put to the worse before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee in this house: then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again into the land which thou gavest to them and to their fathers." 2 Chron. 6:24, 25. Here Solomon showed that he expected the people to make united prayer in the temple, in any time of trouble. But this prayer is a part of inspiration, and therefore it teaches us that public prayer is right. Moreover the Lord made a

specific answer to this request, as we learn from the following:—

"And the Lord appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for a house of sacrifice. If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; if my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place." 2 Chron. 7:12-15.

This is in harmony with the words of God through the prophet: "For mine house shall be called an house of prayer for all people." Isa. 56:7. The temple was built for this very purpose, and there were set times for prayer in the temple. Acts 3:1.

What we have already given is sufficient to settle the question, but we will bring more evidence. In the seventeenth chapter of John we have a wonderful prayer of our Lord, which was uttered in the presence of the eleven. If this was not a public prayer, we should like to know how many persons must be present, in order that a prayer uttered in their presence may be public. In this prayer, too, there are all the elements of prayer,—supplication, thanksgiving, and praise. But if it is thought that there were too few present for this to be called a public prayer, then turn to our Saviour's prayer at the grave of Lazarus, recorded in John 11:41, 42. On this occasion not only the disciples, but a great company of Jews, were present. Now if Jesus had designed by his words in Matt. 6:6 to condemn public prayer, it is certain that he himself would not have prayed in public.

Take the occasion of the transfiguration. Jesus "took Peter and John and James, and went up into a mountain to pray." Luke 9:28. It is certain that he prayed at that time in the presence of those three disciples, for it was "as he prayed" (Luke 6:29) that "he was transfigured before them." Mark 9:2.

When we take the record concerning the disciples and the apostles of Christ, we find numerous instances of public prayer. After Jesus had ascended, the eleven returned to the upper room where they dwelt, and "these all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus." Acts 1:14.

It was while they were thus daily joining in prayer, that Peter stood up in the midst of them (and there were a hundred and twenty gathered together, Acts 1:15) and laid before them the necessity of having another apostle chosen; and after appointing two men, they prayed and asked the Lord to show which one he had chosen; and their prayer was answered. Acts 1:24-26.

After Peter and John had been released from the imprisonment which followed the healing of the lame man, they returned to their own company and reported what had been done. When the company had heard that, they lifted up their voices in thanksgiving to God; "and when they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost." Acts 4:31. Thus God again showed his acceptance of united prayer.

Another instance of availing public prayer is found in the twelfth chapter of Acts. Herod had put James to death, "and because he saw it pleased the Jews, he proceeded further to take Peter also." "Peter therefore was kept in prison; but prayer was made without ceasing of the church unto God for him." Acts 12:5. If the narrative ended here, it might be claimed that the prayers for Peter's deliverance were offered by individual members of the church at their homes; and no doubt many prayers were offered in secret. But in verse 12 we read that after Peter had been miraculously delivered from the prison, "he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying." Here was united prayer by the church, and the prayer was answered. It was not hypocrit-

ical prayer, nor prayer offered for the applause of men; it was such prayer as the Lord delights in.

Again when Paul was on his way to Jerusalem, he stopped at Miletus, to hold a meeting with the elders of the church at Ephesus. After an affecting discourse, "he kneeled down, and prayed with them all." Acts 20:36. This may mean simply that Paul alone prayed, although it seems more likely that they all prayed; but whichever way it was it is another instance of public prayer.

Once more, while Paul was on this same journey, we find him praying in public. At Tyre, where the ship discharged her cargo, the travelers found disciples, with whom they tarried seven days. "And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city; and we kneeled down on the shore, and prayed." Acts 21:5. Whoever can say that the prayers in either of these instances were offered in a hypocritical spirit, or with a desire for the praise of men, must be entirely ignorant of Christian love and fellowship.

Other instances of public prayer might be given, but we proceed to notice some directions concerning public prayer, and some direct commands therefor, which we find in the Bible.

In 1 Cor. 11:4-13 the apostle Paul gives directions concerning the fitness of things in prayer, stating that a woman ought not to pray with her head uncovered, nor a man with his head covered. This was a direction for the public assembly. And in 1 Cor. 14:14-16 the apostle argues as follows concerning praying in an unknown tongue:—

"For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?"

Now when a man prays in secret, it does not make any difference what language he uses, so long as he himself knows what he is saying; for the Lord can understand any language. And it makes no difference in how low a tone he speaks. But this will not do in the kind of prayer that Paul speaks of in 1 Cor. 14:14-16. In that the person must pray so as to be understood, so that those who listen may say, Amen. This inspired direction concerning prayer is another proof that public prayer is not displeasing to God.

In Heb. 10:24, 25 we read: "And let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching."

Now when the same apostle says: "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting" (1 Tim. 2:8), we must conclude that he intends that when the brethren assemble themselves together to exhort one another, they shall also pray together. And that this is what they should do, we learn from our Saviour's words in Matt. 18:19, 20:—

"Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven. For where two or three are gathered together in my name, there am I in the midst of them."

In these texts we have the authority for a prayer-meeting. But now read a direct command for public prayer: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed." James 5:14-16.

Does anybody believe that James intended that

the elders of the church should come to the sick man's house, and then each retire to a room by himself to pray? No; for it is expressly stated that they are to "pray over him." The next verse provides for mutual confession and united prayer; and no one who has experienced the blessedness of praying with the afflicted and needy, would wish to be forever debarred from the privilege. He who would not be convinced by this array of Scripture testimony that public prayer is not a sin, but is required by the Lord, would not be persuaded "though one rose from the dead." But while we have thus pleaded the case of public prayer, we would not be understood as depreciating secret prayer in the least. The man who does not pray in secret, cannot offer an acceptable prayer in public. For in every true prayer the soul must enter into the holy of holies and there hold communion with God, and it is in the closet that the intimate acquaintance with God is gained which enables one to do this.

There are some petitions which one can make only in secret; they cannot be expressed before men. All matters of a strictly personal character are for the closet alone. Our Lord reproveth the spirit of parading one's secret wants, or his piety, before the world; but while he emphasized the necessity of secret prayer, he did not thereby condemn public prayer.

It is true that public prayer may be perverted, and may become a mere form, or may be engaged in merely for display. The same may be said of secret prayer. We have known people who were careful that people should know their hours for secret devotion, and others who did not need to tell people when they prayed, as everybody in the immediate neighborhood could hear. Such prayers, although uttered in the closet, are as much condemned by our Lord as are the street-corner prayers. And as for form, there are few who will not have to confess that, even when by themselves, they have sometimes engaged in prayer in a listless, perfunctory manner, and have literally "said their prayers."

But some will urge, as a last resort, that they "can't possibly pray in public." We don't believe any such thing. We have heard people make such an excuse for not taking part in prayer-meeting, and in some cases they were the most talkative people in the meeting, and would, if allowed, monopolize all the time of the social meeting. Peter was not afraid to pray in public when he felt the waters of the Sea of Galilee giving way beneath his feet. Perhaps when these people feel their foundation giving way beneath them, and see nothing between them and destruction, they will not stop to consider who may hear, when they cry, "Lord, save me." w.

HISTORICAL NECESSITY OF THE THIRD ANGEL'S MESSAGE.

We have lately given in these columns, some proofs from Scripture and from current events, showing that the Third Angel's Message of Revelation 14 is now "the present truth" to the world, and that it is the most important question that the people of this world can consider. We have shown that *now* is the time of the Third Angel's Message, and that *now* the truths made prominent by it must be considered by the world. This message is just as much a part of the Reformation, as is any other step that has been taken since Luther nailed his theses to the church-door in Wittenberg. This we now propose to show, in a short series of articles in which we shall sketch the course of controversy from the Reformation onward; tracing the successive steps of Truth in her progress from the deep obscurity into which she had been plunged by the Papal supremacy, to the clear shining of this period of the nineteenth century. By this we shall prove that there is actually a historical, a logical, and a theological, necessity for the Third Angel's Message to complete the work of the Reformation.

Although the Reformation was actually begun in France by Farel, and in Switzerland by Zwingle, before Luther began his great work, yet as Luther's work was more positively aggressive than any other,

and as he was singled out by the Papacy as the one object of its direct attack, any view of the Reformation, to be just, must be taken from the point of Luther's appearance upon the scene. Besides, any attempt to strike a balance, or draw a comparison, between the degrees of merit attaching to these great men, would be unjust. D'Aubigne has well expressed the truth on this point, in these words: "The Reformation existed not in Luther only; it was the offspring of his age."—*Hist. Ref.*, book 3, chap. 4. And as it was the offspring of the age, so it existed in no man; and any attempt to institute a comparison between men is to detract from the dignity of the work, and to imply that it was the work of men instead of the work of God. At the same time we would not, in the slightest measure, attempt to rob any of these men of the tribute that is justly their due. Noble heroes they were, and all honor to them as such; yet the Reformation was the work of God, and these men were only his instruments.

As the Reformation was "the offspring of the age," so the leading doctrine of the Reformation, *i. e.*, justification by faith, was the logical deduction from the premises laid down by the age. And in view of the times and the events, it is difficult to conceive of any other doctrine that might properly have been the leading one.

At the date of the Reformation, the beginning of the sixteenth century, the Papacy had, from Gregory the Great, through Zacharias and Stephen III., Hildebrand and Innocent III., Alexander VI. and Leo X., reached that pinnacle of abusive power where she held the sway over this world and the world to come, and over the eternal destinies of the human race; and where she could traffic in immortal bliss, selling it for money,—where, in the energetic words of another, "The church was omnipotent, and Leo was the church."

In the exercise of that omnipotency, Leo proceeded to the sale of indulgences, covering both worlds for the past, present, and future. And now began the Reformation. Luther resisted the sale of indulgences, and the claims upon which they were sold. It is plain that if both sides stood firmly to their principles, nothing else could have come out of it but renunciation of the church of Rome, on the part of Luther, the adoption of Christ, instead of the Pope, as head of the church, and justification by faith, instead of by *money* in the purchase of indulgences. For (1) if the Pope cannot grant remission of sin by an indulgence, can he grant remission at all? (2) If he cannot grant remission at all, can he bestow upon another the power to remit sin? (3) If he has not the authority, and those who receive authority from him have it not, then is such authority possessed by any one on earth? (4) If it stand thus with the Pope, is he head of the church? (5) If he be not the head of the church, is not Christ *alone* the head of the church, on earth as well as in Heaven? (6) If Christ alone be the head of the church, and the one alone through whose intercession and merits forgiveness of sin can be obtained, and if this forgiveness is to be obtained from God alone, through Christ alone, without the intervention of priest, bishop, or Pope, must not every one go to Christ himself, for himself, for justification? And therefore the logical consequence is justification by faith.

And such was the course through which Luther was led. Not that Luther saw or realized it all when he began. Not at all. Had he realized even the half of it, doubtless he would have stood aghast. When he opposed the indulgences, he saw only the wickedness of the indulgences as ministered by their vendors, and of the manner in which Tetzel conducted the traffic. And as the Pope persisted in this course and Luther persisted in his opposition, this first step carried him logically to the second, and, as events shaped the course, finally to the logical consequence of all, justification by faith, and *therefore* the Reformation.

It was a natural and an easy step to the next point, the Lord's Supper instead of the Papal mass. And here opened a new scene of controversy. Opposition was not confined between the reformers and the Papacy; on this subject it opened among the reformers

themselves. And the zeal that ought to have been exerted unitedly in maintaining a solid front in attacking the Papacy, was in a great measure spent in opposing one another. The contending parties on this subject were Luther on one side, and Carlstadt and Zwingli on the other. The Papal doctrine of the mass is, that the bread and the wine in the sacrament are veritably the actual *flesh and blood* of the Lord; and that either is as much so as both together; and that therefore it is superfluous to administer both to the laity; and so the bread *alone* is given instead of bread and wine. This is *Tran*-substantiation; *i. e.*, change of substance. Luther renounced this, and held that although the bread and wine are not the *real* body and blood of the Lord, yet Christ is really present *with* the bread and wine. This is *Con*-substantiation; *i. e.*, with the substance. Carlstadt and Zwingli denied both, and held, as is now held by Protestants almost everywhere, that the bread and wine are only *memorials* of the broken body and shed blood of the Lord Christ. But Carlstadt was impetuous, and while Luther was a captive in the Wartburg, Carlstadt, being deprived of his counsels, went too far for that *present* time, and in a measure endangered the Reformation.

In every great religious movement, when the minds of men are unusually stirred, fanaticism is ever ready to break forth and bring reproach upon the truth. It was so in the first days of the Reformation, and there has been no exception from that time to the present. And in this way the Reformation was endangered by these premature movements under the leadership of Carlstadt. At that very time fanaticism was showing itself in Wittenberg; and when the Reformers spoke against images, with other errors of the Romish Church, the slightest spark was soon blown by the fanatics into a most vehement flame; they rushed into the churches, tore down the images and crucifixes, broke them to pieces, and burned them. One excess led to another; the fanatics pretended to be illumined by the Spirit; despised the Supper, and held internal communion instead; claimed to have no need of the Bible, nor of human learning; began to prophesy the destruction of all but the saints; and that when that should be accomplished, the kingdom of God would be established upon the earth, the chief fanatic would be put in supreme authority, and *he* would commit the government to the saints.

Carlstadt was to a certain extent influenced for awhile by these enthusiasts; but only for a while, and then only so far as to despise learning, and advise his students at the college to return to their homes. Luther was informed of the state of affairs, and left his retreat, and returned to Wittenberg; and it fell upon him to quench this flame of enthusiasm, to put down the rule of fanaticism.

In these events lies the secret of the difference of opinion between the Reformers on the Lord's Supper. In the beginning Luther had inclined to the symbolical explanation of the Supper, and even at this time was not decidedly against it. But now that Carlstadt preached it, and the fanatics pushed the symbolism to the length of despising the Supper entirely; and Carlstadt being in a measure, however slight, mixed up with them—Luther having to meet all this, rejected all idea of any symbolical meaning in the words, "This is my body," and adopted that view from which, to use his own words, he would not be moved by "reason, common sense, carnal arguments," nor "mathematical proofs."

In the way in which the subject was brought prominently before Luther it appeared to him that to hold the view that the bread and wine are symbols was akin to fanaticism, if not fanaticism itself. And when Carlstadt, after being banished from Saxony, went to Switzerland, and was admitted as pastor and professor of divinity at Basel; and when before this Zwingli's writings, maintaining the same views, had reached Luther, the whole company was held by Luther to be opponents of the truth; and he being as strenuous against this as anything else that he deemed to be error, and his opponents in this matter holding the truth, and necessarily de-

feending it, it could not but be that the result must be division.

It is true that in this controversy Luther was stubborn; but in view of all the circumstances amidst which it arose, surely our charity will not be unduly taxed in excusing it. If he had been less strenuous in defending what he held to be true, the world would not have had the Reformation then. But however worthily our charity be bestowed in this instance, it fails to be so, when the scenes and the actors have all passed from the stage, when the Reformation has escaped the breakers and rides securely, and his successors stubbornly resist the truth for no other reason than that "Luther believed thus, and so do we;" and so cease to be *reformers*, and become rigid *Lutherans*. J.

(To be continued.)

UNNECESSARY DIFFICULTY.

A CORRESPONDENT of the *Christian Union* asks that paper: "Will you please tell me what you regard as the meaning of the passage of Scripture which reads, 'Every knee shall bow,' etc.? I hear it quoted frequently as proof of the final restoration of all men."

To this the following is given:—

"The passage in Ephesians is one of those in Scripture which seem to indicate that at the last all living and existence will be reconciled to God, and will live in allegiance to him. How these passages are to be reconciled with others which seem to imply hopeless and irremediable sin and spiritual death, from which there is no resurrection, is one of the most difficult problems in Biblical interpretation."

The editor of the *Christian Union* has evidently mislaid his concordance. In Romans 14:11 we read, "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God;" and in Philippians 2:10 we find a similar statement, but there is no such passage in Ephesians.

But the error in the reference, which might have been accidental, is by far less noteworthy than the theological slough into which the *Union* confesses that it has fallen. Is there anything difficult about the text? Not that we can see. We *know* that the text does not teach the final restoration of all men to the favor of God, because Paul plainly says that there are some "whose *end* is destruction" (not spiritual death). He says further that they shall be "punished with everlasting destruction;" and further, of the "man of sin," he says that the Lord shall consume it with the spirit of his mouth, and destroy it with the brightness of his coming. And Isaiah, by whom the statement was originally made, says that the Lord is coming "to punish the inhabitants of the earth for their iniquity;" and that "the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed."

These men were inspired of God, and therefore did not write contradictory statements. Now notice, they do not say that all men shall bow to Christ and receive pardon, but simply that every knee shall bow, and that every tongue shall confess that Jesus Christ is Lord. There are thousands who do this now, and who will forever have a place in the kingdom of God, to praise him to a degree that is impossible now. But there are many more thousands who do not now acknowledge God as Christ, and who will persist in their refusal until their eternal destruction is measured out to them. And yet God will be honored by every man who has ever lived. There will not be a soul that will not at some time confess that Jesus Christ is Lord, to the glory of the Father. All, however, will not make their acknowledgment in the same way.

When the opening heavens shall reveal the King in his beauty, sitting in royal state upon the throne of his glory, accompanied by ten thousand times ten thousand and thousands of thousands of angels, the righteous will look up and say, "Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25:9. What a glorious time that will be!

But there will be those who have despised him

here, saying, either by words or by actions, or both, "We will not have this man to reign over us." To them the coming of Christ will bring no joy, no peace. Terror will fill their hearts, and freeze their blood, as they look upon him whom they have pierced. From all the wicked will arise the despairing cry to the mountains and to the rocks, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" Rev. 6:16, 17. Who would want to be of the company who confess Christ under such circumstances?

Once more, at the close of the thousand years, when all the wicked dead are raised, including the millions that will be in their graves when Christ comes to raise the righteous, and who consequently did not see him, all will be gathered around the holy city with the insane idea of taking it. But when they gather around it and see its glittering, impregnable walls,—the walls of salvation,—and see Christ himself sitting upon his own throne, clothed with all the power and glory of God, they will realize how terribly they have been deceived, and in the terrible wail of despair that will go up from the doomed host, not a note of derision will be heard. All will be forced to acknowledge that Christ is indeed king. That will be the time of their humiliation, while those who have abased themselves in this life, will then be exalted to God's right hand. How much better for people to humble themselves than to wait for God to humble them. w.

The Commentary.

NOTES ON THE INTERNATIONAL LESSON.

THE SON REJECTED.

(Mark 18.—Matt. 21:33-46.)

AFTER the event noticed in the last lesson, the second cleansing of the temple, Jesus and his disciples returned again to the quiet home in Bethany to spend the night. Mark 11:19, 20. Returning to Jerusalem he began what was to be his last day of public teaching in that city. His solemn words were worthy of the occasion. He endeavored by the most faithful warning, by vivid illustrations, by careful reasoning, to place before their eyes their sins and hypocrisy. But having eyes they would not see, although at times the truth came so close that as they saw its application they exclaimed, "God forbid."

OUR Lord appreciated the power of suitable illustration in enforcing a truth even upon unwilling minds; and Palestine, with its broad variety of scenes and features, presented large resources for this mode of teaching. These illustrations appealed to the understanding of the hearer, because he was familiar with them, and with none were the people more familiar than with the culture of the vine. The parable under consideration was intended to show to the Jews the great blessings placed upon them and their utter failure to appreciate them on account of the selfish wickedness of their hearts, which led them to withhold from God all the honor and increase due to him, and to bitterly resent every attempt made to require anything at their hands.

THE householder, the owner of the vineyard, was God, the Father. He planted the vineyard; he hedged it about; he dugged the

wine-press, and built the tower. Everything was prepared for the hand of the laborer. He "let it out to husbandmen," and leaving them in full and exclusive possession of these opportunities, they were free to use them as they chose, having no restraints except those imposed by gratitude and the principles of righteousness which had been taught them. The vineyard was the cause and kingdom of God upon earth, the work was the cultivation of the fruits of righteousness in Israel and in the individual heart. The hedge represents the laws and institutions which separated them from the heathen nations, and which were designed as barriers to idolatry and all forms of immorality. As long as the hedge was kept up they were safe. The observance of the law of God is a perfect preventive of sin. And yet there was a "door" through which the "stranger" might enter. That door was repentance and sacrifice for sin, the covenant of faith, and future obedience to God. Any man climbing up another way was a thief and a robber. The tower represents the temple and its services, and with the wine-press may be taken to indicate the gracious provisions of God for carrying forward his work.

HEAVEN is God's dwelling-place, the "far country." Luke's record is, "Went into a far country for a long time." When he returns it will be to "reckon" with the servants. In the meantime he very justly expected to receive fruits from his vineyard upon which he bestowed such care. But he received none. He saw the hedge broken down, the servants rioting in sin, and imitating the wicked nations about them, often mingling with them in idolatrous ways. They added oppression and violence to their sins and rebelled against the God who had done so much for them. One after another servants were sent to expostulate with them, but their words were scornfully received, and they were beaten, killed, or stoned. Warnings, invitations, and pleadings were alike unavailing, the very mercy of God encouraged them in their wicked course.

How dark such ingratitude appears to us, and how insensible those people appear to their highest good and most sacred obligations; but how must their course have appeared in the sight of God—he who had bestowed upon them such proofs of love, and was endeavoring to lead them to infinite blessings. This should lead us to a sober reflection while we turn our eyes within. We are apt to estimate the heinousness of sin from its effect upon ourselves or others. These are always deplorable, but the enormity of sin can only be seen in the light in which it appears to God. It grieves the Spirit of God; it separates from God's presence. It is a deep wound in the heart of our best Friend. It is an insult to Christ and a compliment to his foe. We can see this as illustrated in the parable before us. Well, sin is ever the same; it is as grievous to-day and in us as in the Jews in their day.

Our minds go to the Old Testament, where

Isaiah (chapter 5) brings out a very similar figure, and the Lord says with deep pathos, "What could have been done more to my vineyard, that I have not done in it?" One thing more could be done. He has a Son. "They will reverence my Son," he says, and he sends him. The Lord of glory comes to the earth with the message of peace on earth, "good-will to men." He comes in meekness to seek his own and to save the lost. "They received him not." Stephen said to that generation, "Ye do always resist the Holy Ghost; as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers." Acts 7:51, 52. "They cast him out of the vineyard and slew him." They were full of bitter jealousy. His rebukes of their sins they could not endure.

THE force of the parable was such that for a moment their sense of justice prevailed. And in answer to the question, "When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?" they answered, "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons." They immediately discovered the application and saw their own cases clearly depicted, and that they had pronounced their own sentence. They were deeply moved, not to penitence, but to anger. The rejected Son was in their presence and in their power.

HE sought to reason with them by quoting what was to them a familiar passage in the Psalms. "Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvelous in our eyes?" The stones cut and hewn in the quarry were brought upon the ground; there was one which had no form nor comeliness, and as the builders looked upon it, there was no beauty that they should desire it. It was rejected. But when the corner-stone was wanted, the chief stone where the walls met and upon which the stability of the building depended, none could be found which would bear the test. But the great Architect chose the one over which the builders had stumbled. It filled the place; it was "a tried stone, a precious corner-stone, a sure foundation." "And he that believeth on him shall not be confounded." Christ was tried in the furnace, he bore the heavy weight. In his character not the slightest flaw appeared. His Father was satisfied, and in that beautiful temple erected among men to the glory of God, the Son takes the place of honor. The hopes of all ages, every promise of grace and glory, the faith of prophets and apostles, all, all rest upon him.

"WHOSOEVER shall fall on this stone shall be broken." David in his humiliation expresses this truth, "The sacrifices of God are a broken spirit; a broken and a contrite heart,

O God, thou wilt not despise." We cannot come to Christ with hard, proud hearts. Self must be broken, sins must be deeply deplored, wills must be surrendered. The publican cast himself upon the Rock, crying, "God be merciful to me a sinner." His was an acceptable sacrifice.

BUT to remain obdurate, to persistently reject the Son of God, and to do despite to the Spirit of grace, is a crying sin, which, when the King returns, will call upon the heads of the offenders the utmost measure of divine justice. It will grind his enemies to powder.

G. C. TENNEY.

ABRAHAM AND MELCHIZEDEK.

LESSON 10.—SABBATH, MARCH 10.

1. WHERE did Abraham dwell when Lot was taken captive?

"And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner; and these were confederate with Abram." Gen. 14:13.

2. When he heard of Lot's misfortune, what did he do?

"And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan." Verse 14.

3. What success did he have?

"And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people." Verses 15, 16.

4. Who went out to meet Abraham on his return with the spoils?

"And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale." Verse 17.

5. Who else met him and brought refreshments?

"And Melchizedek king of Salem brought forth bread and wine." Verse 18, first part.

6. Who was Melchizedek?

"And Melchizedek king of Salem brought forth bread and wine; and he was the priest of the most high God." Verse 18.

"For this Melchizedek, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace." Heb. 7:1, 2.

7. What besides giving him refreshments did Melchizedek do for Abraham?

"And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth." Gen. 14:19.

8. Which was the greater man, Abraham or Melchizedek?

"Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils." "And without all contradiction the less is blessed of the better." Heb. 7:4, 7.

9. What did Abraham give to Melchizedek?

"And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all." Gen. 14:20.

"Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils." Heb. 7:4.

10. What did the king of Sodom say to Abraham?

"And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself." Gen. 14:21.

11. What reply did Abraham make?

"And Abram said to the king of Sodom, I have

lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoe latchet, and that I will not take anything that is thine, lest thou shouldest say, I have made Abram rich." Verses 22, 23.

12. What only did Abraham reserve of the spoils?

"Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion." Verse 24.

13. What had he taken out before he reserved the portion for the young men who went with him?

"And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all." Verse 20.

14. Since Abraham said that he would not take so much as a shoe latchet that belonged to the king of Sodom, whose property must he have regarded the tithe which he gave to the priest of the Lord?

"And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord." Lev. 27:30.

15. Who is our priest?

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." Heb. 4:14.

16. Of what order is he the priest?

"Whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchizedek." Heb. 6:20.

17. Then ought we not to pay tithes as well as Abraham?

18. What words of the apostle Paul indicate that our great High Priest should receive tithes of us?

"And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth." Heb. 7:8.

19. What did Jesus himself say concerning men's duty to pay tithes?

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone." Matt. 23:23.

NOTES.

Lot pitched his tent toward Sodom, because he had much cattle, and the country furnished rich pasture. He grew exceedingly rich. But then Chedorlaomer and the allied kings made war upon Sodom, and took both Lot and all that he had. Abraham remained in the plain of Mamre, dwelling in tents, and God gave him peace with all mankind. Surely it was better to be Abraham in the country than Lot in the city.

But although Abraham was a man of peace, he could fight when it was necessary. Taking three hundred and eighteen of his servants he pursued the enemy, and brought back Lot and his family, and everything that had been taken from Sodom. We must not understand that Abraham's servants comprised the whole of the army, for we learn that Amer and Eshcol were confederate with him, and accompanied him on the expedition. Doubtless each of these had a large number of followers.

It was not a small thing for Abraham to conquer Chedorlaomer and his confederate kings. The seat of Chedorlaomer's kingdom was beyond the Euphrates; and a glance at the map will show how extensive his king-

dom was when the city of Sodom was subject to him. Rawlinson says of his defeat by Abraham: "The actual slaughter can scarcely have been great, but the prisoners and the booty taken had to be surrendered; the prestige of victory was lost; and the result seems to have been that the Mesopotamian monarch relinquished his projects, and, contenting himself with the fame acquired by such distant expeditions, made no further attempt to carry his empire 'beyond the Euphrates.'"—*Seven Great Monarchies, First Mon., Chap. 8.* This event, which stopped the course of an empire, is passed by in the Scripture narrative with a word. Rawlinson says that the word "slaughter" (Gen. 14:17) is too strong a rendering of the original. The Hebrew does not mean more than "defeat" or "overthrow."

WHEN we read that "Abram was very rich in cattle, in silver, and in gold," we cannot form any estimate of his greatness. But when we think that on an expedition of this kind he was able to arm three hundred and eighteen servants that were born in his own house, we know that he was not an ordinarily rich man. This one item, more than any other, gives us an idea of how God had prospered Abraham. In his case we have a comment on the words of our Saviour: "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek); for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matt. 6:31-33. Abraham's first desire was to have the righteousness of God; he looked for a heavenly country, and God gave him the wealth of this. We must not expect to see such wealth given to everyone who seeks God and his righteousness; he has not promised more than food and raiment, and, having that, the Christian will be content. But that is sure to be given. Says David: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." So, "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. 4:8.

THE first recorded instance of tithing is this one, where Abraham paid tithes to Melchizedek, the priest of the most high God. Abraham had a right to all the property that he recovered from the Chaldeans, and this right the king of Sodom acknowledged when he said, "Give me the persons, and take the goods thyself." But Abraham answered: "I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoe latchet, and that I will not take anything that is thine, lest thou shouldest say, I have made Abram rich." Abraham would not be under obligations to a wicked man. The wealth that he had he had received through the blessing of God; and now he would not give anybody a chance to say

anything that would detract from the glory of God. So Abraham returned the goods to the king of Sodom, everything that belonged to him, with the exception of a share for the young men who went with him.

But before Abraham had this talk with the king of Sodom, he had taken out a tithe of all, and had given it to Melchizedek. "And he gave him tithes of all." This was before the young men took out their portion. From this, then, we learn how we should pay tithe. The tithe should be the first-fruits. It should come out before we take out of our earnings that which is necessary for our support. "The tithe is the Lord's." When we pay it to him, we are simply giving to him his own. For this reason Abraham could say that he would not keep back anything that belonged to the king of Sodom. One-tenth of all the wealth of Sodom belonged to the Lord, and ought to have been given to him. But the king was an unfaithful steward, and had kept the Lord's money. But when it came into Abraham's hands, he promptly gave the Lord that which belonged to him. "Will a man rob God?" Alas! too many do. How is it with you, reader? Have you stolen property in your possession?

MANY will ask the question, "Who was Melchizedek?" The best answer that we can give is that he was "king of Salem," and "priest of the most high God." Our information does not go beyond this. That he was a type of Christ is stated in Psalms and in Hebrews. Christ is a high priest "after the order of Melchizedek." He combines the kingly and the priestly office in one person. And since Abraham paid tithe to Melchizedek, the type of Christ, surely the children of Abraham ought to pay tithe to Christ, the great high priest after the order of Melchizedek.

W.

The Missionary.

TO WHOM ARE WE MOST INDEBTED?

THE apostle Paul said that he was a debtor to all men, and the same is true of everyone who has light and truth, or even temporal blessings, in advance of those with whom he comes in contact, or who are within the reach of his influence. In the same liberal manner in which God bestows his blessings upon his people he requires them to impart to others. "Freely ye have received, freely give," are the words of Christ to his disciples; but no one, however large his ability, and extensive his influence, can reach more than a few of the many who are in need of his ministrations.

The world is large and full of people, many of whom are in darkness and error, and none are beyond the need of assistance of some kind. It therefore becomes important that we should decide who of this vast multitude have the greatest claim upon us. Where shall we begin to discharge the debt we owe to our fellow-men? In the great day of reckoning who will be the first to testify of our unfaithfulness, if we have been unfaithful, and whose blood will

God require at our hands? Will it be persons whom we have never seen and never known, or more especially those with whom we associate day by day? Most assuredly those with whom we are most intimately connected; the members of our family first, our brethren and sisters in the church next, then our neighbors and friends, and last of all those more remote.

Christ represents his people as the light of the world, and he compares them to a candle set upon a candlestick, giving light to all that are in the house. The use of a candle is to give light, and it always give the most light to those who are nearest to it. One was never known to send its rays to some remote corner, making that luminous, while close around it was darkness. When taken into a dark place, it may at first seem to give but feeble light, extending but a short distance, but the longer it remains the farther its rays penetrate, until they reach all parts of the room.

This is a striking and beautiful illustration of Christian influence combined with true missionary effort. From the home center, where it is brightest and most beautiful, it extends in all directions, attracting, enlightening, and elevating all who will receive it. The home may be humble, and its inmates not renowned for ability or worldly wisdom, but the influence emanating from it may be far-reaching and enduring.

Could our eyes be opened and we behold the world morally, in the same way that it appeared to our Saviour when he gave this illustration, what an interesting spectacle would it present. Darkness covers the earth, and gross darkness the people, but here and there would appear bright centers of light sending forth rays which pierce the darkness surrounding them, and causing new centers to appear, which in their turn illuminate the locality around them. The light is not of this world; it comes from Heaven, from the source of all light and truth, between whom and the "lower lights" there is a constant communication. Occasionally some of them lose this connection and disappear, others burn dimly, scarcely emitting any light.

Another illustration which our Lord uses to represent his people is a city set upon a hill. A city thus located cannot be hid. It can be seen a long distance, but the nearer we approach to it the more we can observe concerning it. Thus it is with God's people. When they cease to have these characteristics there is nothing to distinguish them from the world, and they are no longer his people. "But," says one, "it is so much easier to labor among strangers; it would be so embarrassing to labor among our friends and acquaintances." This feeling is certainly wrong and unnatural. The suffering of a friend who may be in great physical pain, or otherwise afflicted, calls our sympathy and assistance much more readily than the same suffering in a stranger would. Why should not our sympathy and aid in matters of eternal interest be also greater toward those who are dear to us than toward others? Perhaps one cause of the difficulty arises from an idea that if the same labor be-

stowed upon strangers were given to friends, it would often make one seem awkward and disagreeable, causing embarrassment to both parties; or perhaps from a feeling that it is necessary to step out of one's self, and perform some wonderful, unnatural action for which no good reason can be assigned either by ourselves or anyone else. This is not the idea at all. The strength, beauty, and efficiency of missionary effort, like other enterprises, consists in its adaptation, fitness, or appropriateness to the circumstances under which it is made.

It is far more necessary to reason from cause to effect, and to employ skill, tact, and foresight in this work than in any other. "A word spoken in season how good is it." The prophet Isaiah says that the Lord God gave him the tongue of the learned that he "should know how to speak a word in season to him that is weary," or, as the New Version states it, "to sustain with words him that is weary." Isa. 50:4. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6:10.

M. L. HUNTLEY.

HAWAIIAN ISLANDS.

A PRIVATE letter from Brother A. LaRue dated Honolulu, February 10, has been received at this office. Although advanced in years, he sacrifices the comforts and society of kindred associations, and is devoting his life in an unostentatious way to carrying the light of truth to the islands of the Pacific Ocean. From his letter we extract as follows:—

"I have just returned from a two weeks' trip to the island of Kauai, about one hundred miles distant from here. We had a very rough voyage and one-half of the time was spent on the steamer, leaving only a week to be spent on land. The landing was very difficult; everything was landed by small boats, as the steamer could not approach the shore. During the time I was on the island I walked sixty-five miles and obtained forty-one subscribers for the SIGNS and *Sentinel*. I visited four or five large sugar plantations. The work is performed by Chinese, Japanese, and Portuguese—cheap labor it is called, which is sufficient to work the ruin of a country."

Of Honolulu Brother LaRue writes: "Times are hard and there is no sale for anything. The harbor, which used to be filled with vessels, is now nearly empty. For the last six months there have been but very few foreign vessels in this port. I am anxiously watching for an opportunity to go to China."

GOD does not promise to his people complete exemption from the sorrows and sufferings of this life; but he does promise to make all things, including these very sorrows and sufferings, work together for their good. Let us then believe the promise, and be "patient in tribulation," always deeming that which God does best, whether we can see how it is so or not. We do not need to understand God's ways in order to trust him.

AUCKLAND, NEW ZEALAND.

OUR tent is once more pitched in this city, and we have held fifteen meetings. The attendance during the week averages about two hundred and twenty-five, and from three to four hundred are present Sunday nights. Nearly the same persons are present every night, and it seems to me I have never had a deeper interest.

At this I am almost surprised. During the year that we have been here, there has been so much said and written against us calculated to create prejudice, that we did not expect the attendance and interest we had at our first effort. However, it seems to be fully as good. All who come know very well who we are and what our peculiarities of faith are.

Owing to this we had some difficulty in getting a place for the tent. A number absolutely refused us. We finally secured a good allotment by paying \$1.00 a week rent. Even then certain members of the city council endeavored to prevent us from conducting tent-meetings inside the city limits. The mayor moved that my request to do so be not granted. Others united with him; but some worked most earnestly for us and finally succeeded in passing a motion that we be allowed to continue six weeks. We truly felt that the angels of God worked on the hearts of men whom we had never seen to stand in our defense. Many bitter attacks have been made through the papers on those who worked for us. The *Evening Star*, the leading paper in the city, devoted a column and a half to the matter. The *Morning Herald* rather favored us.

All this has advertised us better than anything we could have done ourselves. The people have come to see, and have given us \$45 in cash donations to help defray our expenses. We have been attacked most bitterly through the papers, but so far have not made the slightest reply. We shall let the quarrel be on one side, and will go on preaching this great truth, that stirs the wrath of the dragon so dreadfully. I can see plainly that the hatred of Satan toward this message is the same the world over. Now is the time to work in this country.

Our church here is of good courage. We held our first quarterly meeting the first Sabbath in January. Forty-seven took part in the ordinance of humility. They had never witnessed the like before. The Spirit of the Lord rested upon us, and nearly all testified that they had never had a greater blessing. A number were added to the church by baptism. The brethren and sisters take a deep interest in the tent-meetings, many of them coming a long distance to every meeting.

We truly feel God's smiles as we go forward in the work. He gives us strength for our day. His hand is in the work, for man could not create the interest there is at present. This whole colony seems open for the truth now. We are thankful for the help provided by the General Conference, and look anxiously for Brother and Sister Langdon.

A. G. DANIELS.

Auckland, January 30, 1888.

The Home Circle.

RELIEF FROM MANY CARES.

MANY a burden, many a labor,
Many a fretting care,
Busy footsteps coming, going,
Little time for prayer.

Duties waiting on my threshold
Will not be denied;
Others, coming round the corner,
Crowding to their side.

How shall I their number master?
How shall I get through?
How keep calm amid the tumult?
Lord, what shall I do?

Give thy strength to meet my weakness;
Give a heart at rest;
Give a child-like, trustful spirit,
Leaning on thy breast.

Thou canst still the wildest conflict,
Bid the billows cease;
Thou canst fill earth's busiest moment
With thy perfect peace.

—Selected.

A DAUGHTER WORTH HAVING.

Two gentlemen, friends who had been parted for many years, met in a crowded city street. The one who lived in the city was on his way to meet a pressing business engagement. After a few expressions of delight, he said:—

"Well, I'm off. I'm sorry but it can't be helped. I will look for you to-morrow at dinner. Remember, two o'clock, sharp. I want you to see my wife and child."

"Only one child?" asked the other.

"Only one," came the answer tenderly, "a daughter. But *she's a darling.*"

And then they parted, the stranger in the city getting into a car bound for the park.

After a block or two, a group of five girls entered the car; they all evidently belonged to families of wealth; they conversed well. Each carried a very elaborately decorated lunch basket; each was well dressed. They, too, were going to the park for a picnic. They seemed happy and amiable until the car again stopped, this time letting in a pale-faced girl of about eleven and a sick boy of four. These children were shabbily dressed, and on their faces were looks of distress. They, too, were on their way to the park. The gentleman thought so; so did the group of girls, for he heard one of them say, with a look of disdain:—

"I suppose those ragamuffins are on an excursion, too."

"I shouldn't want to leave home if I had to look like that. Would you?" This to another girl.

"No indeed! But there is no accounting for tastes. I think there ought to be a special line of cars for the lower classes."

All this was spoken in a low tone, but the gentleman heard it. Had the child too? He glanced at the pale face and saw tears. He was angry.

Just then the exclamation—"Why, there is Nettie! Wonder where she is going?" caused him to look out upon the corner, where a sweet-faced young girl stood beckoning the car-driver. When she entered the car she was warmly greeted by the five, and they

made room for her beside them. They were profuse in exclamations and questions.

"Where are you going?" asked one.

"Oh, what lovely flowers! Who are they for?" said another.

"I'm on my way to Belle Clark's. She is sick, you know, and the flowers are for her."

She answered both questions at once, and then, glancing toward the door of the car, saw the pale girl looking wistfully at her. She smiled at the child, a tender look beaming from her beautiful eyes, and then, forgetting that she wore a handsome velvet skirt and costly jacket, and that her shapely hands were covered with well-fitted gloves, she left her seat and crossed over to the little ones. She layed one hand on the boy's thin cheek as she asked of his sister:—

"The little boy is sick, is he not? And he is your brother I am sure."

It seemed hard for the girl to answer, but finally she said:—

"Yes, miss; he is sick. Freddie never has been well. Yes, miss; he is my brother. We are going to the park to see if 'twon't make Freddie better."

"I am glad you are going," the young girl replied, in a low voice meant for no one's ears except those of the child. "I think it will do him good; it is lovely there, with the spring flowers all in bloom. But where is your lunch? You ought to have a lunch after so long a ride."

Over the little girl's face came a flush.

"Yes, miss, we ought to, for Freddie's sake; but, you see, we didn't have any lunch to bring Tim—he's our brother—he saved these pennies so as Freddie could ride to the park and back. I guess, may be, Freddie'll forget about being hungry when he gets to the park."

There were tears in the lovely girl's eyes as she listened; and very soon she asked the girl where they lived, and wrote the address down in a tablet, which she took from a bag on her arm.

After riding a few blocks she left the car, but she had not left the little ones comfortless. Half the bouquet of violets and hyacinths were clasped in the sister's hand, while the sick boy, with radiant face, held in his hand a package, from which he helped himself now and then, saying to his sister in a jubilant whisper:—

"She said we could eat 'em all—every one—when we get to the park. What made her so sweet and good to us?"

And the little girl whispered back:—

"It's 'cause *she's* beautiful as well as her clothes." The gentleman heard her whisper.

When the park was reached, the five girls hurried out. Then the gentleman lifted the little boy in his arms and carried him out of the car, across the road, and into the green park, the sister, with a heart full of gratitude, following. He paid for a nice ride for them in the goat carriage; he treated them to oyster soup at the park restaurant.

At two o'clock sharp the next day, the two gentlemen, as agreed, met again.

"This is my wife," the host said proudly, introducing a comely lady, "and this," as a

young lady of fifteen entered the parlor, "is my daughter."

"Ah!" said the guest, as he extended his hand in cordial greeting, "this is the dear girl whom I saw yesterday in the street-car. *I don't wonder you called her a darling. She is a darling, and no mistake, God bless her.*"—*Sel.*

TURNING THE OTHER CHEEK.

A FARMER bought a small farm next adjoining the place of a man named Rooney. A short time before he was to take possession of it he asked one of the people of the town what he thought of his purchase. The gentleman replied that the farm was well enough, but that there was one serious objection to it, and that was that Rooney was the next neighbor. It was impossible, he said, to live in peace with Rooney. He was the most difficult man to get along with in all the town. He loved to quarrel, and would make a quarrel out of nothing. "You will not be in your house a week," he added, "before Rooney will find something to make a difficulty about."

"I think I can manage him," said the farmer.

There was a field on one side of the farmer's house, which was separated by a fence from Mr. Rooney's garden. There were some apple trees in this field, and one of the trees—a very large and fine one—though it had been originally planted about eight feet from the fence, had grown so large that a portion of the top extended over the fence, and so overhung the garden. It was in the month of August that the farmer took possession of his farm, and the trees were loaded with fruit. The farmer, in walking in his field one morning, saw Mr. Rooney at work in the garden. He went up to the fence and spoke to him, and after a little conversation some allusion was made to the fruit on the big apple tree.

"Yes," said Mr. Rooney, "it is a fine tree; but I claim all the fruit that grows on the branches that overhang my ground. When Joseph gathers my apples I always tell him to take them too. You understand, Joseph," he added, turning to Joseph, a young man who was working with him.

Joseph nodded. Having said this, Mr. Rooney stood with his arms akimbo, looking fiercely toward the farmer, to see how he would take this threat, as he considered it. He had had perpetual quarrels with the former owner of the property on this point, and expected that the new-comer would resist the claim as his predecessor had done.

The farmer, however, after pausing a moment, and looking up into the tree, replied:—

"Well, Mr. Rooney, I do not know but that you are right. It seems fair enough that the man should have the apples whose land furnishes the nourishment by which they grow. And I suppose the roots must run under the fence into your land below, at least as far as the branches."

"Indeed," added the farmer, after a moment's pause, "I don't know but that you are entitled to more than what grows on the branches which reach over the fence, for your garden land is richer than my field, and the

roots must draw an extra share of nourishment from that side. So you may take not only all the apples which grow on your side of the fence but as many as Joseph can reach from that side."

Mr. Rooney seemed somewhat surprised to find the conversation taking this turn. The features of his countenance at once lost their fierce and defiant expression, though he appeared to be a little embarrassed. After saying a few more words the farmer went away. Mr. Rooney went on with his work a short time in silence, and then said:—

"Joseph, when you gather the apples, don't take any off of that tree. I don't want any of the man's apples. I only want my rights."

It is scarcely necessary to add that this farmer found no difficulty in keeping the peace between himself and Mr. Rooney during all the time that he remained in possession of the farm.—*Jacob Abbott.*

EXTENSIVE LIBRARIES.

THE largest library in the world is that of the French, at Paris, which contains to-day upward of 2,000,000 printed books and 160,000 manuscripts. Between the Imperial library at St. Petersburg and the British Museum, it is difficult to say which is the larger. Neither will vary much from 1,100,000 volumes. The Royal library of Munich has now something over 900,000, but this includes 500,000 pamphlets; the Royal library at Berlin contains 700,000; the library at Copenhagen, 510,000; the library at Dresden, 500,000; the library at Vienna, 400,000; the University library at Gottingen, Germany, 400,000. The Vatican library at Rome has about 120,000 printed books, and was commenced in 1378.

There are about sixty other libraries in Europe larger than the Vatican library. The National library of Paris is one of the very oldest in Europe, having been founded in 1350, although the University library, of Prague, is reported founded the same year. The British Museum dates its commencement about four hundred years later—1763. Of the large libraries in the United States, the Boston public library comes next to the Congressional, with about 350,000 (including the duplicates in its seven branches); the Harvard University collection comes next, with about 210,000.

The Astor and Mercantile, of New York, have each about 150,000; Yale College has about 115,000; Dartmouth, about 54,000; Cornell University has 42,000; the University of Virginia, 42,000; Bowdoin has 38,000; the University of South Carolina has 30,000; Michigan State, 40,000; Amherst, 44,500; Princeton, 45,000; Pennsylvania Mercantile, 126,000; and Columbia University, South Carolina, 32,000. It will thus be seen that our national library, as it should be called, exceeds all but eight, or possibly nine, of the ancient libraries of Europe, and all in America.—*Selected.*

"TRUST in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." Prov. 3: 5, 6.

Health and Temperance.

POISONED SLEEP.

SCARCELY a week passes without some sad proof of the folly of a reckless or insufficiently careful use of narcotics. It is almost to be regretted that so many agents capable of producing mimic, or poisoned, sleep are known to the profession and to the public. It is now the exception, instead of the rule, to find a man or woman of middle age who is not more or less addicted to the abuse of morphia, chloral, bromide of potassium, or some of the many sleep-inducers or pain-relievers which the nineteenth century has distinguished itself by evolving for the care of our less enduring and increasingly sensitive and excitable humanity.

It is nothing to the purpose that the deleterious effects of these patent drugs, when taken habitually, even in small quantities, have been again and again exposed. Practitioners have, as we do not scruple to insist in and out of season, much responsibility for the growing fashion of taking narcotics or anodynes by mouth or hypodermically. It is so pleasantly facile to prescribe a remedy which is sure to give present relief, whatever may happen in the future; and those who have learned to purchase unconsciousness or ease at what seems to be a very small price are only too ready to renew the experience when any fresh cause of sleeplessness or pain arises.

Sooner or later some strong measures will need to be taken with the view of arresting this really serious "habit" of taking sedatives, which is extending its influence and gaining strength year by year. Meanwhile we do very earnestly counsel our readers to refrain from having recourse to these drugs themselves, and to use their authority with patients in condemnation of a demoralizing and disastrous practice.

The victims of the abuse must not simply be counted by those who die of it, but by those who are left to drag out miserable lives, the victims of "cravings" and nameless and numberless sufferings which morphia, chloral, bromide—now cocaine—and a host of insidious poisons are the active agents in producing.—*London Lancet.*

THE USES OF PAIN.

OUR very existence depends upon our sensibility to suffering. Without the warning of pain we might lose one limb after another, until we had none left; we might work till we dropped dead from sheer physical exhaustion. Without pain a "burnt child" would not fear the fire, and might be consumed by it. Without pain, we might all become dyspeptics and be hopeless invalids before we were aware of it. Pain is the sentinel that watches perpetually over our safety, and gives notice of the first approach of the diseases which are our worst enemies. Remove the sentinel, and the foe would surprise us before we were aware that he was near, and would be in full and fa-

tal possession of the very citadel of our existence before we could make the least attempt to resist him. This warder on the walls of our human habitation may often annoy us by awaking us from our comfortable sleep and pleasant dreams; but he is a loyal servant and a faithful friend in rousing us to defend ourselves against the insidious ills that flesh is heir to.—*Popular Science News.*

INTOXICATED CATTLE.

EVEN the brute creation groans under the curse of the liquor traffic. A boat load of cattle shipped recently from the distillery yards at Owensboro, Ky., were, on their arrival at Evansville, Ind., found to be in a state of intoxication from the effects of the swill on which they had been fed. A number of these animals fell on the streets, while others were frantic under the influence of the poison and the thirst it caused. These maddened brutes, reeking with impurity, were on their way to market and were to be slaughtered for food. One of the good effects which will follow the abolition of the whisky business will be the end of the disgusting cruelty connected with the trade in swill-fed brutes. As it is now, one can never be certain that the meat found in the city markets or on hotel tables is not tainted with disease.—*Cumberland Presbyterian.*

THE BEST DOCTORS.

To cure "pimples and flesh worms" you must purify your blood, not by swallowing patent medicines, but by living on plain, nutritious food, breathing a pure air day and night, sleeping enough, exercising freely, and keeping your skin open by frequent baths in soap and water. There is no other way to purify your system. Swallowing poisons won't do it. Mineral waters will not. God has furnished the true physicians for this and other maladies,—Dr. Sunshine, Dr. Cleanliness, Dr. Pure Air, Dr. Temperance, Dr. Exercise.—*Dio Lewis.*

DR. DAVENPORT, the analyst of the Massachusetts State Board of Health, makes some returns that will be of interest to all. Out of twenty advertised cures for the opium habit, all but one contained opium. A large number of "temperance drinks" were also examined. All contained alcohol, and one as high as 44.3 per cent. The majority contained over 20 per cent. A preparation analyzing 41.6 per cent. was claimed by a manufacturer "to be purely vegetable extract."

It is safe to estimate the receipts of the New York saloons at \$30,000,000 a year, one-half of which, at least, comes from the 150,000 men who are known as "laboring men." The destruction of the liquor-saloons alone would cure four-fifths of the poverty in the community.—*Howard Crosby.*

If the traffic in ardent spirits is immoral, then of necessity are the laws that authorize the traffic immoral; and it is a moral duty to protest against them.

REMINDED.

THAT was a witty gentleman, says the *Youth's Companion*, who accounted for the difference between his gray hair and black whiskers by saying that the hair was "twenty years older." There was both wit and good sense in the young wife who reminded her husband that she was not quite as old as his mother. The hint is a good one to young married people, who too often forget to excuse each other's imperfections.

"How do you like my cooking?" said a young wife to her husband. "Come, now, give me your honest opinion of it. How does it compare with your mother's?"

"If you want my honest opinion, I will say your cooking is very fair, but not quite equal to mother's."

"I did not expect it would be equal to your mother's, but I wish you to remember that your mother had many years' experience before you were capable of forming a judgment of her cooking."

"I declare, you are right! I never would have thought of that. The point is a good one, and is entirely overlooked by young married men."

"And, unfortunately, it isn't thought of by young wives. The idea of any man saying to a young girl just a year or two out of school, 'You can't cook as well as mother,' or, 'You don't manage as well as mother,' and never taking into consideration that mother has had an experience of forty or fifty years! Suppose the young wife should turn round and retort, 'You're not half as skillful a workman as my father.'—*Boston Courier*.

News and Notes.

RELIGIOUS.

—It is said that for every missionary sent to Africa 70,000 gallons of liquor are sent also.

—A prince was dismissed from the Russian army for having his child christened in the Lutheran faith.

—Frances E. Willard, president of the National W. C. T. U., has appointed, in behalf of the organization, a week of prayer to be observed from March 18 to 25.

—Colonel Paschkoff, the devoted Russian who has often been imprisoned for preaching, has been compelled to leave his country, because he would not consent to cease preaching.

—As one result of the Hebrew Christian work commenced in the city of New York in 1882, six years ago, there are now nine young converted Jews studying for the ministry in various seminaries.

—The Moody meetings at Louisville, Ky., were closed February 12. The attendance increased to the close and finally reached 10,000. Mr. Moody now goes to Iowa, where he will labor in several places.

—There are 31 British missionary societies, 30 in Continental Europe, and 39 in the United States. The number of foreign ordained missionaries is 2,980; of lay missionaries, 730; of lady missionaries, 2,322. The number of native converts is 2,750,000; and the total income, nearly \$10,000,000.

—The loss of temporal power which formed the animus of Papal prosperity is still a very tender subject with the Pope. To a delegation of ladies who recently waited on him, he said: "I rely on the influence of all Catholic people to solve the present unsupportable position and to enable me to regain the temporal power which is essential to the prosperity of the church."

—Dr. W. H. Bolton, before a meeting of the Chicago M. E. ministers, the 20th inst., expressed his opinion of faith-healing in forcible terms. With other things he says: "From that [Moses] day to the present the race has been cursed with pretenders." "I have lived under the shadow of Dr. Cullis's great institution for six years and examined many cases where healing was claimed, but I never have found a case that met my idea of divine healing."

SECULAR.

—The Democratic National Convention will meet at St. Louis, June 5.

—The famine reports from Turkey become more alarming and extended.

—The Union Pacific will extend its lines of railroad to the Pacific Coast.

—The wheat crop of the United States for 1887 is estimated at 450,000,000 bushels.

—Wellington, New Zealand, has sent to this country for bids for an electric light plant.

—The product of iron in this country for 1887 was 7,187,206 tons; of coal, 115,641,617 tons.

—The Southern Pacific Company now operates 10,000 miles of railroad and steamship lines.

—The manufacture of envelopes is in the hands of a trust, and under their management prices have advanced 20 per cent.

—Continued snow-storms in England have blocked many of the railroads and outdoor work in the country has been stopped.

—An earthquake occurred in the province of Yunnan, China, about the 18th ult. by which 2,000 lives are reported to have been lost.

—W. W. Corcoran, the Washington banker and celebrated philanthropist, died the morning of the 24th ult., at the advanced age of 89 years.

—A resolution favoring free trade was rejected by a very large majority of the Association of the Chambers of Commerce of Great Britain.

—President Cleveland and wife have been on a brief trip to the South. They visited the fair at Jacksonville, Fla., on Washington's birthday.

—The House Committee on Judiciary recommends to Congress the submission of an amendment to the Constitution prohibiting polygamy.

—The *Publishers' Weekly* reports that 4,437 books were published in the United States last year. About one-fourth of them were books of fiction.

—The present population of New York City is estimated to be 1,700,000. The *Sun* states that one third of the land within the city limits is unoccupied.

—February 22 an explosion of dynamite used in blasting on the streets of Duluth, Minn., seriously injured eighteen men, three of whom died in a short time.

—French, Dutch, and Belgian bankers have loaned Russia \$150,000,000, but refuse to lend more unless a peaceful settlement of the Bulgarian question is guaranteed.

—The Senate Judiciary Committee will report favorably a bill to repeal the act which prevents ex-Confederates from holding positions in the army and navy.

—Over 10,000 immigrants landed at Castle Garden in January. For the first month of the year this is indeed a formidable number. In January, 1887, the arrivals were 8,270.

—The engineers and firemen on all lines of the Chicago, Burlington, and Quincy Railroad contemplate a strike. The object of the strike will be to secure pay on the mileage scale.

—A member of the Cotton-seed Oil Trust testified that 27½ per cent. of the oil produced, leaves this country for a brief sojourn in France and Italy and then returns marked "olive oil."

—A movement is being made to consolidate in one great trust all the railroads between Chicago and the Rocky Mountains. The capital thus consolidated would amount to fully \$2,500,000,000.

—The proposed bill for the reduction of the tariff will lighten the revenue on manufactured tobacco \$35,000,000; on sugar, \$10,000,000; the free list will be extended, and the total reduction will amount to \$75,000,000.

—A collision on the Union Pacific Railroad in Nebraska, the 25th ult., demolished a passenger train. The passengers escaped without injury, as by a miracle. The engineer was instantly killed while endeavoring to check the speed of the train. A fire in the ruins consumed most of the cars.

—A very severe cyclone visited portions of the Sandwich Islands the 6th inst. destroying wharves, buildings, and other property. The wind was followed by a succession of tidal waves from 20 to 30 feet in height.

—Martin Irons, the leader of the great Missouri Pacific strike of two years ago, has been under indictment for tampering with telegraph wires since that trouble. His trial occurred in St. Louis last week and he was acquitted.

—Indian Commissioner Atkins has decided that the Cherokee nation have the right to expel all intruders from their territory, and serious trouble is feared, as there are many intruders, and some have been there for ten years or more.

—The richest marble quarries in America are in West Rutland, Vt. Millions of dollars have been put into the making of them, and many million dollars taken out. But fifty-five years ago the land was sold for an old mare and one colt.

—A petition bearing 15,000 names, calling for legislation for the better protection of women and girls, was presented to the United States Senate on the 20th ult. It had been circulated by the W. C. T. U. and Knights of Labor, and was as large as one man could lift.

—Calvin Fairbank, the Abolitionist hero, who received 35,150 lashes at the hands of chivalrous Southern jailers, is still living in good health at Angelica, N. Y. A movement has been started to raise a fund of \$35,150, or one dollar for each of his stripes, for the education of negroes.

—The imminent danger to which visitors of the Assembly Chamber in the Albany Capitol have been exposed, has not been realized, until, on a closer examination, large stones, some of them three feet by fifteen inches in size, were found to be so loose as to be easily dislodged by hand. And these hung in the ceiling fifty feet above the gallery for visitors.

—Conrad Rauterbach was convicted of murder in Ohio in 1881, and sentenced to be hanged. This sentence, on the day before its execution, was commuted to imprisonment for life. It is now proved that he is entirely innocent, being in another county when the crime was committed. During the six years of his imprisonment his wife and two children have died.

Obituary.

JOLLY.—Died at Los Angeles, Cal., February 10, 1888, of tumors, Mrs. E. J. Jolly. Sister Jolly was born in Cornwall, England, June 22, 1828. She was converted in her youth, and united with the Methodist Church. Ten years since she embraced the views of the Seventh-day Adventists, and united with the church at Placerville, Cal., where she retained her connection until her death. Though long deprived of the privilege of attending religious meetings, her hope was sustained by the precious promises of God's word as she approached the dark shadows of the valley of death. She rests from her care and pain, and after "a little moment" will awaken to a happier, a better life. Her son, who attended her with patient and tender care, is the only member of her family in this country. Discourse by the writer from James 4:14.

G. K. OWEN.

CHAPMAN.—Addie R. Chapman, wife of Brother E. A. Chapman, and daughter of Brother N. N. Lunt, died in Oakland, Cal., at 6 A. M. Thursday, February 23, 1888, aged 28 years, 2 months, and 11 days. She was born in Portland, Maine, but her home for many years was in Battle Creek, Mich., where at the age of seven she was baptized by Elder James White, and united with the Seventh-day Adventist Church. Five years ago she came to Oakland, and has since been connected with church and Sabbath-school work in this place. She was of a singularly amiable disposition, and none could doubt the words of her father, that "she was always a conscientious and loving child." She was very quiet and unassuming in her manner, content with the approbation of her intimate friends, and the Master whom she followed. Her suffering during her last illness was intense, yet no word of murmuring or complaint came from her lips. Two little girls, three weeks of age, are left for others to supply a mother's care; and a large circle of relatives and friends mourn deeply, but not as those that have no hope. They have the assurance that there is hope in her death, and that if faithful they shall meet her in the first resurrection. Funeral services were held in Oakland on the 23d, after which the body was taken to Petaluma, where, on the 24th, words of hope were spoken to a large number of mourning friends, before she was laid away in the family burial plot, to await the coming of the Life-giver.

E. J. W.

Publishers' Department.

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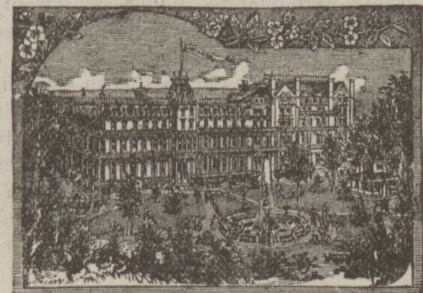
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The Signs of the Times.

OAKLAND, CAL., SIXTH-DAY, MARCH 2, 1888.

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

L. H. C. writes: "Please tell us through your paper the month and date of our Saviour's birth." If we could tell, we should know more than any other man on earth; for there is not a man who can tell in what month our Saviour was born, and there is no means of finding it out.

THE *Independent* says:—

"It is amusing to observe how much Catholics make of the derivation of the word 'Protestant.' To us it has quite lost all its derivative meaning as a protest. To us it is simply a name, and a poor name, for Christian faith, just as to a Romanist the word 'Romanism' designates, from its derivation, a very small part of his Christian faith."

"Protestantism" stands for life. Now when the *Independent* says that to it the word "Protestant" is only a name, it naturally places itself among those who have a name to live and are dead. To us Protestantism is not a negation. It is an active protest against error in whatever form it may appear, and especially a protest against priestly or civil domination over a man's conscience, and must be, therefore, an active agency for good; for the only way to really protest against wrong is to do the right.

FOLLOWING close upon the disastrous blizzards of January, comes a destructive cyclone. The suffering town is Mount Vernon, Ill. The storm occurred at 5 p. m. February 19, and struck the town in a semicircular form. The work of destruction was dreadful, and it was rendered more so by a devastating fire which broke out in the ruins. Over one thousand people were rendered homeless. Twenty-one were killed, and nearly one hundred injured. Two-thirds of the town was destroyed, at a loss of over \$500,000. Appeals for aid have been issued by the mayor, and also by Governor Oglesby. Humanity stands in dread of these visitations of the destructive forces of nature, which in some form threaten every part of the earth, and at all seasons of the year. Yet in their presence man can only feel his utter weakness, and in his investigations, looks in vain for a cause or a remedy.

Of all classes of figures none are more unreliable than those which are said to represent religious work. We speak in a general sense. There is a common ambition, from which religious enterprises have no exemption, to make the figures large. The reports of revival meetings are illustrations of this, where scores and hundreds of conversions are claimed which in reality have as a foundation but a small fraction of truth. A raising of the hand, a nod of the head, is often accepted as a sufficient sign of conversion. All those who "kneel down" or "come forward" to show that they don't want to go to perdition, are reckoned "saved;" and thus a glowing report is made. But could we look upon the book of life and see how many names had been "written there" the story would appear in its true light. It is true of everyone who takes the first step toward Christ and stops short of acceptance with him, that the "last state of that man is worse than the first."

Another case is that of church membership figures. As an instance, a Chicago pastor says that when he took charge of his church its membership was 2,300, but a careful inspection showed that even the whereabouts of one-half of those members were not known, whether they were living or dead. A condition of things indicated here exists everywhere. There are said to be over twelve millions of Protestant Christians in the United States. How many of

these are *bona fide* church members? How many of them are live, active workers? Still, how many have the spirit of adoption from God? These figures are misleading, in that they do not represent the genuine gospel work; they are calculated to lull the mind into a carnal satisfaction. They do not lead men to *strive* (agonize) to enter into the strait gate.

THE advertisements of patent medicines and quack nostrums are forcing their way into the very ovens and kneading-troughs of popular literature. One must read even the religious and respectable class of journals with a constant dread of having one of these loathsome literary reptiles appear as the hero of an interesting-looking article from which he turns away with disgust. A respectable publisher has no more right to treat his readers in this way than would the baker have to conceal a disgusting object in the food designed for our tables. Some papers show but little more sense in serving up these notices separately. Frequently we see a fervent exhortation, a stirring appeal, a pious theme followed by a paragraph urging the reader to "Try Jackson's Pills" or some other of the humbugs which have come upon our land like the frogs in Egypt.

But an advertiser in one of our religious exchanges seeks to relieve the situation by turning it around, and injects some pious (?) seasoning into his advertisement. At the close of a two-column, large-lettered announcement of the "wonderful curative effects" of his favorite humbug, he says, with a candor which is unique, "We do not recommend this or any other remedy to those who have faith in Jesus as their physical healer as well as heart sanctifier."

SOME time since, Governor Hill, of New York, appointed a commission to consider the advisability of adopting some more humane method than hanging, for the execution of criminals. After careful investigation of the subject, the commission has reported in favor of execution by electricity. By means of an apparatus, which they describe, the electric current may be applied in such a manner as to produce death instantly and painlessly, without any danger of bungling or any of the revolting exhibitions which now often attend executions.

We believe in capital punishment for murder, for the Lord himself has enjoined it. But there is no reason why the death penalty should be accompanied by torture. Some object to painless executions, saying that the murderer does not kill his victim without pain. That argument would imply that the murderer ought to be put to death in the same manner in which he kills his victim. But the object of capital punishment is not revenge, but to rid society of a dangerous element. The more dispatch and the less parade connected with this riddance, the better.

The idea that great physical pain must necessarily form a part of capital punishment, is a relic of barbarism, when the culprit's life was prolonged as much as possible, in order that he might suffer torture. It comes from the class that would have God keep sinners alive to all eternity, in order that he may punish them, unmindful of the fact that loss of life is the highest form of punishment that even Omnipotence could devise.

PEACE PROSPECTS IN EUROPE.

JUST at the present moment a very pacific state of the public mind in regard to European matters has been produced by the mutual assurances of Bismarck and the Czar, that neither of them has any thought of war, and each of them are sure the other has not. It is interesting to consider the basis upon which these assurances are made. Professor Garlanda, writing from Rome to the New York *Independent*, gives the figures of Europe's military standing at the opening of 1888. Italy's available forces number 871,299 men, and 235 ships of war. France keeps under arms 500,000 men, and can call out 2,000,000, and her navy consists of 400 vessels. England has 218,557 armed men and a navy consisting of 700 ships. The

Russian forces consist of 2,001,379 men under arms or immediately available. The Turkish standing army numbers 182,000 men. Germany presents to her enemies the view of an army of 487,673 officers and men under arms; and in case of war her standing army numbers at once 1,753,000, and 993,000 men of the *Landwehr*. The *Landsturm*, the last contingent, contains 3,955,000 men. Her navy consists of 183 vessels, new and containing all the latest improvements.

These immense figures represent armies equipped with the most effective weapons of destruction. In them we have the source of this feeling of confidence. But if peace were to result from these great preparations for war, it will have been bought at the expense of calamity and oppression such as lead the philanthropist to feel that the luxury of being governed is dearly paid for by the oppressed people. Should war result, the consequences of the clash of such armaments no one can forecast. History furnishes no parallel.

Bismarck's prophecies of peace rest upon the fact that the consequences of war are made so terrible. It is certain that they are not suggested by any peaceful attitude which the jealous nations have suddenly taken. Men are not engaged in turning swords into plowshares, but every sinew of the people is strained to create and maintain the grandest military demonstration the world has ever seen; an armament which will soon take an active part in the great closing struggles for human glory, which are the immediate premonitions of the coming of the Prince of Peace.

THE following story concerning Gottlieb Saphir, the witty Austrian journalist, is a good one for the consideration of those who think that a man can separate his religious or official character from his private character:—

"An Austrian prince, who was also an archbishop, swore horribly at a banquet and, perceiving that Saphir looked at him in surprise, angrily asked the cause of his astonishment. 'I thought an archbishop would not allow himself to swear,' answered the wit. 'I was not swearing as an archbishop but as a prince,' exclaimed the prelate. 'Ah!' said Saphir thoughtfully; 'but suppose the devil fetches the prince, what will become of the archbishop?'"

CENTRAL CALIFORNIA CAMP-MEETING.

THIS meeting will be held at Selma, Fresno County, California, commencing Thursday evening, March 22, and closing Monday morning, April 2. Brother and Sister White expect to be with us at this camp-meeting. We hope to see a full attendance of all the Sabbath-keepers in Fresno and Tulare Counties. In addition to the preaching and religious services, many matters will be considered which will be of vital interest in the future success of the work in those counties. Commence now to prepare for the meeting by earnestly praying God's blessing upon it. Bring your friends and neighbors with you to share the blessing of this feast of tabernacles. There will be a restaurant upon the grounds conducted on the same plan as last year. CAL. CONF. COMMITTEE.

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